

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 4 (1883-1886)

Ellen G. White

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1883

Letters

Lt 1, 1883

Andrews, J. N.

Healdsburg, California

March 29, 1883

Portions of this letter are published in *TSB 34-35*; *2MCP 461, 463*; *UL 102*; *OHC 363*; *Ev 96*; *3MR 318, 337*; *9MR 370*; *10MR 8*.

Dear Brother Andrews:

I have heretofore written you several letters and never sent them, so I attempt to write you again. I know your temperament is peculiar, and I have felt that you were not able even to bear the truth if it conflicted with your ideas. I met Brother Gardner and anticipated a visit with him to learn something in regard to Europe but was forced away from Oakland, unable to bear the coast climate. I hear nothing from brother [S. N.] Haskell in regard to Europe. He will be on this coast in about three weeks.*4LtMs, Lt 1, 1883, par. 1*

You remember I wrote you from Texas to obtain a wife before you returned to Europe. Do you suppose I would have given you such advice if I had had no light upon the matter? Be assured, no such counsel would have been given you without good reason. I was shown [that] you follow your own judgment and your own ideas altogether too tenaciously. If you were more willing to be counseled by those you should confide in and trust less to your own feelings and impressions, the result for yourself and for the cause of God would be far better.*4LtMs, Lt 1, 1883, par. 2*

I was shown that you made a mistake in starting to Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would

have done a wise thing, and your usefulness would have been tenfold to what it has been.*4LtMs, Lt 1, 1883, par. 3*

You are not a domestic man. You were in no way qualified to take charge of your children; you were unprepared to manage these children and fill the place of father and mother to them. The advice, the caution, the care a young growing girl needs, you are ignorant of; and the comforts and conveniences you could have had in your domestic arrangement, you did not think of. Your mind and your thoughts had been given to other things. You needed many things you did not have which you could have easily obtained if you had had any experience and if there had been one who had a right to tell you how to arrange your housekeeping, not after the European customs but after American conveniences.*4LtMs, Lt 1, 1883, par. 4*

You felt you were a martyr missionary, but it was not so. In your letters your words were of that character that the impressions received by your brethren called out their sorrow and their sympathies for you. They would have plucked out their eyes for you.*4LtMs, Lt 1, 1883, par. 5*

Now, my dear and much respected brother, this is a weakness in your character which is your birthright, which has been a grievous hindrance to you through all your religious experience. The association of the two families, Stevens and Andrews, fostered this evil. You were too much blinded to the detriment of both families, but the tendency was strengthened to crave for sympathy, to love to be pitied, to be regarded as one suffering privations, and as a martyr. This spirit has been with you and grown in you. Any who viewed matters as you did, who accepted your views and ideas of matters, were cherished as your best friends, while you were not drawn toward those who, from a sense of duty, differ from you in plans and the execution of them. You did not see and understand the nature, the cause, and [the] result of this trait in your character. It has strengthened in you a disposition to dwell upon your own self, to talk of your trials and of your troubles, and every time you have spoken of them you have regarded them in an intense light and your craving for sympathy has increased.*4LtMs, Lt 1, 1883, par. 6*

God did not decree that you should die, but the course you have

pursued in following your own judgment and dwelling on your own impressions has been a species of fanaticism. God was not in it; you have magnified your own afflictions. You have seemed to take satisfaction in enshrouding yourself in clouds of gloom and talking over and over where others have done you wrong and where you have suffered in consequence. The enemy has magnified these matters before you until molehills have been increased to the proportion of mountains, and these imaginative sufferings have been a reality to you.*4LtMs, Lt 1, 1883, par. 7*

While you were living at Sister Harris', you had the same complaints to make. You thought you were enduring great privations, and the sympathies of many were drawn out in your behalf. They came to me with the matter, and my sympathies were awakened, but when I had an opportunity to learn the facts, I knew that there was a deception on your mind [and] that these feelings had no foundation in facts. It was a vivid imagination that had been cultivated and strengthened by sympathy of your friends who were not wise, who did not possess sanctified judgment. Your sympathetic friends have been worse to you than your enemies in their pity and sympathy to you. I know whereof I write.*4LtMs, Lt 1, 1883, par. 8*

Now if you go down into the grave, I do not want you should go down in a deception. I advised you not to go back to Europe without a wife. This was not from my own mind. The Lord knew what was best for you. I have been shown more recently that errors and mistakes would have been avoided had you pursued this course.*4LtMs, Lt 1, 1883, par. 9*

Your family is not as it should be. I was shown one who it were better had she never connected with you—Sister Oyen. She is self-confident; she has a high opinion of herself, and she takes the position in reference to you in many respects as a wife. How much better would it be for you if you had a good wife to care for you and perform the duties of a wife. The matter as it now stands is not right. This is not the person to help you. She accepts all you say; she credits all your imagining; she sympathizes with all your conversation in regard to your trials.*4LtMs, Lt 1, 1883, par. 10*

Now, Brother Andrews, this is a species of selfishness to keep your

mind dwelling upon yourself. It is not at all like the apostle Paul, who was a man of infirmities, yet himself was the last subject of his thoughts. He had trials such as you have never experienced nor ever will be called upon to endure, and yet he turns away from these; he does not dwell upon them, but magnifies the grace of God.*4LtMs, Lt 1, 1883, par. 11*

Your wife was the subject of disease and death. Your grief was just as intense as all your other troubles. You hugged the grief to your bosom, you loved to dwell upon it, and you allowed your mind and thoughts to be selfishly occupied with your grief, and as a consequence your health suffered. Then your daughter's death was indeed a sad blow, but others have passed through the same under more trying circumstances. You allowed this affliction to unman you; you dwelt upon it, you talked of it, you aggravated your soul over a matter you could not change or help. It was a sin to take any of these afflictions as you have done.*4LtMs, Lt 1, 1883, par. 12*

I know whereof I speak. If the mind is permitted to be clouded with grief, the food is not digested, and as a result the system is not well nourished.*4LtMs, Lt 1, 1883, par. 13*

As we are not our own, as we are bought with a price, it is the duty of every one who professes to be a Christian to keep his thoughts under the control of reason and oblige himself to be cheerful and happy. However bitter may be the cause of his grief, he should cultivate a spirit of rest and quietude in God. The restfulness which is in Christ Jesus, the peace of Christ, how precious, how healing its influence, how soothing to the oppressed soul! However dark his prospects, let him cherish a spirit to hope for good. While nothing is gained by despondency, much is lost. While cheerfulness and a calm resignation and peace will make others happy and healthy, it will be of the greatest benefit to one's self. Sadness and talking of disagreeable things is encouraging the disagreeable scenes, bringing back upon one's self the disagreeable effect. God wants us to forget all these—not look down but up, up!*4LtMs, Lt 1, 1883, par. 14*

Sadness deadens the circulation in the blood vessels and nerves, and also retards the action of the liver. It hinders the process of

digestion and of nutrition and has a tendency to dry up the marrow of the whole system. You are a dyspeptic. Mental depression causes dyspepsia, and this aggravates the mental disorder, and unless you can be induced through change of some kind to be attracted away from yourself and from your complaints, you will cut short your life, and while you do live, [you will] be unable to think healthfully and to work healthfully. Your imagination will play you tricks, your fancy will lead you to wrong conclusions, your imagination will be diseased; you take for reality impressions in which there is no truth and for which there is no foundation. *4LtMs, Lt 1, 1883, par. 15*

You have been alone too much and yet you choose this rather than to be connected with others. If you had now some very light physical employment it would divert your thoughts from yourself and be of great advantage to you. It would not have been any injustice to your children if you had taken a good wife, but it would have been justice and mercy to them. *4LtMs, Lt 1, 1883, par. 16*

If those around you are of that class who do not seek to turn your conversation and the current of your thoughts, if they sympathize with all your impressions as if they were a reality, the less you have of the society of this class, the better. They are not your friends but your worst enemies. The Lord would have you be cheerful. *4LtMs, Lt 1, 1883, par. 17*

You have buried dead friends; so have I; but I dare not ask, "Why hast Thou cast me into the furnace? Why have I been afflicted again and again?" The answer comes back to me down along the lines, "What I do thou knowest not now, but thou shalt know afterwards." [*John 13:7.*] *4LtMs, Lt 1, 1883, par. 18*

God's purposes are often veiled in mystery; they are incomprehensible to finite minds; but He who sees the end from beginning knows better than we. What we need is to cleanse us from earthliness, to perfect our Christian character that the robe of Christ's righteousness shall be put upon us. *4LtMs, Lt 1, 1883, par. 19*

It has been unfortunate for your children in some respects that they had not a different element brought into their education. You have

succeeded in binding them to yourself, but there are chapters in their experience they have not had opened to them which were essential for the makeup and development of their character. In some things you have not an evenly balanced mind; to reproduce these defects in your children would not be the best for them. You have not been wise in giving your children your mold of character by education. They ought to have had one who by right could correct their errors and at the same time lead them onward and upward to a purer and more perfect development of character.*4LtMs, Lt 1, 1883, par. 20*

You have been very anxious [that] your children should come up free from vicious habits which characterize the youth of this age; in this you have been successful; but you had not the ability to carry them forward and upward to thorough development of the ability God had given them.*4LtMs, Lt 1, 1883, par. 21*

Your caution has kept your son back; you have not allowed him to take responsibilities; you have not prepared the way that he should know how to work and use his own mind, while you should guide that mind. You had not the qualities in you to place the right mold upon his character so that he would feel his individual responsibility. You have taught him to rely upon you in the smaller matters as well as [the] larger until he is the shadow of yourself. And now, when he is a man in years, he is but a child as far as individual independence is concerned. You have not seen the necessity of his perfecting his experience by practice. Of course he will make mistakes in learning, but he will never learn unless he is trusted to do things, to think and to act and [to] feel that he is a responsible agent.*4LtMs, Lt 1, 1883, par. 22*

From the very first of your commencing your work in Europe, you ought to have had one connected with you who would dare to differ with you in your plans and the execution of them, if he saw defects and errors in these plans. There should have been some one with whom you could consult about the work in your home and in the cause of God. One man's mind and one man's judgment should not be woven through the entire work. You have been engrossed in study and books and have not duly considered [that] the one great and important part of your work was to allow and teach others to

work with you. Lay upon them the burdens and care of very many things you have done yourself which have been extra draughts upon your precious strength, that have used up your vitality so that you had not the strength to devote to duties far more important. This was the course my husband pursued in many things.*4LtMs, Lt 1, 1883, par. 23*

Now, my dear brother, many of your sorrows and trials have occurred because of defects in your character and [the] manner of labor [that] has been presented before your mind; and you are so constituted that you could not bear that your course of action should be questioned, and you have thought it a personal injury done to you which has been the cause of your physical weakness and mental gloom; but, my brother, this is not in all respects the true light in which you should view this matter.*4LtMs, Lt 1, 1883, par. 24*

You have been censured many times unjustly; you have been counseled and entreated for your good, which by you has been construed into reproof. You have been too often inclined to think your opinion infallible, and your early experience in connection with early associates has deepened this opinion; and it has let you in later years to treat others, wiser even than yourself, as children in knowledge, especially where yourself was concerned. This has been your infirmity.*4LtMs, Lt 1, 1883, par. 25*

There have been your near and dear associates in your early experience who have flattered you, petted you, and construed your defects into virtues. Now these needed no strengthening, but to be depressed, to be held in check, to be reformed, which would have saved you many hours of suffering of mind and increased your usefulness in a great degree in the work and cause of God. I would send away the deception which has for long years enveloped your mind in darkness. Oh that I could send away this impression that you are continually suffering through the wrong course others have pursued towards you! Oh that you look away yourself, cease to bemoan yourself, and trust yourself fully and entirely in the hands of Jesus! Think of His love! Talk of His goodness and His mercy!*4LtMs, Lt 1, 1883, par. 26*

My dear brother, you should have been working to the end to have

all about you do all they can do. Very many things you have continued to retain, and have done [the things] your son should have done, [so] that if you should, in the providence of God, leave the work, he could take it and carry it forward. You should, as well as every responsible man, be urging responsibilities upon others, that as the work extends, others can work as well as you.*4LtMs, Lt 1, 1883, par. 27*

God never designed that you should mold your son or any other man to work according to your peculiar style, but according to their own ability which God has given them. You have held things in Europe from advancing because you wanted them to go according to your plans and your ideas, and you have thought they had better not go at all than not follow the exact channel you had marked out. You should have done less yourself and taught your son how to work, how to take responsibilities. If there are mistakes made, kindly and patiently teach him how to improve. This is the very way to educate and bring up helpers in the work and cause of God so that your son and your brethren may be growing all the while in talent by improving the talent God has given them.*4LtMs, Lt 1, 1883, par. 28*

The work will not advance in Europe until there shall be men of different minds to affect different individuals. You are keeping the work encircled in your own arms, which will never do. It will not grow as God has designed it should. You have peculiarities that are detrimental to the advancement and healthy growth of the work. Unless it shall go in the channel you have marked out, you would not have it go at all.*4LtMs, Lt 1, 1883, par. 29*

Your concentrativeness has been carried to great lengths, to settle down in one groove, to wish to remain there undisturbed, although changes could be made for the better; yet disease has had the effect to make you regard with great reluctance any change, even though it would be better in every respect. You had certain plans and ideas that you were hoping to accomplish, and you could not seem to get your mind upon anything else. Those whose minds had not been on the strain as yours could see where great improvements could be made; but their counsel has appeared to you calculated to injure you and injure the work. You have been

exceedingly pained because you thought they did not understand the matter as well as you, and you have not been inclined to follow the plans or to be advised to make any change in your manner of living or in your location or in your plans of operation. This is partially owing to disease and to an erroneous imagination.*4LtMs, Lt 1, 1883, par. 30*

A formal routine is to be avoided by all laborers in the work and cause of God. There has ever been a drawback in your labors in writing and preaching because if you could not have all things move forward with perfection you would not have them move at all. And while you are getting ready to do something, the opportunity has passed for doing anything you hoped to do that would have resulted in great good in the advancement in the work. While we are getting ready to do a great work, if we are not prompt, the opportunity for doing a small work passes; a good work, if not so thorough and perfect, passes by and nothing at all is done, waiting to do everything by rule.*4LtMs, Lt 1, 1883, par. 31*

Oh how much has been lost through ministers getting ready to do some great thing by and by and neglecting to improve present opportunities of doing something, although it may appear small and crude! The love of approbation and praise should not be in the hearts of God's workmen. Human applause amounts to more harm than good; reaching but for human sympathy is another dangerous indulgence. It flatters, it deceives, it ruins. And all laborers should not be too exacting, [should] not make self a theme of thought and dwell upon their suffering. You see errors in your brethren; but if you are not responsible for these errors, you should not enshroud your soul in gloom and despondency.*4LtMs, Lt 1, 1883, par. 32*

You have too often sacrificed your own happiness because your brethren did not come up to your ideas of duty. You cannot drive them by forever dwelling upon their delinquencies. Their combativeness and opposition is at once raised. Dwell upon the perfection of Christ's character, making no allusion to them, and if they really love Jesus, they will be softened and subdued and will of themselves come into the right position.*4LtMs, Lt 1, 1883, par. 33*

My dear brother, you reproduce your trials and past grievances by

talking of them. Sister Oyen listens to all these recitals and encourages the conversation by her abundant sympathy. She does you no good in this. Someone should be with you who will call your attention from yourself and from unpleasant subjects and introduce matters of a cheerful character. I tell you, God is not glorified by any such themes of conversation. You magnify your trials; you magnify your self-sacrifice; and magnify the errors of your brethren. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report ... think on these things." [Philippians 4:8.] Look away to Jesus, the eternal reward, the immortal inheritance. There is a safe channel for our thoughts. We may think all we please here and with perfect safety. *4LtMs, Lt 1, 1883, par. 34*

It was a mistake in permitting you to go into the field, the important missionary field, alone. One or two more should have stood with you engaged in the work, not [to] be under your supervision, not [to] follow your ideas, but for you to counsel together and move harmoniously, [so] that the weak traits in the character might not have a predominating power upon the work in Europe, that each should move in perfect harmony with the other. But left as you have been, almost alone, you have felt that any division from your ideas and your plans was a wrong done you. You have pursued that plan of labor that no one could connect with you for they were not men after your own mind. *4LtMs, Lt 1, 1883, par. 35*

If you could find one or two who should accept all your plans and who should sympathize fully with your grievances, in your judgment they would be just the men for the place, but they would not be the wise laborers whom God would choose, for this class would ruin the work in Switzerland. Man seeth not as God seeth. He would connect with you kindhearted, true, earnest workers who would in all kindness differ from your plans and from your opinions and feelings from a sense of duty when they saw the cause of God demand it. There should have been men of experience at this time fully qualified to be entrusted with the work, and these men should have been sharing the responsibilities, learning how to bear them. Everything you can make others do will be giving them intelligence in the work. *4LtMs, Lt 1, 1883, par. 36*

You have not wanted men should come to Europe, fearing they would not do the work just after your plan, and you would not trust them. This is not right. God did not want it thus. You see that your brethren do not do as you wish them to do. After you have done what you think is your duty to them, then you should go forward, trusting in the Lord to touch their hearts. You should not allow your spirit to grieve over their imperfections. By so doing you disqualify yourself for doing them good. If you pass along, doing your work given you of God, showing that you rely upon the Mighty One, [being] a sunshiny Christian, showing that you are living in the light of the Sun of Righteousness, that you are walking in the light as He is in the light, [you will see that] the trials you bemoan were designed for your good. If you have not profited by them, if they have not proved an advantage to you in many respects, it is because you have not received these adversities in the right spirit. God designed all these trials, not to discourage, but to develop a class of Christian virtues which seldom are seen in the sunshine of prosperity.*4LtMs, Lt 1, 1883, par. 37*

Faith, patience, forbearance, heavenly-mindedness, trust in your wise heavenly Father are the perfect blossoms which mature amidst clouds and disappointments and bereavements. God designs you and I should both know the discipline of adversity. [You are] not to mourn and distress your soul over the providence of God, but say from the heart, "It is good for me that I have been afflicted" [*Psalm 119:71*]; that you could from the heart say, "I have been deprived of earthly dependence that I might trust more continually in my Saviour."*4LtMs, Lt 1, 1883, par. 38*

It may seem that invincible forces are arrayed against you, but dare you look at these adverse powers? Look away and cry out, "Greater is He that I love and whom I serve than all the powers of darkness!" It is faith, trusting faith, that you need. As long as you are true to yourself, no adverse powers of earth or hell will be able to destroy your peace or make you unhappy. Your unhappiness is of your own creating. If you fear God, you need fear nothing else. Oh my brother, nine-tenths of all your trials are born of your imagination. There are thousands who have had far greater real troubles and have not made themselves unhappy over them, but maintained a cheerfulness in God.*4LtMs, Lt 1, 1883, par. 39*

Did the great apostle to the Gentiles make any real sacrifice when he exchanged Pharisaism for the gospel of Christ? We answer, No! With decided purpose he turned away from wealth and from friends and social distinction, from public honor, and from his kinsmen whom he loved fervently and earnestly. He chose to link his name and his destiny with that of a people he had regarded as low and the offscouring of all things; but for the sake of Christ he suffered the loss of all things.*4LtMs, Lt 1, 1883, par. 40*

His labors were more abundant than any of the disciples, his stripes above measure. He was beaten with rods, stoned, shipwrecked, in deaths oft. He was in peril by land and sea, in the city and in the wilderness, from robbers and from his own countrymen. He prosecuted his mission under continual infirmities, in painfulness, in weariness, in watchings often, in cold, in nakedness. When he became Paul the aged, and the crown of martyrdom was to be his, he was left almost alone. When he answered the bloodthirsty Nero, no man stood with him, but all men forsook him, leaving him alone. But did Paul devote his precious time to the relation of his grievous abuses? No, he called the attention from himself to Jesus. He did not live for his own happiness, yet he was happy. Amid all his conflicts, that which he felt the keenest were trials brought him in consequence of false brethren; yet he presents a cheerful front. "I am filled with comfort, I am exceeding joyful in all our tribulation." [2 *Corinthians* 7:4.] And in the last days of his life, with a martyr's death in full view, he exclaims with satisfaction: "I have fought a good fight, I have finished my course, I have kept the faith." And fixing his eye upon the immortal future, which had been the grand, inspiring motive of his whole career, he adds, in full assurance of faith, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day"—and then this man who had lived for others forgets himself—"and not to me only, but unto all them also that love his appearing." [2 *Timothy* 4:7, 8.] Oh noble man of faith!*4LtMs, Lt 1, 1883, par. 41*

God did not design [that] you should walk a path of loneliness and suffer privation in any respect, amid plenty. When you first went to Europe, the people did not understand you, and you did not understand them. Had you then had a good wife who understood the wants and means essential for the comforts of domestic life, you

would have avoided great evils; but your ideas and your plans were strictly carried out to your inconvenience, to the hindrance of the work. You have not understood yourself, and some of a different tendency of mind should have been connected with you who would have given a more cheerful, hopeful, encouraging feature to the work. In connection with you, such an element would have placed an altogether different stamp upon the work in Switzerland, while it has been managed and carried almost solely by yourself. Should you through sickness or any cause be removed from it, it would be difficult for one to take it where you left it and place a different mold upon it. *4LtMs, Lt 1, 1883, par. 42*

God designs that more minds than one shall engage in this work. This missionary field needs a different element woven into the progress of the cause. If any changes are suggested where improvements can be made, it produces a most painful impression upon your mind. I am aware of this as I write, and I scarcely dare open to you that which has been opened to me, but in your last letter you asked me to give any light I had for Europe. How would I be clear if I did not comply with this request? *4LtMs, Lt 1, 1883, par. 43*

You have shut yourself within yourself. You think you know just how the work shall go, and your brethren in Switzerland will not now cooperate with any effort that you do not lead out in, fearing it would be disrespect to you; and you have not had the faculty to engage them in taking responsibilities in connection with you. You have felt that these brethren were not giving you aid and sympathy as they should, and they have not; but why? Because they have not been educated to do this and have not been drilled to help financially. Had they been instructed as they should have been from the first, the cause would today be self-sustaining; but it is not. Switzerland has to be carried by the American brethren; and your feelings are deeply grieved because all the means you desired have not come from your American brethren. Your very necessity was sufficient excuse for you to press your demands upon your brethren in Switzerland which, had it been done wisely, it would have been the best thing for the mission and for those who were accepting the truth. These brethren investing the means in the cause and in the work would have felt a greater personal interest in the work from the

very fact they had invested something in it.*4LtMs, Lt 1, 1883, par. 44*

You have been liberal with your own means to aid others when you were not called upon, neither was it the best to do this. This has brought you into strait places, and then have come feelings that in America they had neglected you, while at the same time you have not plainly expressed your wants and made known your situation. There has not been all that prompt attention given to the situation on every occasion that ought to have been, but there has been no design to cripple your efforts for the want of means. God lays no sin to their charge for there has not been any wilful neglect.*4LtMs, Lt 1, 1883, par. 45*

Knowing your peculiarities of character, it was not wise to permit you to go to Europe alone to engage in the work. You follow impressions too much; you think your impressions are as the voice of God, when your impressions were not always infallible and safe to follow. You have not discernment of character. You worship intellect. If a man has learning, you place high hopes upon him if he embraces the truth. You will dispense to him means and will give him every advantage in influence, when he may use both to work against the cause of present truth and connect with those who would do us harm. You could not see and understand that Brother Repton was one who was not united with us in heart and soul. This man was allowed to draw largely from the treasury until it was exhausted—for what purpose? To carry out his own plans, to fulfill his own purposes. But very little good did he do in the missionary work. He was united with us when means were wanted, but his influence was strengthening others who had no interest with our work much of the time. For this reason you should have [had] the help of other brethren to supply this deficiency in your character—[this] want of discernment.*4LtMs, Lt 1, 1883, par. 46*

Those who have sent you aid from America, those who have given to you most liberally are the ones who stand as possessing superior piety and spiritual perfection; those who have sympathized with you the most have been reckoned as your very best friends. Now God places no such estimate upon these very persons you esteem so highly. Some of these very ones will move impulsively and be

wrought up to do great things for poor, suffering Brother Andrews, while they will do great injustice to the worthy objects, Christ's little ones, humble children of God right in their midst.⁴*LtMs, Lt 1, 1883, par. 47*

Your feelings must not be regarded as infallible, and your impressions need to be criticized by other and clearer minds. You have had a great dread of any one coming from America, fearing they would question your labors and present some changes that should be made, when you should have greeted any help that was brought to you from your brethren as a godsend. When any proposition has been made for improvement in the work, you have not cooperated with them, but met them with "You do not understand the people in Switzerland and the people in England and Norway."⁴*LtMs, Lt 1, 1883, par. 48*

More missionaries must enter these fields and learn the wants of these fields. It has not been in the order of the Lord, when you first entered the field, that you should have so few to cooperate with you. It was not in His order that you should stand alone for reasons already given. It has not been in His order that one man's mind should plan and devise and execute the work to be done in these different fields of labor. He would have the several laborers in Europe [hold] council meetings together oft, as the brethren in America [do], advising and counseling and laying open the plans for criticism and for improvement that the work should not be narrowed and circumscribed to certain limits to bear a certain mold of one man's education and character. There should be perfect agreement in the work, and if there is but one man in Switzerland who understands the people of Switzerland, the General Conference should select men who have ability to go to Europe and put themselves in the way of knowing the people in Switzerland, in England, and in Norway, and take the position of knowing every field of labor and having a general oversight of all. Switzerland is only one part of the great field, and the workers there are shut up so closely to themselves, as though that were the whole world; so with England and with Norway. There has not one-tenth been done that could have been accomplished had the efforts been more general and more extended.⁴*LtMs, Lt 1, 1883, par. 49*

Your fears, my dear Brother Andrews, have led you to neglect to present before your brethren the necessity of their doing all that was in their power to do and not rely upon help from America. They should have been educated long ago to self-denying, beneficent effort to carry forward the work in their own country. You have been so fearful that someone would think you wanted their means, you have neglected to educate them. Many feel no spirit of self-sacrifice, no burden of labor, and no special interest in the work. If anyone has been at liberty to connect with you, you have not felt at liberty to connect with them. You thought one more would add to the expense, and much time has been lost when you could avail yourself of opportunities to secure help. You have not done so. You have thought it unnecessary.*4LtMs, Lt 1, 1883, par. 50*

Now my dear brother, no longer must you feel thus; no longer must it be left for you to say what help shall come to Switzerland. Your feebleness is sufficient excuse for you to lay off these responsibilities. While the means to run these missions has been drawn from America, it was the duty devolving upon the General Conference to have a voice in the matter [as to] who should work in Switzerland, in England, and Norway. Much time has been lost in consequence of these fields not being sufficiently manned.*4LtMs, Lt 1, 1883, par. 51*

Christ sent out His disciples two and two. He connected an impulsive, bold, ardent Peter with the more mild and loving John. These men were diverse in character; one would reach a class that the other could not; where John might be wanting in decision, Peter would supply the deficiency. When Peter was rash and impetuous, John's patience, forbearance, and love would have an influence to counteract this spirit, which would do harm if not modified. God did not design that Peter should mold John to his ideas and his style of character; and He did not design that John should take Peter in hand; but He designed [that] both should exert an influence for good on each other and work together in perfect harmony, each blending together in their labor, each having a correcting influence over the other; each was to preserve his individuality and each labor according to his several ability.*4LtMs, Lt 1, 1883, par. 52*

There is where Elder [J. N.] Loughborough has made a great

failure. His plans are the plans to a minutia; no one must have any plans of his own, but all must accept and work after his plans and follow his judgment if they worked at all. There was left no chance for other minds to plan and to execute.*4LtMs, Lt 1, 1883, par. 53*

Elder Matteson makes a similar mistake. He encircles the work; he is the center around which everything must revolve. He must place his mold upon everything. Every one of these is working from a wrong principle, and are not giving the Lord a chance to work through other minds and other talents. God wants these men to not take so much burden on themselves and give Him place to work through whom He will.*4LtMs, Lt 1, 1883, par. 54*

Elder [D. T.] Bourdeau should be in Europe. He was not right when there first, but there is work that he can do, and the way should be open before him not to connect with Elder Andrews, but to labor in some part of the field. If he will learn the lessons God designs he should, he will be qualified to put his ability to good use among his countrymen. The Lord will soon come to reckon with His servants. The doings and trusts of all will be scrutinized.*4LtMs, Lt 1, 1883, par. 55*

The brethren in Switzerland are far behind. They have let worldly interests separate their affections from God; they have not done the work they ought to have done in advancing the truth. The order of providence in relation to His people is advancement, progression. Continual advancement is the way of holiness, rising higher and higher in the knowledge and love of God.*4LtMs, Lt 1, 1883, par. 56*

According to the faith and obedience of God's people will be the fulfillment of His promise. God is unchangeable—the same yesterday, today, and forever. Faith must be exercised in all our prayers, for it has not lost its power, nor humble obedience its reward. If our brethren, who profess to believe the truth, would show their faith by their works, they would honor God and be enabled to convince many souls that they have the truth, for according to their faith and their obedience will they realize the fulfillment of the promises of God and be endowed with power from on high.*4LtMs, Lt 1, 1883, par. 57*

God has chosen a people out of the world. They are peculiarly

distinguished and favored of God and will work the works of God. Time is short and our efforts will not be needed long in bringing souls to repentance. God has committed to His servants in Switzerland sacred trusts or talents which have not been put out to the exchangers; and the day of reckoning is not far distant when every slothful servant will receive as his works have been.*4LtMs, Lt 1, 1883, par. 58*

We are all of us responsible agents from the lowest unto the greatest, and all are invested with the goods of heaven. Light and truth are not to be hid under a bushel but [are] to shine forth and be reflected to others. The varied trusts are proportioned to our several capabilities. He has given to every man his work. Now there are those who can labor for the Master who have not done what they could have done in warning the world. God does not expect of any one talents which they cannot give. There has not been with many, any disposition to use their ability unselfishly in the upbuilding of our Redeemer's kingdom. There is needed, with some deep, earnest heart work, a consecration by the surrendering of the soul to God. Unless the root be holy there can be no sound fruit. There are men whom God calls upon to give themselves to God. He wants you all to be workers.*4LtMs, Lt 1, 1883, par. 59*

I call upon you, my brethren in Switzerland, to awaken to your solemn obligations. Those whose means, opportunities, and abilities are greatest have the greatest responsibilities. God calls upon you to put the same tact and sharpness and diligence into your work for Him that you put into your temporal matters. You ought, many of you, to be now experienced men in working in God's cause. How little have many of you invested, how little have you been willing to sacrifice! God will hold you accountable for souls who are in the darkness of error. You who have seen the light of present truth, put out this talent to the exchangers; labor with your whole souls to convert others to the truth. Work, all work as best you can. He does not expect the lowly, uneducated Christian to fight like the champion of faith. He does not expect from poverty the alms it has not to give; nor from the feeble, sick, and suffering the active energies of those blessed with health. But spend no time in mourning that you cannot glorify God by talents He never gave you and for which you are not responsible. Though you may be

restricted to the one talent, use that one well, and God will accept your efforts according to what man hath, and not according to what he hath not. Let not one remain idle, aspiring after great things in order to do great service, but do what you can with earnest fidelity.*4LtMs, Lt 1, 1883, par. 60*

I call upon you, my brethren and sisters in Switzerland, do the work resting upon you now, although it may be small in your sight; awaken to a sense of your solemn responsibility for the right employment of all your talents entrusted to you by the Lord. The rill does not say, I need not pursue this narrow course because I am not a river. The humble shrub need not say, I will not try to grow because I am not a forest tree. The lamp does not say, I will not shine because I am not a star; nor the star, I need not shine because I am not a sun. Oh let every one do all he can in his sphere and God asks no more.*4LtMs, Lt 1, 1883, par. 61*

But the work was represented to me as almost standing still in Switzerland when it should be grandly triumphant. Jesus has been shedding His light upon us age after age. One generation after another has been receiving additional light and truth, and these hereditary trusts put into the hands of His apostles have descended to us with increased light appropriate for our time.*4LtMs, Lt 1, 1883, par. 62*

What are you doing with this truth, ye hired servants of Jesus Christ? What are you doing in the vineyard? The Lord Jesus has paid you the wages of His own blood and His own sufferings to secure your willing services. Do you sense you are not your own, that your time is not your own? Your property is not your own, that you are bought with a price? You belong to Jesus Christ to work for Him, to suffer for Him, to deny self for His sake. Do you feel that all you have is a loan from the Master? That you are stewards of His grace? The humblest service, the lowliest gift may become consecrated if performed with a willing heart. God help you arise from your deathlike stupor and work for the salvation of your countrymen.*4LtMs, Lt 1, 1883, par. 63*

D. T. Bourdeau is far from being a perfect man; but he has an individuality, and he must labor very much in his own harness or he

can do nothing. Now the laborers in Europe, England, Norway, and Switzerland should be counseled and advise with one another. Elder Loughborough will never advance the work very far in England. His narrow plans, his limited ideas, his mind concentrated on little mountains so much, he gives the wrong mold to the work. Oh how hard it is to overcome the traits of character and education received in childhood! How difficult to work out and away from self! How hard to not make our own individual ideas and our own plans infallible. God help us all to learn of Him, to have mutual esteem for one another and work with perfect harmony to the one great end to disseminate light.*4LtMs, Lt 1, 1883, par. 64*

The work in every field opened in Europe has been made to bear the impress of the men who opened them. In a degree this is as it should be, if these minds are evenly balanced. If their defects are to be reproduced, it is an error and will greatly retard the important work. In the first place these missionaries called of God should wheel into the service every available help possible, for time is short. Had you, my brother, worked more through an interpreter in the place of studying so much to speak the language, you would have been working your way into the hearts of the people and into the language too, and kept up better courage all the time.*4LtMs, Lt 1, 1883, par. 65*

Now, Elder [B. L.] Whitney is coming to Switzerland. Do not mark out his way and make him feel that he must look to you in all his movements. He must not follow the track you have passed over.*4LtMs, Lt 1, 1883, par. 66*

He must be left to bear the mold of God. He will, if humble and waiting upon God, understand the divine will concerning his work and mission. You have been long sick and feeble; you have viewed many things in an intense light. Now we do not want that Elder Whitney should fall into the same error. You have excused in a great degree the brethren in Switzerland from doing what they ought to have done long ago to make the work self-sustaining in Switzerland. Now we do not want this error should be reproduced in Brother Whitney's labors. You have concentrated your efforts mostly in one locality. Now this must not be acted over by Brother Whitney. Time is short; the message is to be carried to all nations,

tongues, and people. You are now in feeble health and cannot endure exposure. Elder Whitney is young. Leave him as free as possible to seek counsel of God and do his work according to the ability which God has given him, even if it does not exactly meet your ideas.*4LtMs, Lt 1, 1883, par. 67*

We are none of us infallible, and none of us should allow himself to become set and exacting. Let every soul lift the weight he can. Let them release you of every responsibility they can. Let other minds devise and execute plans. God does not mean we shall be stereotyped in our ways and ideas. While we must rivet our souls to the eternal Rock, we must be continually laying upon this foundation gold, silver, and precious stones—a variety of material. Let every man work who can work. The very best general is not the one who does the most work himself, but one who will obtain the greatest amount of labor from others. Such generalship is greatly needed in Europe in order to make the work a grand success.*4LtMs, Lt 1, 1883, par. 68*

Lt 2, 1883

Whitney, B. L.

Healdsburg, California

March 30, 1883

Portions of this letter are published in *10MR 8*.

Dear Brother [B. L.] Whitney:

I have sent you a letter containing some things which the Lord has shown me in regard to Elder [J. N.] Andrews. You can see by reading this letter that our own people have made mistakes in regard to Elder Andrews. Much means has been sent to this mission that is controlled by Elder Andrews. I believe he is sincere but through disease views things in a perverted light. His imagination is at fault. *4LtMs, Lt 2, 1883, par. 1*

At an early date in our Advent experience after the passing of the time in '44, then Elder Andrews was greatly deceived. His imagination and impressions and feelings were his guide and nearly ruined him. Could I have an interview with you, I would talk in regard to some things I will not write. Now Elder Andrews I highly respect, but his feelings and his imaginations must not rule you. You must not go to Europe to have Elder Andrews' head control your movements. He imagines things which have no foundation and in which there is no truth. *4LtMs, Lt 2, 1883, par. 2*

He has given the impression of great sufferings when he has endured no more than ordinary laborers in their first experience in this work. Many things have been sent to him while there were those close by the donors who were overlooked and neglected, who needed means far more than Elder Andrews. But from his earliest years he has been drawing on others for sympathy and he has continued to the present time to be sustained by the sympathy of his brethren and all connected with him; he has a diseased imagination. Those who are prompt to send him means whenever he thinks he needs it are to him the elect—precious in the sight of the Lord, and those he imagines are not fully in sympathy with all

his imaginations he regards are not favored of God. Now all the feelings are the product of a diseased mind.*4LtMs, Lt 2, 1883, par. 3*

Many have asked, "Will Brother Andrews die?" I answer, "I think he will; and I could not pray for his life, for I consider he has held and is still holding the work in Switzerland." It is most difficult to correct him and to change his plans or his course of action in anything. Should you propose to do this, as you will most surely have to do if God sends you to Europe, he will not regard you as his friend. If you pet all his ideas and sympathize with all his feelings, then you are the beloved of God, right in all respects. I tell you these things I know.*4LtMs, Lt 2, 1883, par. 4*

But I would caution you, Do not confine yourself to Switzerland, neither settle down to learn the French language, but become acquainted first with the condition of the whole European mission. Do not consider you are to be dictated to by Elder Andrews, Elder [J. N.] Loughborough or Elder [J. G.] Matteson. You are God's man of opportunity. You must look to God and trust in God and learn of God and obtain an experience in prayer and faith that you have not yet obtained. God will help you if you rely wholly upon Him. He is to be your Teacher and your Guide.*4LtMs, Lt 2, 1883, par. 5*

After you have ascertained the situation of the field, then you will understand better how to labor and make your efforts tell at every stroke. But do not settle down to be molded by Elder A., Elder L., or Elder M. Not one of these is laboring to the best advantage. They carry out their ways and their plans, and their own peculiar traits of character are being conformed and strengthened and defects being reproduced in those who believe them to be perfect men. I have kept all the things written in my lengthy epistle to myself, and this is for your eyes and your wife's eyes to trace alone.*4LtMs, Lt 2, 1883, par. 6*

I would advise you not to go into Elder Andrews' family. Your wife is not a strong woman and must have careful consideration if she keeps able to work and have the care of her family. You must see [that] more and extra care does not come upon her.*4LtMs, Lt 2, 1883, par. 7*

A sympathy has been awakened for Elder Andrews that is not called for. The very ones who would make so great an excitement over him will permit those who are just as worthy to pass along without sympathy or pity. God is not in this great attention paid to one man. When I saw how the work had been held and the mold placed upon it in Switzerland, my heart was filled with anguish. While it is our duty to love and care for Elder Andrews, it is not our duty to deify him. It is not those who sympathize with him the most who are his best friends. It is not those who would concede to every proposition he may make that are being led and guided of the Lord. His sufferings have been very much of his own creating through his own course which he was determined to pursue.*4LtMs, Lt 2, 1883, par. 8*

Now, Brother Whitney, no one knows of this but yourself and my Willie [White] and Brother and Sister I. I do not want Elder Andrews injured, neither do I want the cause of God to bear the hindrance and the mold of his diseased imagination. Move cautiously. Sister Oyen should have no connection with Elder Andrews. She is self-conceited, full of self-importance, and is no help to Elder Andrews.*4LtMs, Lt 2, 1883, par. 9*

May God bless you and yours on your long journey and in your most difficult mission.*4LtMs, Lt 2, 1883, par. 10*

Lt 3, 1883

Smith, Uriah

Healdsburg, California

July 31, 1883

Portions of this letter are published in *3SM 350-351*; *8MR 64-65*.

Dear Brother Smith:

I have been very, very sad to learn of Brother [C. W.] Stone's untimely death. I feel deeply over this sad ending of his life, and I have no evidence that he was prepared. I fear he had not a spotless character. The last letter I wrote to him was very pointed. I feared if he did not heed the testimony of the Spirit of God which had appealed to him so many times, that the Lord would not protect him from Satan's devices. The news has made my heart like lead. And a great fear comes over me that the Lord will not protect others who have so manifestly slighted His warnings.*4LtMs, Lt 3, 1883, par. 1*

I fear for you, my brother. I have the tenderest feelings of pity and respect for you, while I know you are steadily going into darkness; and if the light that is in thee be darkness, how great is that darkness! I see the very workings of the enemy I have been shown for years would come.*4LtMs, Lt 3, 1883, par. 2*

I had hoped to complete my last book and get it before the people that they might be warned of important events, but I shall not be able to complete the book before I go East.*4LtMs, Lt 3, 1883, par. 3*

This makes me more earnest, more anxious, in regard to you. I know that you are under a deception, and unless you break away from William Gage and others in no better condition, the Lord will let you go with them to your certain ruin; and unless you all change your position you will be left in darkness. I know where you stand. I know your danger, and I feel the worth of your soul. I do not want you should lose your crown. I have felt reluctant to write. I know when one is in the position you are in, truth is turned to error and

light to darkness. *4LtMs, Lt 3, 1883, par. 4*

I have been waiting to see what you would do in putting in the paper something to vindicate the right. You have had ample time. I ask you, Would you, if you stood in the light, allow such statements as have been made in regard to my husband being dishonest, without correcting the matter and setting it right? Where are you, Brother Smith? Have the rebels obtained your sympathy and your confidence? Why do you not do justice by my husband's name and reputation? And why do you keep entirely silent and let the dragon roar? For myself I care not. My peace is not disturbed, but I do care for the watchmen whom God has placed on the walls of Zion who ought to give the trumpet a certain sound. You certainly ought to do something for your own sake, for Christ's sake, for the truth's sake. Why do you not let the right appear? Why do you remain as silent as the dead? Is this the way you defend the truth? Have we not a right to expect something better of you than this? *4LtMs, Lt 3, 1883, par. 5*

You may say Sister White is stirred. I am stirred with deep sorrow for you. Well might Joshua challenge you, "Art thou for us, or for our adversaries?" *Joshua 5:13*. Truth will triumph. I expect these raids will be made against me till Christ comes. There is not an opposer of our faith but that makes Mrs. White his text. They begin to oppose the truth and then make a raid on me. What have I done? If evil, then let them bear witness of the evil. We have men here on this coast that are in communion with men on that end of the line—Cassidy, Swinnerton, Torr. These are active as the devil could make them. *4LtMs, Lt 3, 1883, par. 6*

Cassidy was reprov'd in testimony, and his wife said it was all true of him. He said it was all true of his wife. But they began to find fault with the testimony, and after he had nearly crushed the life out of the church in Petaluma, he left them because they passed a vote of censure upon him. Since that time he has made all manner of statements accusing my husband of dishonesty. *4LtMs, Lt 3, 1883, par. 7*

When Torr came to Petaluma, he followed close after Cassidy. Mrs. White was his theme. The Lord sent me to Petaluma and gave me

a testimony of great power to bear. Torr was convicted. I stayed at his house, and he said he had seen and heard me and he was settled now that all these reports and statements were false. He felt very tender. I saw that he did not have family prayer. I urged myself forward, prayed with them and pled with them to pray morning and night with their children. He had taken the position that social meetings were not in the order of God—that family prayer was a non-essential. But his heart was melted under the power of the Spirit of God, and he urged me with tears to come and speak to them at Petaluma as often as I could. He said, “Maybe you do not know, Sister White, how we prize these visits. They are of great value to us—beyond estimate.”*4LtMs, Lt 3, 1883, par. 8*

Well, Long’s book came out and Green’s book—these most weak and contemptible productions. I waited for you and others to speak of these, as you stood in the responsible positions you do as watchmen on the walls of Zion and should warn the people. As editor of the paper you have every means within your reach.*4LtMs, Lt 3, 1883, par. 9*

Now Torr has changed. He did not take up his duties. He did not follow the light. He seemed to enjoy the suggestions and statements of these tracts, and sent them everywhere. Next he was without an anchor, and he began to read Tom Paine and has come out an infidel. He says there is no personal devil—no pre-existence of Christ, no prayer is called for. He is sowing his seeds of death.*4LtMs, Lt 3, 1883, par. 10*

Brother [W. M.] Healey has broken up his partnership with him, for he has given up the Sabbath and is running his mill upon the Sabbath. Cassidy is seen in drinking saloons on the streets in Petaluma. These are the men who are set on fire of hell to make me appear in the worst light possible; and I—what have I done? I have borne the testimony God has given me to bear, which they both had light [that it] was from God, for His Spirit witnessed to the testimony; and when they refused the light and evidence, the Spirit of the Lord left them.*4LtMs, Lt 3, 1883, par. 11*

The time has come when if light is not cherished it leaves the one who rejects it in very dense darkness, and strong and startling

developments are made quickly. Things move rapidly now. We are nearing the end. Why, I ask, is all this zeal against me? I have attended to my business given me of God. I have injured no one. I have spoken to the erring the words God has given me. Of course I could not compel them to hear. Those who had the benefit of Christ's labors were just as enraged against Him as the enemies are against me.*4LtMs, Lt 3, 1883, par. 12*

I have done only my duty. I have spoken because compelled to speak. They have not rejected me but Him who sent me—Him who has given me my work.*4LtMs, Lt 3, 1883, par. 13*

But I do feel so sorry that you should be so entangled with a party who has the spirit of the dragon. I am watched; every word I write is criticized; every move I make is commented upon. I attended the Southern camp meeting and went to Los Angeles and to San Jose, and these watchers, vultures, report that I am out of Healdsburg because they had got enough of me there. The friends at Healdsburg are my warmest, kindest, and best friends—only too glad to have me with them. When I go East, I expect it will be conjectured I am obliged to leave for they made it too hot for me here. These are the words that pass from lip to lip.*4LtMs, Lt 3, 1883, par. 14*

Now I want you to look candidly at these things. How much courage you have infused into this element and given the enemies of the truth to arise and make the raid they have on me, I cannot determine; you may never know till the judgment. I leave my work and its results until we gather about the great white throne. Do you see the Spirit of Christ in this watching, in these suspicions, in these conjectures, these suppositions? What right have they to suppose, to conjecture, to misinterpret my words, to misstate me as they do?*4LtMs, Lt 3, 1883, par. 15*

But there will be a class who loves just this kind of food. They are scavengers, not looking candidly to see what good my writings and my testimonies have done, but like Satan, the accuser of the brethren, [they are] looking to see what evil they can find, what mischief they can work, what word they can twist and put their wicked construction upon to make me a false prophet.*4LtMs, Lt 3,*

1883, par. 16

Do you train in this company or are you noncommittal—standing on neutral ground? Do you love these men who are tearing and devouring the flock and unsettling the faith of our brethren and sending them adrift, and using your name and influence to do this baleful work? Do you hear the voice of God speaking through them? Do you discover precious fruit that they bear? I see the same satanic spirit, only more plainly developed, that has been manifested the past forty years.*4LtMs, Lt 3, 1883, par. 17*

The Lord has given me words of reproof for William Gage. It was truth but he would not accept it. You have made this man your counselor. You linked up with one whose course of life has not been devoted or spiritual; in short, who never has known what the influence of the Spirit of God was upon the heart. And I warned you, because the Lord bade me do this. But you refused to hear—not my words but the Lord’s words. You have chosen your way, and as the result you are in darkness. I know this to be the case. I sense your peril; I warn you again. Turn ye, turn ye, for why will ye die? Will you give sanction to the enemy? Will you prove an unfaithful sentinel and let the enemy into the camp? Will you prove untrue, or will you show yourself to be a man of God, fully on the Lord’s side?*4LtMs, Lt 3, 1883, par. 18*

Suppose you and William Gage and the Marion party and Green and McLearn all unite your best efforts in seeking to make my testimonies of none effect. Suppose you try to make the people believe them to be untrue, and you do tear them out of the hearts of the people. What have you gained? What great good have you achieved? Will the people be more zealous, more circumspect? Will they be less worldly-minded? Will they be less licentious? Will they be more earnest in the faith?*4LtMs, Lt 3, 1883, par. 19*

You have seen the result of those who have tried this. You see that God has connected the testimonies with the work from its very rise. Tear them from the work and you tear the faith of God’s people to pieces. Do you want to meet your work in the judgment? You may all do your utmost, and you will not prevail. If this work be of God, it will live and survive all the raids, all the Korah, Dathan, and Abiram

disaffections, all the Jannes and Jambres assaults and resistance and apostasies. I grieve that such men as you give themselves to this work of the devil; that you should be found giving encouragement to this satanic dragon- spirit is too sad for me to contemplate.*4LtMs, Lt 3, 1883, par. 20*

I believe you will wrench yourself from this snare of Satan. But oh, for Christ's sake, cut loose from William Gage! Not that I think his case hopeless, but I know you darken counsel by words; you strengthen one another, for God has shown this to me. He is to you an agent of Satan. He has led your mind in a channel of doubt. He is at work under the cover and disguise. He has influenced you. You will deny this, but that makes no difference. That which the Lord has shown me I know is correct. You are in darkness and you and he are not light-bearers now in the office. Your influence is for evil. You are scattering from Christ and from the truth. Remember it is all written in the book, and you will meet the record of all these started doubts, this unbelief which is having a demoralizing influence in the office and everywhere, in a harvest you will not care to reap.*4LtMs, Lt 3, 1883, par. 21*

I wish you would come to the camp meetings. I know that it would be a blessing to you. If you follow the pattern you have started upon, you are as surely separating from God as others who have pursued the same course; but you are so blinded you cannot see it. Jesus loves you! All heaven is interested in your welfare.*4LtMs, Lt 3, 1883, par. 22*

You say you were willing Milton should come out to California where he would have a better opportunity to start again and take up Christian duties. Just as long as you remain where you are there is no hope for Milton. When his father comes to the light and takes his position squarely on the right side, then I have not a doubt but your son will have a strength to take his stand. But until this is done, I have no hope that anything we can do will move him. He knows just where you stand, and he is waiting to see what course his father is going to take.*4LtMs, Lt 3, 1883, par. 23*

Never was Satan working with greater zeal than now. He is an accuser of the brethren. He deludes. He casts his bewitching power

upon minds and they seem mesmerized. Oh, that you could see! Oh, that you could understand and make your way at once to the light!*4LtMs, Lt 3, 1883, par. 24*

I feel an intense interest for you, that Satan shall not triumph over you. I want you to triumph over Satan. Oh, now break the fetters of the enemy. I tell you, in the fear of God, you are in imminent danger. You are preparing for yourself a harvest that you will not wish to reap. I want to say there is not a shade of dishonor that should rest upon my husband's name, and you know it. He scorned to do a dishonest action. Lies may be sent afloat, now that he is dead, and you may stand by and see his name covered with reproach and blackness and make no effort to vindicate him who stood by your side for more than a score of years.*4LtMs, Lt 3, 1883, par. 25*

Is this as Christ would have it? You know that my husband was strictly, conscientiously honest. You certainly know this; then why do you keep silent and let the vultures tear his reputation to pieces, when you stand as editor of the *Review*, and have every means in your hands to vindicate his honor against the insinuations and the suggestions of these satanic agents? You could show a remarkable zeal to defend McLearn—of whose reputation you knew nothing—one who had done nothing for the cause of God and had made no sacrifices for the truth. But when my husband's lips are palsied by death, when he cannot answer for himself, when his brethren should vindicate his character, you are voiceless; you have nothing to say. Why cannot you speak, you who were associated with him in his work? Why do such men as Green and McLearn enlist your sympathy, unless the bewitching power of Satan through these agents has so bewildered you that you cannot discern between righteousness and truth, and error and deception?*4LtMs, Lt 3, 1883, par. 26*

I present this sharply as it is. I already have about one hundred pages prepared, and if no one moves, I shall do my duty and leave you to answer to God for the neglect of yours. Do you know, my dear brother, that the Lord wanted to save you from the very position you are in today, and that is the reason He sent you warnings and reproofs? The great light you have had, and the

experience you have had in the work only make Satan more determined to delude and ensnare you and then drive you where he will. He knows that many love you and have confidence in you and will be brought into great perplexity and doubt and may, through your example, make shipwreck of faith. This is why I was so burdened.*4LtMs, Lt 3, 1883, par. 27*

The Lord gave me no rest day nor night until I wrote you at Battle Creek the warnings which you would not accept; that Gage treated in the frivolous, irreverent manner he did, which cast off all its solemn influence on many minds. And these very men, McLearn and Green, would never have ventured as they have but for the influence of William Gage and yourself. William Gage has worked under cover, in disguise. He is not a man who has ever had the fear of God strongly before him. And when you linked with him, you separated from God.*4LtMs, Lt 3, 1883, par. 28*

We have had several rebellions—Stephenson and Hall; Brinkerhoff and Snook and Carver—and now we have another of like character doing precisely as his former brethren have done. And we shall have just such disaffection to meet, just such rebellion, until the close of time. Some will go with these elements who have had great light and rich experiences, but who, because they did not follow the light, came to follow darkness and perished. I cannot endure the thought that Satan will succeed in overcoming you. The end is near. Will you break this power that has held you spellbound? Will you recover yourself out of the snare of Satan? Will you fall upon the Rock, Christ Jesus, and be broken? You must consider your position. You must change your course of action for you are separating farther and farther from God. God calls you to come up on higher and holier ground.*4LtMs, Lt 3, 1883, par. 29*

When you bind yourself in holy covenant to God, you will separate from idols and things unclean. The light you have had, the blessings you have received, the high and holy calling you have had, all forbid that you should be in your present position, in bondage to unholy, unsanctified elements of the world or in friendship with the enemies of God. You are required to come out, to be separate and to maintain a holy character as a son of God. When you obey God you will have no fellowship with the unfruitful works of darkness. I feel

deeply in earnest. I again appeal to you to take your stand on the side of Christ and humiliate your soul and disappoint the enemy. The people now who believe must know where you stand—what side you are on. Sacred obligations are resting upon you. How will you meet these claims? Again I entreat, break the chains of Satan. Be again a free man.*4LtMs, Lt 3, 1883, par. 30*

In love.*4LtMs, Lt 3, 1883, par. 31*

Lt 3a, 1883

Smith, Uriah

Healdsburg, California

July 31, 1883

Portions of this letter are published in *3MR 318-319*.

Dear Brother Smith:

The very sad news of Elder [C. W.] Stone's sudden death has reached me today. It so overcame me I was unable to sit up much of any through the day. A terrible conviction forced itself upon me that he was not prepared; he had not washed his robes of character and made them white in the blood of the Lamb. But we leave him with the Lord who will judge righteously. *4LtMs, Lt 3a, 1883, par. 1*

It is not wise to defer the preparation for eternity one day, no not an hour. This calamity speaks decidedly to every one of us to not neglect a vital connection with God. Satan is watching his chances to secure souls to himself, and unless we have God's protection, he will break forth in violence, and his angels will be set at work to do some marked mischief. The terrible tornadoes, the railroad disasters, the calamities at sea are because of Satan's wrath. The Lord does not work a miracle to protect those who are constantly working against Himself and strengthening the powers of darkness. *4LtMs, Lt 3a, 1883, par. 2*

And this is only the beginning. Their hearts will not repent because they are fully set in them to do evil and that continually. These disasters, which should make men afraid, are now regarded only by those who fear for their own personal safety, themselves and those connected with them. *4LtMs, Lt 3a, 1883, par. 3*

[Unfinished?]

Lt 4, 1883

Haskell, S.N.

Duplicate of *Lt 19a, 1884*.

Lt 5, 1883

Brethren

Battle Creek, Michigan

November 1883

This letter is published in entirety in *13MR 329-333*.

Brethren:

Brethren, we are far behind in our missionary work, both at home and in foreign countries. We are a people who claim to believe solemn and sacred truth, and our works in proclaiming the truth should correspond to our profession. Great trouble will soon arise among the nations which will not cease until Jesus comes. The world is becoming more and more lawless. The churches are united in their efforts to restrict religious liberty. What are we as a people doing in this crisis? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God and confessing our sins? Are we seeking with earnestness and contrition of soul Him who is the source of our strength? Are we claiming the promises, believing that Jesus pardons our transgressions and forgives our sins? Are we educating ourselves to overcome all temptation to murmur and complain?*4LtMs, Lt 5, 1883, par. 1*

Brethren, as never before we need to press together, unitedly following with calm faith and confidence Him who has prepared His throne in the heavens and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him. Christ died to redeem us. By the infinite price with which He ransomed us He has shown His love for us. He is not willing that any should perish, but that all should believe in Him and have eternal life.*4LtMs, Lt 5, 1883, par. 2*

With pity and compassion, with tender yearning, the Lord is looking upon His tempted and tried people. For a time the oppressors will be permitted to triumph over those who know God's holy commandments. All are given the same opportunity that was

granted to the first great rebel to demonstrate the spirit that moves them to action. It is God's purpose that every one shall be tested and proved to see whether he will be loyal or disloyal to the laws which govern the kingdom of heaven. To the last, God permits Satan to reveal his character as a liar, an accuser, and a murderer. Thus the final [triumph] of his people is made more marked, more glorious, more full and complete. The words of the prophet will then be fulfilled, "The day of vengeance is in my heart, and the year of my redeemed is come." [*Isaiah 63:4.*] The song of God's people will be, "The Lord reigneth; let the people tremble: he sitteth between the cherubims, let the earth be moved. The Lord is great in Zion; he is high above his people." [*Psalm 99:1, 2.*]*4LtMs, Lt 5, 1883, par. 3*

Now and onward to the close of time the people of God should be wide-awake, not trusting in their own wisdom, but wholly in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food should not be required, but they should deny themselves the food they usually enjoy and partake of [a] plain, simple diet. No one should lift up his soul unto vanity, walking in self-indulgence and pride, for this is a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will steal upon us as a thief. Satan is preparing to work through his human agencies in secrecy.*4LtMs, Lt 5, 1883, par. 4*

There is in our churches a decided want of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is little clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. Because those who are handling sacred things do not walk in the light, that light is becoming darkness to them, and how great is that darkness. They are making strange mistakes in reading character. Men who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in His steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are opening around us. All Pharisaism, all self-righteousness must be separated from the soul. Then we shall realize that we need Christ's

righteousness, and we shall accept it by faith.*4LtMs, Lt 5, 1883, par. 5*

In our conferences it is revealed that the brethren do not see eye to eye in understanding the Word of God. There is among us a manifest want of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this, and on no account must the spirit of complaining be encouraged. Are you in danger of cherishing malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a war spirit rather than a spirit of meekness and humility? Might you not better search the Scriptures together, with earnest prayer?*4LtMs, Lt 5, 1883, par. 6*

Ever we need to manifest kindness and true courtesy. We may have to plead most earnestly before legislative councils for the right to exercise independent judgment, to worship God according to the dictates of our conscience.*4LtMs, Lt 5, 1883, par. 7*

Thus in His providence God has designed that the claims of His Holy law shall be brought before men in the highest authority. But as we do all we can as men and women who are not ignorant of Satan's devices, we are to manifest no bitterness of feeling. Constantly we are to offer prayer for divine aid. It is God alone who can hold the four winds until the angels shall seal the servants of God in their foreheads.*4LtMs, Lt 5, 1883, par. 8*

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter His people. He brings up side issues to divert minds from the important subjects which should engage our attention. Individually we are to feel the importance of uniting in the firm bonds of Christian fellowship. With one heart and mind we are to prepare for the conflict, with faith laying our petitions before the mercy seat. The throne of God is arched by the bow of promise, and the prayers offered in simplicity and faith will be heard. It is God's glory to answer the supplications of His people.*4LtMs, Lt 5, 1883, par. 9*

I have been instructed in regard to the danger of drawing apart. Let us leave to Satan and his agents the cruel world of accusing and

faultfinding. Our work is to repent before God because of our unbelief and want of love for Him who died for us and for one another. The gold of love and faith is wanting in our ranks. Christ declares, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4.*] *4LtMs, Lt 5, 1883, par. 10*

Many are holding the truth only with the tips of their fingers. They have had great light and many privileges. Like Capernaum they have been exalted to heaven in this respect. In the time of test and trial that is approaching, they will become apostates unless they put away their pride and self-confidence, unless they have an entire transformation of character. *4LtMs, Lt 5, 1883, par. 11*

Lt 6, 1883

Andrews, R. F.

NP

1883

Portions of this letter are published in *9MR 165-168*.

Dear Brother:

The conversation we had has left a disagreeable impression upon my mind. Do not think me severe in my remarks in regard to the Chicago mission. You spoke with great satisfaction about the way the mission was carried forward: that Brother Thompson and those connected with him were willing to do any way to get along; that they had a little bit of a room in a loft, and there they were preparing their food and were doing a good work in the most economical way.*4LtMs, Lt 6, 1883, par. 1*

Your ideas are not correct. The light which God has given us, precious above the price of silver and gold, is to go forth in a manner to give character to the work.*4LtMs, Lt 6, 1883, par. 2*

These brethren are not above the infirmities of humanity, and unless attention is given to the health of their bodies, their work must be greatly embarrassed. Those who stand at the head of the work and fill responsible positions should not permit such things to exist. They should educate the people to give of their means that no such pinched want should be experienced by the workers. As the stewards of God, the responsibility rests upon men to see that one or two do not have all the sacrificing to do, while others are ease-loving, eating, drinking, and dressing without thought of these sacred missions or of their own duty with reference to them.*4LtMs, Lt 6, 1883, par. 3*

I have been shown, Elder Andrews, that you do not take a right view of the work; you do not realize its importance. You have failed to bring the people up and to educate them in the true spirit of self-sacrifice and devotion. You have feared to urge duty upon wealthy

men. And when you have made a feeble effort in the right direction, and they begin to make excuses and to find a little fault with some one in regard to the management of the work to cover their own selfishness, the impression is left upon your mind that perhaps it is so; and this subterfuge, which has worked in them the seeds of doubt and unbelief, has taken root in your own heart. Seeing this, they turned it to their account and learned just how to treat your efforts.*4LtMs, Lt 6, 1883, par. 4*

When they were encouraging doubt and unbelief in regard to the testimonies, you have not done what you should have done to uproot this. You should have shown them that Satan was always picking flaws and criticizing and accusing the brethren, questioning and laying reproach upon the brethren, and that it was unsafe to be in any such a position.*4LtMs, Lt 6, 1883, par. 5*

This same kind of work was carried on in Oregon and Washington Territory until the truth was quenched in many hearts. We should give this spirit no quarter for it is death to any church and death to any that indulge in it; and it makes Satan glad.*4LtMs, Lt 6, 1883, par. 6*

My brother, you have not taken a course to encourage men to give themselves to the ministry. In the place of bringing the work down to a low figure, it is your duty to bring up the minds of people to understand that the "laborer is worthy of his hire." [*Luke 10:7.*] And if these men feel the missionary spirit, they will economize in every way possible that they may have it in their power to help these missionaries.*4LtMs, Lt 6, 1883, par. 7*

The churches need to be impressed with the fact that the duty is resting upon them to give to the cause of God, to be true, and to deal honestly with God and not to be guilty of the worst kind of robbery, that of robbing God of tithes and offerings; and when settlements are made, not to force the workers to accept small remuneration because there is a want of money in the treasury. Many have been defrauded of their just dues in this way, and it is just as criminal before God as for one to keep back the wages of those who are employed in any other regular business.*4LtMs, Lt 6, 1883, par. 8*

There are many who want to go out and labor in our several conferences—who have ability, but no courage—because they must have means to support their families. It is the worst kind of generalship to allow conferences to stand still or to fail to settle their honest debts. There is a great deal of this done, and wherever it is done, God is displeased. If the president does his duty and the laborers do theirs, impressing upon the minds of the people in the various fields and churches where they labor the character of the crime of robbing God of tithes and offerings; and if these laborers have the true spirit of devotion and a burden for the work, God will make their labors a blessing to the people, and fruit will be seen as the results of their toils.*4LtMs, Lt 6, 1883, par. 9*

The ministers have failed greatly in their duty to so labor with the churches. They should have educated, trained, and disciplined the people to be workers in the cause of God. There is important work to be done aside from the work of preaching. It is to build up, elevate, and bring every member of the church into working order. Had this been done as God designed it should be, there would be many more in the field as laborers than there are now. And furthermore, if the ministers in the churches would do their duty to educate every church member, rich and poor, to accept and work after the Lord's plan to give of his substance as God has prospered him, there would be a full treasury to pay the honest debts of the workers. And this would greatly advance the missionary effort in all our borders.*4LtMs, Lt 6, 1883, par. 10*

God has shown me that many souls are in danger of eternal ruin through selfishness and worldliness. And the watchmen are guilty because of neglecting their duty; they do not watch for souls as they that must give account, and this Satan is exulting to see. How successfully he controls the minds of men! And how wonderfully he works through the very ones that think themselves devoted to the work of God, to cause them to neglect to warn, to reprove, to exhort with all longsuffering and doctrine! This is a branch of the work neglected by the ministers, and God will hold them responsible.*4LtMs, Lt 6, 1883, par. 11*

It is not God's order that someone should follow after those who do not do their duty and bind off their unfinished work. It is not the duty

of the conference to be at the extra expense of employing other laborers to follow after and pick up the dropped stitches of these negligent workers. It is the duty of the president of the conference to have an oversight of the laborers and their work and to teach them to be faithful in these things, for no church can prosper that is robbing God.*4LtMs, Lt 6, 1883, par. 12*

The spiritual dearth in our churches is frequently the result of an alarming prevalence of selfishness in their midst; and for this cause their eyes cannot be single to the glory of God. Their selfish, worldly pursuits and schemes have interposed between them and their God. These are double-minded, clinging to the world, fearing if they should let it go, the Lord would cease to care any longer for them. And so they will take care for themselves—*anxious, troubled, distressed for themselves, holding to their large farms and adding more, robbing God in tithes and offerings so that God’s work is crippled on every hand.**4LtMs, Lt 6, 1883, par. 13*

Such a showing in your conference testifies that you are not laboring as the apostle Paul labored: “Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Does the Word leave this mark in us? If not, then we do not bear the divine credentials. “Whom we preach, warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Christ Jesus.” *Colossians 1:25-28.**4LtMs, Lt 6, 1883, par. 14*

Here is something that is of more importance than every earthly consideration. Men are to be educated; men are to be taught in all wisdom. Have these ministers that connection with God, that separation from the world and worldly ambition and worldly lust? Have they that close walk with their God that by faith they can give the right mold to the ones for whom they labor? “Whereunto,” says Paul, “I also labor, striving according to his working, which worketh in me mightily.” [*Verse 29.*]*4LtMs, Lt 6, 1883, par. 15*

This should be the experience of every minister of Jesus Christ. And for the want of this kind of labor the churches are destitute of the power and grace of God. The day of the Lord is coming on apace, and the people are not getting ready for it, to stand in the day of His appearing. It is in this day of His preparation that He will work a strange work upon the earth. The church has within its borders cold, worldly, sensual men and women. Where is our faith, what is our calling, what is the fruit of our labors? The presidents of our conferences are so fearful that some one else will be preferred before them [that] they bar the way against the introduction of other talents; and God's displeasure is kindled against this spirit.*4LtMs, Lt 6, 1883, par. 16*

Men who have the true missionary spirit, humbly engaged in their work, have to meet and labor against this condition of things resulting from the careless and half-hearted course of those ministers who preach but do not labor to keep the churches in order and to faithfully discharge those other duties which are not agreeable to do. They endure privation, hardships, and rebuffs, that the work may advance and prosper, while others seem to think that their faithfulness is an encroachment upon their labors, and they stand back and fold their hands and render no assistance. The converting power of God should come upon these ministers. Then there will be hope for the churches, and their labors will improve. Give humble men your support and encouragement if they consent to accept the work of picking up your dropped stitches. They will have their reward at last, though they receive no credit in this life.*4LtMs, Lt 6, 1883, par. 17*

Brother Sawyer made no complaint to me, but I told him not to present himself before the conference in clothes that were not at all decent. He told me that he had no money to buy clothes. I then investigated the case and drew out facts from him of the wages he had received. He was working fully as hard as yourself and in not near as agreeable [a] business, for his labors were more taxing and less appreciated; but these things were not taken into consideration in the settlement. Now I present this one case to represent your true condition as it is and to impress you with the state of things as they are in your conference as they were presented to me.*4LtMs, Lt 6, 1883, par. 18*

You have neglected an important part of your work as a president of a conference. You have not educated the people to work with all their means and abilities, engaging all their earthly powers in the cause of God. You have been raising a family when you should have been bringing many sons and daughters to God. You have been hedging up your own way, as many of our ministers are doing, in which they show their great want of wisdom and the possession of that true missionary spirit to deny self, lift the cross, and push the work of the Master.*4LtMs, Lt 6, 1883, par. 19*

Should your ideas be narrowing instead of broadening and enlarging? Yet this has been the case. You have had secular interests which have taxed you both mentally and physically, exhausting those powers which should have been given without reserve to the work of God.*4LtMs, Lt 6, 1883, par. 20*

But what need have I to present this, and more than this, to you? Have I not presented this matter before you in the conference and urged it upon ministers and presidents? You have not been faithful in your conference; while you have tied men to yourself, you have not united them to the self-sacrificing Redeemer. You have not harnessed them to the car of progress. Your conference is in a deplorable condition, all for the want of a thorough-going, judicious minister who will bind off the edges that his work may not ravel out and present an unpolished appearance.*4LtMs, Lt 6, 1883, par. 21*

Yours is not the only conference that is in this condition. The condition of Iowa makes angels weep; Wisconsin is years behind; and Illinois, in some respects, is at loose ends. The ministers that ought to be encouraged in the field have no inducement. They cannot live upon the small wages allowed them. The Word of God declares, "The hire of your laborers are kept back by fraud." [*James 5:4.*] This is generally understood to apply to wealthy men who employ servants and do not pay them for their labor; but it means more than this; it applies with great force to those that are enlightened by the Spirit of God, who act out and work in any degree upon the same principle that these men do in hiring servants to do their work, and then grind them down to the lowest price.*4LtMs, Lt 6, 1883, par. 22*

There has been work you ought to have done that you have not done: to preach the truth everywhere just as it is, pleasant or unpleasant: to impress upon the churches and individuals their God-given responsibilities in tithes and offerings, in selling, and giving alms; impressing them that God had entrusted them with means that must be used to advance His work, that they were handling the Lord's money. *4LtMs, Lt 6, 1883, par. 23*

The question is asked, "Will a man rob God?" And the reply comes, just as it will come from the conference over which you have presided, "Wherein have we robbed thee?" The answer comes from God's messenger, "In tithes and offerings. Ye are cursed with a curse: ... even this whole nation." [*Malachi 3:8, 9.*] The same sacred obligation rests upon you and upon the people. *4LtMs, Lt 6, 1883, par. 24*

You have not done your duty as an overseer of the churches of God in Illinois. You have abilities, but home cares and home responsibilities have borne heavily upon you. These things hedge you about so that it makes it almost an impossibility for you to use your tact, your ability, and strength, to the great work entrusted to you. Ministers who fill their houses with children take cares upon themselves which God never designed they should. The management of these self-imposed burdens detracts from their usefulness, their devotion, their time, and their duties in the service of God. *4LtMs, Lt 6, 1883, par. 25*

All this is because they do not feel the necessity of having their works correspond with their faith. The cause of the Lord does not stand before them as the all-important thing. They do not see that it demands the entire manhood. His work is not made the highest and holiest of all; self and selfish plans, and the execution of them, interpose between them and God's holy work. And the children come forth from your management showing deficiency in training and molding of character. The churches are suffering from the same management. Stitches are dropped all along the way and not carefully picked up and kept up. *4LtMs, Lt 6, 1883, par. 26*

Oh my brother, there is work for you to do. It is a solemn thing to die, but it is a far more solemn thing to live. Your ideas are not high,

devoted, broad, and noble. The whole conference feels the want of an education that they do not possess. There are men that would come up to the help of the Lord if they only had someone to lead the way.*4LtMs, Lt 6, 1883, par. 27*

There are grumblers, murmurers, and skeptics, and your labors have not been of that character to produce a healthy state of things in the conference. Unbelief has not been suppressed and faith encouraged in the "Testimonies." A high state of spirituality has not existed, therefore spiritual things have not been discerned. There is a great want of spirituality, devotion, self-sacrifice, and self-consecration to the work for these times as they are. What can be done for the people? What can be done for the president? Under the present administration there will not be much change for the better; things will not be placed on a much better basis while murmurings in regard to the General Conference and excuses for the neglect of duty are encouraged rather than repressed. I mourn for you, a man possessing ability and yet so little advancement to show in your conference.*4LtMs, Lt 6, 1883, par. 28*

You have robbed the workers of their just dues by the small amount you have granted them. You have belittled the sacred work of God. The ministers have had to suffer in consequence of your not doing your duty to them and to the churches. You wanted to please and not incur displeasure. But you have incurred the displeasure of the Chief Shepherd for you have, both by precept and example, allowed the people to do wrong. What can be done in this matter? What can be done?*4LtMs, Lt 6, 1883, par. 29*

Will the ministers awake? Will the presidents take the "Testimonies" of mercy which God has given them? Will they do something, and do it now? Will they heed the prayer of Jesus, "I sanctify myself that they may be sanctified"? [*John 17:19.*] Generally, the people rise no higher than the minister or the president. If he is a devoted man, losing self and selfish interest in Jesus Christ, his example will have a telling power in that direction on the people.*4LtMs, Lt 6, 1883, par. 30*

There was neglect anciently on the part of Israel. God established them in the land of Canaan and said, "I will never leave thee nor

forsake thee” [*Hebrews 13:5*], but there was to be an aggressive warfare carried on between them and the inhabitants of the land. His words to Joshua were, “And there remaineth yet very much land to be possessed.” [*Joshua 13:1*.] This was a rebuke to them. God would have had this land filled with His own people who loved and feared Him, but to their shame the land was not taken up, and the idolatrous Canaanites were permitted to come in and gain strength until God’s name became less and less a power in their midst and His glory less and less manifested with them. This applies in one sense to Illinois, Iowa, Wisconsin, and many other states where there has been time enough and enough of opportunities to have extended the truth and to have made it a power to lead the churches up to God. He has entrusted you with capital, might, means, and intellect. He has given you opportunities and privileges, but these presidents have not had the devotion, the wisdom, courage, and unswerving fidelity to make the most of these blessings, to plant the cross of Christ in triumph in their conferences. *4LtMs, Lt 6, 1883, par. 31*

Had the president of Illinois Conference counselled, encouraged, and sustained the ministers there, and had they labored with wise generalship and devotion, souls might have been saved that are now in the ranks of Satan. They might have been keeping the Sabbath today. This is so in every conference to a greater or less degree, but it is especially so in the Illinois Conference. God pity the people, is my prayer. *4LtMs, Lt 6, 1883, par. 32*

The field is the world. There has been in several of these conferences a spirit of jealousy, a desire to stand ahead. And influences have been shut away from them that God would have blessed them with had they only prized them and put self and self-honor and love of supremacy out of their hearts and out of their borders. *4LtMs, Lt 6, 1883, par. 33*

Should the proposition be made either in the conference of Wisconsin or Illinois to change gifts, there would be a spirit that would spring into life among the churches and oppose it. They know that there needs to be a work done that has not been done. If the attitude of the president is an unsanctified one, if it is selfish and self-serving, then he will have an influence to gather sympathy and

to excite [in the churches] the spirit of faultfinding and complaining about general decisions. [They will] make the matters just as hard for the conference as they can, giving the impression that the conference is unjust. A man can absorb a sympathy to himself that has not its origin in the love of Christ but in an unsanctified disposition to carry the matter through, as though injustice had been done to the president.*4LtMs, Lt 6, 1883, par. 34*

I was shown that had these men been consecrated manifestly to the work, had they been wise, sanctified workers for God, they would have had eyesight to discern the situation and to understand that there must come a different element into the conference that it might receive a different mold than that they were giving it. But the presidents and ministers who are standing as watchmen on the walls of Zion have not watched and [have not] been preparing with unswerving fidelity to give the warnings to the people. They have needed their own eyes anointed with eyesalve. The enemy has worked surprisingly in their midst; but they are as blind men and discern it not. Thus it has been with the conferences in Illinois, in Wisconsin, and in Iowa. Soothing powders have been given to the people, with a few exceptions. They are not aroused; they are not alarmed; they are not making ready for the day of the Lord; they are asleep, and the people are asleep. The day, the day of God's wrath is upon us.*4LtMs, Lt 6, 1883, par. 35*

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.”
Isaiah 58:1.4LtMs, Lt 6, 1883, par. 36

Wake up, wake up, brethren; make decided moves for God! We are in the day of God's preparation, and yet you are asleep.*4LtMs, Lt 6, 1883, par. 37*

Elder Andrews, health reform is one branch of the work, and while you have stood indifferent to this point, you have been backsliding. You have a work to do to subdue your sensual passions and control your appetite. God has spoken on this point, and while you do as you do, you show to the people that the “Testimonies” have no influence upon you.*4LtMs, Lt 6, 1883, par. 38*

Lt 7, 1883

Kellogg, Henry W.

NP

1883

Portions of this letter are published in *3BC 1163; 7BC 935; SD 271*.

H. W. Kellogg:

The Lord has been letting light shine upon His people. Brother Henry Kellogg, the Lord would have you occupy a different position. Take less responsibility and have less of larger things to attend to and cultivate habits of order, of neatness, looking after the littles, stopping the leaks.*4LtMs, Lt 7, 1883, par. 1*

But one point was shown me as a marked defect in your character. You are not kind and courteous to all employed, as one in your position should be. Those who deal with minds should ever be kind. You have almost completely weaned yourself from the workers in the office because you are not kind and courteous as God would have you to be. Some will not love you if you pursue a straightforward course and do not justify their wrongs; but if this integrity with an eye single to God's glory is pursued, you will have enemies, while at the same time you will have strong friends.*4LtMs, Lt 7, 1883, par. 2*

The apostle Paul exhorts, be gentle unto all men. [2 *Timothy 2:24*.] The outsiders must not see in you sharp traits of character which will leave a reproach upon your holy faith. In your position you are giving sermons daily. Your character should be after the divine Model, manifesting a spirit of kindness and love.*4LtMs, Lt 7, 1883, par. 3*

Come close to young men under your charge; love them; treat them tenderly; they are the purchase of the blood of Christ. Remember that in every word that proceeds from your lips there may be a barbed arrow in the tone or in the ideas expressed.*4LtMs, Lt 7, 1883, par. 4*

You want the love of Jesus in your heart that will flow out of your heart through your lips; and in your attitude to others, love, mercy, and truth are attributes you must cultivate daily. In order to do this you must become a faithful worker in the church. Your position requires it. You cannot fill your position to God's acceptance unless you are an active, working Christian, for your example will be an encouragement to others to do as you do.*4LtMs, Lt 7, 1883, par. 5*

God wants you to take a higher position, in love. You can do it. Never command, but direct, advise. This is your duty as God's servant. Win souls. Win the confidence of the young and those who labor in connection with the work.*4LtMs, Lt 7, 1883, par. 6*

You do not meet the requirements of God. God demands not merely a business service for which you are paid, but a personal service as Christ's servant. It is not enough that men give their means; He requires that they give themselves unreservedly to His service. God desires a personal service, whatever may be one's business and calling. Vicarious service in giving our substance is not enough, for this does not meet the requirement of God.*4LtMs, Lt 7, 1883, par. 7*

There is a responsibility resting upon you, my brother, that you have not met. You must not be a passive receiver; you must give out the light received from the throne of grace. The earth receives light and heat and rain and dew and testifies of the same in the yielding harvest, in the fruits, grains, and flowers. The same with yourself. The cause of Christ must be advanced. Souls must be saved through your instrumentality. The command is double: to be hearers and doers of the Word. Receive not only yourself, but impart to others the precious gift. Take it to your home; let it be diffused there. Take it to the office, and let the light shine forth there in kindly, considerate words. Praise rather than censure; direct but not command.*4LtMs, Lt 7, 1883, par. 8*

First be assured of your acceptance with Christ, then plead in faith that you may be sanctified, qualified for your work that you may be prepared to do it, feeling that you are under [a] sacred commission to let your light shine. Let the Christian principles be revealed in your words, in your spirit.*4LtMs, Lt 7, 1883, par. 9*

You are God's missionary, not to go to foreign lands, but to labor earnestly, prayerfully, lovingly for your workmen with whom you are connected. They need converting grace as much as the far-off heathen. While some may have to go to the ends of the earth, God has a field for home missionaries.*4LtMs, Lt 7, 1883, par. 10*

Opportunities have been lost that you might have improved. There are possibilities for work to be done by you for Jesus that you have never dreamed of. A Christian is a Christ-like man, a Christ-like woman who is active in God's service, who is present at the social meeting, whose presence will encourage others also. Religion does not consist in works, but religion works; it is not dormant. The pure religion of Jesus is the fountain from which flow streams of charity, love, self-sacrifice. If ye love Me, ye will do the works of my Father, is the lesson Jesus sought to impress upon the minds of His disciples. There is a great deal of shirking responsibilities in religious life which God condemns.*4LtMs, Lt 7, 1883, par. 11*

With the love of Christ in the heart, the lips will utter His praise and magnify His name. There will be a pressure upon the soul filled with Christ's love. "Woe is me if I preach not the gospel." This is not applicable to the pulpit alone, but to every true child of promise. If we have received pardoning grace, this is our warrant to present in word and action this unspeakable love to those with whom we are connected.*4LtMs, Lt 7, 1883, par. 12*

It is your duty now to be sentinel over yourself to win affection, not by conceding one principle of truth, but in exemplifying Christ, in being considerate, in being kind, in avoiding everything that savors of dictatorial authority. Show in words, in actions that you love the workers, every soul of them, because they are the purchase of the blood of Christ. You must change your spirit of sharpness. You must show Christ in all your deeds, not let any cause be given to say of you that you are dishonest or a sharper. God has lent you talents to be used. You have been almost as it were an idler in the church. You are apt to place too large an estimate upon giving, and we undervalue the personal notice, attention and ministry which money cannot procure.*4LtMs, Lt 7, 1883, par. 13*

Satan is at work constantly to ruin souls; he tempts the youth, he

tempts all engaged in the office; but let no temptation come through you. Discourage no one; provoke no one. Things will go wrong with every one; sadness and discouragement press every soul; then a personal presence, a friend who will comfort and impart strength, will turn back the darts of the enemy that are aimed to destroy. Christian friends are not half as plentiful as they should be. In hours of temptation, in a crisis, what a value is a true friend! Satan at such times sends along his agents to cause the trembling limbs to stumble; but the true friends who will counsel, who will impart magnetic hopefulness, the calming faith that uplifts the soul—oh, such help is worth more than precious pearls!*4LtMs, Lt 7, 1883, par. 14*

God wants you to come into more sympathetic personal relations with those connected as workers in the office. Be true to those souls; love them and do not wound their souls with sharp orders or sharp reproofs. This must be overcome. You must discipline yourself. Be firm, decided, unyielding, but courteous, kind, and Christ-like. Let your voice be oftener heard kindly, with hope melting with tenderness, trembling with love. The kind, thoughtful, sympathetic, personal effort has wrought miracles. It is this the office needs in great abundance. Remember you are working for eternity. We must meet all these souls we are brought in contact with in the judgment. What impressions have we given them as Christ's representatives? Let only sweet, fragrant odor be diffused.*4LtMs, Lt 7, 1883, par. 15*

God wants you, Brother Kellogg, to use the ability he has given you, not merely as a business manager, but as one who can put out his talents to the exchangers. Glorify God, exercise your ability in meeting. Let the conscientious fear of God be upon you in all your business transactions. What a door of usefulness is open before you to lead the young to Jesus! Show yourself a friend to the young by showing a regard for them, an interest in them.*4LtMs, Lt 7, 1883, par. 16*

God requires [that] one in your position should be wholly dedicated to Himself; this is just as essential in your position as for the minister who carries the Word of life to the people. The Word of God enjoins upon every soul who follows Christ, "whether ye eat or

drink, or whatsoever ye do, do all to the glory of God.” [1 *Corinthians 10:31.*] The minister’s mind is directed in one channel that encourages devotion and consecration and sanctification. *4LtMs, Lt 7, 1883, par. 17*

In your position you are exposed to numerous temptations, exposed to the atmosphere which surrounds souls that is poisonous to the health of spirituality. In the first place you must be in the world and yet not of the world. You must stand at your post of duty, guarding the interests of the institution that it shall not be lost by unprincipled men, and yet not become unprincipled yourself. You are working from a different standpoint than the worldling. God’s cause will not be honored or advanced by any sharp dealing because this is the world’s custom. You must make a business of serving God. *4LtMs, Lt 7, 1883, par. 18*

While in the world you are not to live as they live and practice dishonesty and sharpness in deal, because this is the world’s custom. God’s sons and daughters must show they are of heavenly extraction. The great man in God’s sight is he who, in the midst of crowds, of cares, and financial pressure, keeps his soul unpolluted, unstained, without one blot of worldly pollution. *4LtMs, Lt 7, 1883, par. 19*

Firmly relying upon God by prayer and faith, the soul will stand firm in moral independence, yet with perfect kindness, love, and goodness. *4LtMs, Lt 7, 1883, par. 20*

The temptations of society are met and resisted, communion is maintained with God, and the communication between your soul and God enables you to transmit to others, through your social relations, the choicest blessings which Heaven has to bestow. These will be trying positions to maintain. Wrongs and prejudices existing in society, in the church, and in those working in the office, will have to be met, which no Christian can sanction without losing the favor of God. While he seeks to set these things right, he has a power behind him, for the Lord of hosts is his rearward. *4LtMs, Lt 7, 1883, par. 21*

Exact and impartial justice will be seen in all his dealings, but his duty does not end here. God requires more. He demands of you to

love as Christ has loved souls. He demands of you compassion for the suffering, the erring, those who are subject to Satan's temptations. He demands of you kindness, courtesy to even the unfortunate, a generous consideration of the feelings of others. These are men who have trouble. Young who have supposed grievances, whether they are fancied or real, are in trouble and need help, and God lays you under obligation not to cut and wound, but to help them. The Spirit of Jesus must be seen in your life, in your character, in your administrations toward all—unbelievers and those who are followers of Christ.*4LtMs, Lt 7, 1883, par. 22*

My brother, we are working for time and for eternity. You must so order your intercourse and deal with the world as to secure for yourself a calm, hallowed peace, while you leave a record behind of godly example that your good will not be justly evil spoken of.*4LtMs, Lt 7, 1883, par. 23*

You have a work to do, changes to make in your business life, in your religious life, or you will not stand around the great white throne with a spotless record. God has a work for you to do in the church, or you will not be a living stone, but a dead, lifeless stone. You must cultivate the same spirit of tender love, you must cherish kindly affection for all you associate with in your particular labor in the office and your business associations in the world.*4LtMs, Lt 7, 1883, par. 24*

[You are] not to pattern the evils which you see, but to guard jealously your own spirit lest you manifest unsanctified traits of character. Take time to pray; take time to help in the church, to show a good example in this respect, and you will find your own social life will be much happier. There is no man who would appreciate the blessings of God more than yourself, but you have thought that the special blessing of God was not for you. But it is for you, and you must not be content without it. You must surrender yourself to God. He has a more high and noble work for you to do.*4LtMs, Lt 7, 1883, par. 25*

Be frank and open in all your work with your brethren. Counsel together. Make no move without counselling with your brethren and then taking God into your council. Jesus will preside in your council

meetings if you invite Him. When you or others move on your own finite judgment then the Lord leaves you to your own course and to feel its results. We need Jesus' help and wisdom and grace to execute any and every work in His cause.⁴*LtMs, Lt 7, 1883, par. 26*

Lt 8, 1883

White, W. C.

Oakland, California

January 4, 1883

Portions of this letter are published in *3Bio 209*.

Dear son Willie:

I received the few lines you have written and do not blame you for not writing more fully for I know how much care and perplexity you must have and how many burdens you must have to bear. I have prayed most earnestly, and in faith, for you both, Elder Waggoner and yourself, that God would give you grace and His Holy Spirit to attend you in all your councils and to sustain you in all your labors. I have had faith as I have prayed. The assurance has been given me that the Lord would especially help you both and make your efforts successful.*4LtMs, Lt 8, 1883, par. 1*

I try not to be too anxious, and I feel more and greater confidence as I seek to quiet my spirit in the Lord and rest you, my dear son, and Elder Waggoner, my fellow-laborer, in the hands of God. Very much depends upon you—the impression you make, the influence you exert. Keep your hold firmly upon God. I expect Him to help you. Believe He does help you and then, if you do not see all accomplished that you desire, trust, firmly trust, in God and wait patiently for Him to work. He alone is able to make you sufficient in Him. He will not leave His people. He will manifest Himself unto them as a prayer-hearing and prayer-answering God.*4LtMs, Lt 8, 1883, par. 2*

I have been here a little more than one week. We had a most solemn meeting in Healdsburg, one week ago last Sabbath. I felt a great burden for the people, but they did not feel the burden they should for themselves. They seemed too indifferent. Last Sabbath I spent in Oakland. I had great freedom in speaking to the people. We had a good social meeting. Sunday we had a snow storm.*4LtMs, Lt 8, 1883, par. 3*

Monday morning I visited Elder Israel's family. Jessie was very sick with malaria fever similar to the sickness I had. The features of the case seemed the same in both of us. They feared quick consumption. We had a most solemn season of prayer. The Lord heard and answered prayer. She has been improving every day since. I am confident she will not die but live. Her father is kept at home because of this severe sickness. He thinks now he will take her to St. Helena in a few days; then he will be able to go again at his work.*4LtMs, Lt 8, 1883, par. 4*

We have been wonderfully perplexed over the boarding house. It is conducted much after the style of worldly boarding houses. We know not what to do. We have thought and thought what could be done. The influence is not what a boarding house should have. I do not think that Brother Hagar is a health reformer. I think he loves rich food and therefore thinks that the girls are doing well when they are very wasteful.*4LtMs, Lt 8, 1883, par. 5*

Sister Dyke has left. I have sent for Sister Ings to come to Oakland. We will both go in there. I will be at the prayers in the morning and night. I will sit at the table and sustain Sister Ings while she teaches the girls to cook hygienically. She consents to this but declares she will not stay one day after I leave. Now you see how matters stand. We have a meeting this evening to talk with the responsible ones in the office and boarding house to consider what shall be done. We feel that matters must change for the better, and they shall.*4LtMs, Lt 8, 1883, par. 6*

I have commenced writing again on *Volume Four*. My eyes will not bear much strain. Talk with the doctor about them. The corner of the left eye near the nose has troubled me for one year. Inflammation starts here, and there is pain like needles pricking in the back of the eye ball. I wish to know what this means, and what shall I do to preserve my sight? I have had much pain in the temples and through the eyes. Since coming to Oakland I have slept excellently and my appetite is good. I am feeling quite well for me, with the exception of my eyes. They seem to grow no worse. I am very careful of them. I pray much for the dear Saviour to touch my eyes and make them whole, and I believe He will hear my prayer.*4LtMs, Lt 8, 1883, par. 7*

Monday night we had an excellent meeting. The German Baptists had two Christmas trees nicely prepared for Christmas. They gave them to the Adventists, so without much expense the preparation was made for the offerings to the Lord to be placed upon the tree. The exercises were good and appropriate. I spoke about one-half hour. The children listened with interest. The fruit when gathered netted the neat sum of \$172 for the Oakland church. All passed off very pleasantly; nothing objectionable in the whole matter.*4LtMs, Lt 8, 1883, par. 8*

Next Sabbath I have an appointment in San Francisco. They have urged my attendance so much. I finally decided to go for I believe they need my testimony. Brother Ings goes to Santa Rosa, Brother Israel to San Francisco. Some way much against my choice, I feel like staying here a while. May the Lord give me wisdom and grace and clothe me with His salvation. How weak we are if left to our own wisdom and strength. I feel the need of constantly looking to Jesus, my strong Helper.*4LtMs, Lt 8, 1883, par. 9*

Friday morning

Last night we had several come together for counsel—Brethren Israel, Jones, Waggoner, Glenn, Ings, and Hagar. We had some very plain, direct conversations in respect to running the boarding house. We all talked kindly, raising no feelings, but I said some very plain things.*4LtMs, Lt 8, 1883, par. 10*

Brother Hagar stated in the morning, as I was riding to town with him, that he had managed seventy-five in a boarding house. He had the entire charge. He thought if there were less directors there would be less confusion, but there would be a running to Willie and to Brother Jones in regard to little things that ought not to be mentioned, that only one should direct. I said, “Yes, but we want the most thorough evidence that this director is right in all respects. We want to know that he does not need to be directed. No one can be invested with supreme dictation in the boarding house unless he has an experience in managing a house after the standard of our faith. This, Brother Hagar, you have never had. The moral tone of the house must be elevated.” He remarked [that] he had a standing order over in the city to take a house of forty rooms.*4LtMs, Lt 8,*

1883, par. 11

He is about to marry Sister Bush from Oregon. He spoke as though she would be able to be head. I told him No. She was no doubt a good woman but did not possess qualifications for such a position, and he would learn that this was the case.*4LtMs, Lt 8, 1883, par. 12*

In the evening we told him that a house that received a little better than two dollars per week for board could not set a table very nearly like that for which outsiders paid four and five dollars per week. He stated that some of the boarders had petitioned for coffee. Said they would furnish the coffee if the cook would make it. He told them it was contrary to their principles and that they could not place coffee upon the table, or tea.*4LtMs, Lt 8, 1883, par. 13*

We then consented after much talk to have Sister Ings and myself take the room Brother Bunch has left (to attend Healdsburg College). We would sleep and eat and attend worship in the house for a few weeks only. Sister Dyke has left. She called a meeting and then complained of the girls. The girls acknowledged their wrong and yet implied she had not done right. No blame was put on Sister Dyke, but next day she left without saying a word to any one. No one has gone after her. She will never be invited back. [Word illegible here] two young girls to have charge would soon lower the dignity of the house.*4LtMs, Lt 8, 1883, par. 14*

Sister Ings came from Healdsburg yesterday. I attend meeting in San Francisco tomorrow. Next Sabbath, attend meeting at Healdsburg to return here again at our post. This morning I visited the girls. Had a good, motherly talk with them. They accepted what I said. I told them Sister Ings would be placed in charge Sunday, that as their cooking had been of that kind appropriate for worldly boarding houses, they should have an education in cooking in accordance with our faith upon health reform principles. They expressed themselves as anxious to learn. We will see. We know these girls are young and subject to temptations and are impulsive. Therefore we want to have patience with them. One is only seventeen, the other is twenty.*4LtMs, Lt 8, 1883, par. 15*

Now, Willie, if you can, find a matron for this institution. Perhaps Brother and Sister Lockwood would come, but I only suggest this to

you. Find, if you can, not only [a] matron, but two or three good girls. Sister Ings brought over some girls, I think, from England. Cannot you find reliable ones to come on and take positions we need filled here in the cooking department and to fill the place as matron? I think our help must be transported. When we shall leave the boarding house, there should be someone educated to remain and cook and work acceptably. We are praying the Lord to direct.*4LtMs, Lt 8, 1883, par. 16*

Well, I must close this long epistle. I shall write more soon. I will say, however, that I will send you a list of things to bring from the East before you shall come. Marian [Davis] and I are writing in the office. I occupy your room.*4LtMs, Lt 8, 1883, par. 17*

Love to all,*4LtMs, Lt 8, 1883, par. 18*

Mother.

Lt 9, 1883

Andrews, J. N.

Healdsburg, California

March 17, 1883

Portions of this letter are published in *TSB 34*; *3Bio 215*.

Dear Brother Andrews:

I received your letter in due time and have commenced several times to write to you but have not felt justly free to send the letters written. Still I attempt to write you again, hoping to have better success. I have not been able to write many letters on account of the effort I am making to get off *Volume Four*. I am making good headway on this book, and four weeks, I think, will complete it.*4LtMs, Lt 9, 1883, par. 1*

I have not been able to visit at all with Brother Gardner since his return from Europe because I left Oakland at once on account of my health and have continued in Healdsburg since he came upon the coast. I have been anxious to see someone from Europe who had recently visited you. Elder [S. N.] Haskell is coming in a few weeks; then in all probability he will visit Healdsburg and tell me particulars of your health. He has written me once since his return, but forgot to make any mention of you.*4LtMs, Lt 9, 1883, par. 2*

I wish to state some things that I shall not feel free until I do write [them]. I advised you to marry before you returned the last time to Europe for these reasons. First, you needed a wife to care for you and [you] should not have taken your family to Europe without a good companion to be a mother to your children, that these children might not in all things bear the stamp of your mind and be moulded according to your ideas. Your mind is not equally balanced. You need another element brought into your labors that you do not possess and that you do not understand is really essential. Your children are deficient in some things where they should be strong. Your taking the entire charge of the education of your children in some respects has been a success, in others, a failure.*4LtMs, Lt 9,*

1883, par. 3

Charlie has come up with only half-developed powers because you have given him no opportunity to become a man in ability as well as in years. He could now have been able to have taken the work and been efficient in all its branches had he received his education fully and thoroughly; and even now if he were placed where he could have a different mold than you have given him, his education and his usefulness would have been far in advance of what it now is. *4LtMs, Lt 9, 1883, par. 4*

You have tried to do your duty to be kind, patient, and to bring up your children with good morals, with right views of Christian character, but Charles is not a man of experience, only a child, because you have made him so. You have also carried the same plans of management into your labors in the cause and work of God. You have, in educating your children, been mind for them. You have not taught them to work independent of yourself. You have chosen to do things yourself that you should have educated them to do and given them, in so doing, individual responsibility. You should have taught Charles how to work, how to do business in the place of doing work and performing business yourself. For his good, this was essential. *4LtMs, Lt 9, 1883, par. 5*

Charles is deficient in education in regard to practical life. He does what you tell him. He does not rely on his own judgment and assume responsibilities himself, but relies on his father's mind and follows his father's directions. You should have taught him to have lifted responsibilities with you, and when you were absent and feeble, he would know by experience just what to do and be growing all the time in talent by improving what talent he had. *4LtMs, Lt 9, 1883, par. 6*

Charles has been educated to have no individuality of his own, separate from his father's. In this you have wronged your child. You have been a one-sided man in development yourself and were not fitted to place the proper mould of character upon your children. Books and study and minutious aiming to perfection have retarded your work and crippled your efforts from the beginning of your life. You have been fearful that Charles would not do things as well as

you would do them [and this] has led you to do the work essential for him to do in order for him to accomplish that which is expected for one of his years. He is ignorant where he should be wise, especially is this the case in regard to duties of practical life. *4LtMs, Lt 9, 1883, par. 7*

I have been shown our children should be tasked to bear responsibilities, to think and to act for themselves with parental direction. They should early learn to rely upon themselves, to lift responsibilities [while] young else their talents will not be brought into exercise and will become dwarfed rather than developed and strengthened. There has been opportunities that your son could have learned much in regard to helping his father, but you would not place the responsibility upon him. The result has been you have done the very things which your son ought to have been educated to do. You could have been relieved of responsibilities and been satisfied and proud in seeing your son fitted to bear these burdens in life. *4LtMs, Lt 9, 1883, par. 8*

Your ideas have been erroneous to preserve your life as [a] widower, but on this point I will say no more. The influence of a noble Christian woman of proper capabilities would have served to counteract the tendencies of your mind. The ability of concentrativeness, the intense light in which you view everything of a religious character connected with the cause and work of God, has brought upon you depression of spirits, a weight of anxiety that has weakened you physically and mentally. If you had been connected with one who would have opposite feelings, who would have ability to turn your thoughts away from gloomy subjects, who would not have yielded her individuality, but have preserved her identity and had a moulding influence upon your mind, you would today have had physical strength and power to resist disease. *4LtMs, Lt 9, 1883, par. 9*

You see that your brethren do not do as you think they should do. Well, after you have done your duty to them, then you should go on your way doing your work, leaving them in the hands of God, not allowing your spirit to grieve and be depressed because others do not meet the standard of perfection. You have dwelt upon these cases until you have had intense feelings and mistaken views of

them and of yourself in relation to them. You have become as it were a martyr. You have not, as was your duty to do, thrown off the burden, risen above depression, and looked on the cheerful, happy side [so] that your health and life might be preserved for future labor and future effort for other souls. This object you concentrated your mind upon must be gained—your brethren in Switzerland must see their wrongs before you would have health.*4LtMs, Lt 9, 1883, par. 10*

All those imaginings are not of God but proceed from a diseased imagination which should be studiously resisted by working in all your efforts in an opposite direction. God never designed [that] you should die a martyr to your brethren's errors and failure to meet the standard of perfection. You see all these things in an exaggerated light. Your imagination becomes acute; in dwelling upon these things you deem wrong in others, you sacrifice your own happiness.*4LtMs, Lt 9, 1883, par. 11*

You talk of these things which you have suffered. You [go] over the ground again and again. You magnify the difficulties in dwelling upon them. Cease to speak of unpleasant subjects; cease to think upon them; turn away from them. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." *Philippians 4:8.4LtMs, Lt 9, 1883, par. 12*

You have made yourself very miserable and wretched in dwelling upon your griefs and the trials others have cost you, when you should turn away from these and think of Jesus, His matchless love for sinners, His grace given freely, and the rich reward for the faithful. Think on pleasant subjects. Your health and life depend on your doing this.*4LtMs, Lt 9, 1883, par. 13*

It has been no virtue on your part to endure privation and be content to be in uncomfortable situations. You should not have been in your mission alone for it is impossible, with your turn of mind, your strong traits of character, and your weak traits of character, to bring about results which that mission has stood greatly in need of. But this could only be accomplished by another

or others connecting with you in your work that were strong on the points where you are deficient. Such laborers would not, with your views and ideas, harmonize with all your plans, and any difference, any plans you did not see and devise would be most painful to you.*4LtMs, Lt 9, 1883, par. 14*

You have done work God did not lay upon you to perform. You have not been willing [that] any one should do the common business labor in connection with the work. You keep it all shut up to your own efforts. What you could do was done; what you could not do, you would trust no other one to do. Now God did [not] want it thus. It was a weakness of character in you which you have cultivated in the place [of] depressing and overcoming it. God never designed [that] the work in Switzerland should bear the stamp of one man's mind. God did not design [that] your labors should be so narrow and circumscribed. He would have had two or several engaged with you in the work, one supplying the deficiencies of the other, all consulting together, but none of them waiting for your mind to plan and devise and they in every particular following the path you would mark out, however perfect that path may have appeared to you.*4LtMs, Lt 9, 1883, par. 15*

It has been the case that no one could connect with you in your labor, not because they were not qualified to do this, but because they did not do the work exactly as you would have it done. Had there been with you broader plans and more extended efforts, had other men engaged with you in the missionary labor, the work would now be self-sustaining. Your too great caution, your fears have led you to not bring up the people in Switzerland [who] believe the truth to act the part they ought to have acted in sustaining the cause and forwarding the work.*4LtMs, Lt 9, 1883, par. 16*

You have by your manner of labor taught them to rely on their American brethren when you should have taught them to have relied upon their own self-denying, beneficent efforts to carry forward the work in their own country. You have been so afraid that someone would regret their gifts and offerings. You have not educated in this direction to bear their own weight, and for this very reason many have done so little [compared] to what they should have done, they feel no spirit of self-sacrifice and no burden of the

work and no blessing in doing the very work that they ought to do.*4LtMs, Lt 9, 1883, par. 17*

If anyone labored with you or there was an opportunity for you to have help, you have thought of the expense of an additional worker, and you have also feared greatly he would not have understood [how] to do the work just as you thought it should be done. You would much rather do it all yourself and leave undone that which you could not do. Much time has been lost through the peculiar traits of your character.*4LtMs, Lt 9, 1883, par. 18*

Jesus sent out the disciples two and two; for this very reason that one would supply the deficiencies of the other. Christ did not design [that] either of these disciples should seek to mould the other to his exact plans of labor, but [that] each preserve his individuality and work according to his several abilities. Here is where Elder [J. N.] Loughborough makes a great mistake and Elder [J. G.] Matteson makes the same mistake, encircling the work in their own finite, limited arms and doing that which can only bear the stamp or mould they put upon it. Each one of these is wrong in his manner of working. God linked together a bold, impetuous Peter with the mild and loving John that the defect of one might be supplied by the efficiency of the other.*4LtMs, Lt 9, 1883, par. 19*

You have made a mistake in giving means to this one and that one and the other—the very means you needed and the very means you ought to have had. Some of these have not used this means wisely—some have not needed it half as much as yourself. As a financier, you have not the qualities to make a success.*4LtMs, Lt 9, 1883, par. 20*

Elder [D. T.] Bourdeau made grave errors in Europe and caused you trials. Elder Bourdeau should not in any way connect with you, but if he will learn the lessons God would have him to learn, he would be qualified to put his ability to a good use in Europe. He could labor in France and supply as a missionary a place there we have no one to fill.*4LtMs, Lt 9, 1883, par. 21*

Lt 10, 1883

Bangs, Lizzie

Oakland, California

April 8, 1883

Previously unpublished.

Dear Sister Lizzie:

I have recently received a letter containing the sad intelligence of brother John [Harmon's] death. I have just written a sympathizing letter to his wife. She said she would send me a paper containing particulars, but as yet none has come. As soon as I receive the paper, will have the notice published in our papers.*4LtMs, Lt 10, 1883, par. 1*

I felt that I could not have [it] so, that brother John was silent in death. I had so many fond hopes that he would come West. He gave me this encouragement in his last letter. I feel sad for the one left a mourner. I have an experience in this. Two of our brothers and two of our sisters are now sleeping in the silent grave. How long the remaining ones will be spared, we know not.*4LtMs, Lt 10, 1883, par. 2*

I have felt fearful I should never meet you and my remaining sisters in this world again, but it may be that the Lord will grant us another opportunity. I greatly desire this if it is for His glory. I have been fearful one or both of us might fall by death.*4LtMs, Lt 10, 1883, par. 3*

I have had special seasons of most earnest prayer that you would take a decided stand for Jesus. I know you love the Saviour, but I want you to acknowledge Him openly as your only hope. I have asked this of the Lord. Will you tell me, dear sister, how you feel in this matter? Do you trust to your morality, or do you rely upon the merits of the blood of Christ? This is my only hope. I dare not trust in any goodness of my own as a sinner. I must come to Jesus with repentance and claim His merits as all-sufficient.*4LtMs, Lt 10, 1883,*

par. 4

I do not want you to rely upon any human opinion. One says, "If I am only sincere, God will accept me." Another says, "It matters not what a man believes, if his conduct is only right," by which he means, if he is tolerably moral and does no criminal action, this will be enough. But all of these are making a fatal mistake. They all take the position that man is not utterly ruined and lost as to require a new nature, a new purpose which Christ alone ... [remainder missing].⁴*LtMs, Lt 10, 1883, par. 5*

Lt 11, 1883

Torr, Brother

Lemoore, California, Campground

May 12, 1883

Portions of this letter are published in *TDG 141*.

Dear Brother Torr:

My apology, for writing you at this time is love for your soul. You are the purchase of the blood of Christ, and I do want you to build here upon the sure foundation, that the storm and tempest may beat upon and about it without loss and destruction. Jesus loves you. Jesus pities you. Jesus will help you if you will only call upon Him and trust in Him as a child will trust in its earthly parents. Jesus will help all who feel their need of help.*4LtMs, Lt 11, 1883, par. 1*

You began to run well. You were coming out of the uncertainty and error and leaving false theories. Your feet were finding the sure path, but the enemy was on your track. He knew that you were earnest and determined in any work you engaged in, and he was far more determined to put his blinder before your eyes and make darkness appear to you light and light appear to you darkness. You are in great peril. A cloud of doubt and unbelief is enclosing you. You are ranging yourself in the enemy's ranks and doing as many others have done—fighting against God.*4LtMs, Lt 11, 1883, par. 2*

I have deep sorrow of soul for you because you are grieving my Saviour and causing Satan to exult and the friends of hell to triumph. You had light. God sent me to your home. You treated us kindly. Indeed, you had an opportunity to test the work God had given me. "By their fruits ye shall know them." [*Matthew 7:20.*] You were convicted. Your doubts and unbelief were disappearing. Faith was taking the place of doubts. The enemy, an ever-vigilant foe, was watching his agents who were also ready to do his bidding—were at work. They had left the path of truth and were in unbelief, yet, claiming to have great light, thinking they were doing God service, they were warring against God, persecuting Jesus Christ in

the person of His faithful ambassador.*4LtMs, Lt 11, 1883, par. 3*

I am sorry that these have deceived you, and you should lend yourself to do the work of the enemy. Your talking to others in regard to your erroneous ideas is sowing seed which will produce a harvest which you will not care to reap by and by. What excuse can you offer to God for indulging Bro. [?]'s will and doing not God's will? Do you wish to meet your work in the judgment? Are we as a people in error, and you have the truth? This is not possible. God has been leading out His people step by step upon the path of eternal truth. My words may have no weight with you although I repeat the words of the beloved disciple: "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; ... That which we have seen and have heard declare we unto you." *1 John 1:1, 3.4LtMs, Lt 11, 1883, par. 4*

We expect to meet the things we have presented before the people in the judgment. But the Word of Life! Oh, do not take a perverted view of it! You will take a wrong view of Bible doctrines, and then you are not a man that will not long rest until you have scattered the seeds of error. Some others view these things as you see them, and as many souls as receive your ideas you balance in the path of error. They will, if they accept your views, eventually become infidels; as you will be, so will [they]. You are walking into Satan's net and dragging other souls into darkness. Oh, if you could only see your work as God sees it, you would be filled with remorse and horror!*4LtMs, Lt 11, 1883, par. 5*

Stop right where you are. Go not a step farther. Great decisions under circumstances are made very suddenly either for good or for evil. Will you, my brother, retrace your steps and begin to pray, humble yourself under the mighty hand of God? Come to Him as a little child; fall upon the Rock and let self break—let self die. Oh, be warned, be warned and do not go farther into darkness and drag others with you! You must meet the record of your life by and by.*4LtMs, Lt 11, 1883, par. 6*

You have declared yourself to be a man of integrity. [Even] if you could sustain this in the past, you will not be able to do this in the

future, for when Satan takes control of the mind and men follow where he leads, they become corrupted imperceptibly and act out the mind of their leader and do his works while claiming to be doing the will of God. I entreat of you to think before you go farther and do meet works of repentance. I know my enemies are like vultures—all ready to devour if they can see, or think they can see, the least chance. I have not designed to answer or in any [way] make mention [of] these falsehoods—[these] miserable tirades against me—for I know that all that know me would see that my fruits were a refutation of his miserable slander.*4LtMs, Lt 11, 1883, par. 7*

I also have taken no pains to refute [D. M.] Canright's statements for the same reason; neither have I as yet made any reference to the inconsistent charges or slanders. I knew that Jesus understood it all. Those who wanted to have these things true would believe them, notwithstanding any evidence, the most conclusive, to the contrary. I felt sad when I heard you were circulating these productions which originated from Satan himself. I was sorry that you should be so earnest and so ready to war against that which you know so little about. Are you not afraid to be found with those who are fighting against God? Be careful, my brother, what you do, for you must meet it all again. Unless you are a truly converted man, you will become more and more determined in a wrong course of action.*4LtMs, Lt 11, 1883, par. 8*

You are making shipwreck of faith. You are surrounding yourself with an atmosphere of unbelief. You are feeding upon these things which encourage doubt and unbelief. Skepticism is folding you in its hellish grasp, and your only hope is to make a desperate effort to break the chains Satan has bound about your soul. I have scarcely ventured to write a line to these who were arraying themselves against the brethren and the truth because they would pervert my words, misconstrue my meaning and make my best efforts appear dark and dangerous; but I love your soul. I love your wife and dear children. I feel an intense interest for your dear children, and although I know not what use you may make of the lines, I shall send them to you.*4LtMs, Lt 11, 1883, par. 9*

We are now preparing matter to quench this flood of venom coming from the mouth of the dragon. We only want the people to see this

deceptive, lying spirit, that those who are unacquainted with me may not be deceived. I am in the hands of God. I have not a fear, not a shadow of a doubt in regard to the truth as we hold it as a people. To me it is knowledge—a solemn, earnest reality. All the powers of darkness with all the intrigues of the devil could not for a moment swerve me from this platform. I know whom I have believed and shall go forward doing my work amid opposition and envy and hatred, and if I fall at my post, as I may, God knoweth I will be found faithful and true, and this is my earnest, constant aim. Friend or foe cannot swerve me from my duty.*4LtMs, Lt 11, 1883, par. 10*

I have a work to do and in the grace of Christ I shall do it. My only anxiety is for those who are so much more easily inclined to believe a lie than to believe the truth. What shall I do for them? What can I do to save them that they shall not make a lie, neither love the lie after it is made? All I can do is to present Jesus, the precious Saviour, before them as their Pattern. If they love Jesus they will be pure, harmless, undefiled. They will surround themselves with the atmosphere of faith rather than of doubt and skepticism and unbelief. They will talk of Jesus, of heaven, of the Christian's duties, the Christian's warfare, and how to successfully resist the powers of Satan. They will not be like vultures preying upon that which they suppose to be the defects of others.*4LtMs, Lt 11, 1883, par. 11*

Oh, that Jesus might be revealed to them! Oh, that they might love to dwell upon His matchless charms! Oh, that their hearts might learn with His love! Then we should not be ignorant of Satan's devices. Our weapons would be turned against our most deadly foes. We should see by faith the pure light, [the] eyes of heavenly angels intently fixed upon us with love to mark our devotion. We should by faith see Satan watching for every misstep, everything that he could use against us, taking advantage of our lack of union and love, making the crooked ways, and with exulting triumph accusing these before the angels of God.*4LtMs, Lt 11, 1883, par. 12*

Satan has agents engaged in accusing those who are devoted to the work of God. And oh, how careful should we be not to give Satan any occasion by our crooked ways! Oh, no, we cannot afford

to place ourselves on the enemy's ground for one hour, thinking we may come off when we choose. We must ever keep our feet in the narrow path of holiness cast up by our Redeemer for the ransomed of the Lord to walk in. We must pray, my brother. Here is the rock you will shipwreck your faith on unless you feel your need of prayer. *4LtMs, Lt 11, 1883, par. 13*

You need a physician: you [need] the grace of Christ which is the balm of Gilead, that you may walk worthy of the vocation wherewith you are called that you may be presented to God without spot or wrinkle or any such thing. Satan is ever seeking to corrupt us. He is seeking to corrupt you, to pollute you. This is Satan's aim. Are you letting him do his hellish work? While we are powerless to stay the workings of sin and Satan, help has been provided. Ask and ye shall receive. Two or three may claim the promise; if they ask anything in His name, He will do it. [*John 14:14; Matthew 18:19, 20.*] He will be inquired of to do these things for us. *4LtMs, Lt 11, 1883, par. 14*

O my brother, do not feel so independent that you will not ask help of the only One who can render you the assistance you need to break the snare of Satan. You must be watchful, zealous, faithful and true; humble and trustful, full of tenderness and compassion. Oh, shall we ever see you stand as God would have you, a champion of faith, able to say, "The Lord is my helper" [*Hebrews 13:6*]; and as Paul said when in imminent danger when he was delivered, "For there stood by me this night the angel of God, whose I am, and whom I serve." *Acts 27:23*. God is not too high to consent to work for the feeble children of men. Great trials are before us and precious victories; but we must be men and women of prayer. *4LtMs, Lt 11, 1883, par. 15*

If we talked unbelief far less and prayed far more, we should become spiritually strong to do battle for God. O, my brother, pray. Teach your children to make God their trust. Thus the cross, [though] heavy for you to lift, nevertheless in lifting it, it will lift you; in supporting it, it will support you. God and angels are watching the progress of His church below. The greatest missionary work, and that which will be as a sweet savor to Jesus Christ, is for you to erect the family altar and teach your children how to seek God.

Teach them how to come [to] God. Commence the work in your own heart, and then, with your heart baptized with the Spirit of Christ, lead your children to the Lamb of God. Unless you do this without loss of time, your reaping will be a harvest of bitterness, of anguish. I know whereof I write. Turn ye, turn ye, for why will ye die? You are responsible for the influence you exert in your family.*4LtMs, Lt 11, 1883, par. 16*

God requires of you that you teach your children to love Him, to pray to Him, to conform their lives to the Pattern. This is a missionary field that has been sorely neglected—left to grow up to briars and thorns. Oh, will [you] cultivate the precious plot of ground just before your own door? This is your work. For this, you are accountable. You cannot neglect this, your work, and be guiltless.*4LtMs, Lt 11, 1883, par. 17*

I think of the words of Christ, as He looked from the crest of Olivet on the doomed city of Jerusalem. In broken utterances, He said His heart [was] broken with unrequited love: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. ... Because thou knewest not the time of thy visitation." *Luke 19:42, 44*. He left no means untried. His offered mercy had been spurned. There was no wearying of His patience. The waves of mercy beaten back by these stubborn, rocky hearts only returned afresh in a fuller tide of untiring, unresting love. But the moment has come when His love is exhausted, when retributive justice must take the place of love, and now He weeps over those who refuse to be saved.*4LtMs, Lt 11, 1883, par. 18*

These tears of Jesus embraced all time. The earthly Jerusalem which lay spread out before them was a symbol of mankind at large. They are acting over the very same toward Jesus as did the Jews. He has spared no means. He has withheld no blessings which are essential to bring His people into close relationship to Himself. He has sent messages of rebuke, of entreaty and warning. But His counsels have been despised. The temple courts of the soul have been converted into desecrated shrines, places of unholy traffic, unrighteous barter, selfishness and mammon, malice and envy, pride and passion.*4LtMs, Lt 11, 1883, par. 19*

Jesus looks down from the His throne and sees [it] is as in the day when He was upon earth—His ambassadors treated with contempt, their words as idle tales. It is the present unbelief which presents hardness of heart, presents impenitence, that makes us responsible [for] those tears Christ shed as He looked down the ages and saw how few would know Him, how [few would] obey Him.*4LtMs, Lt 11, 1883, par. 20*

The most solemn responsibility for the Jews was when Jesus was in their midst. It was that generation who had rejected Him, who were guilty, condemned, rejected of Him. And it [is] now in this day of light and privileges that this nation is arraigned as before the bar of God for their rejection of Christ. “They would none of My counsel: they despised all My reproof.” *Proverbs 1:30.4LtMs, Lt 11, 1883, par. 21*

If thou art destroyed, it is thyself who are alone responsible. “Ye will not come unto Me that ye might have life.” [*John 5:40.*] “If thou, even thou hadst known the things which belong to thy peace.” [*Luke 19:42.*] Oh, in the words of Christ, “Thou, even thou” is applicable to us individually. We may make a solemn application. We may view Him stooping over His throne yearning with tenderness and pity over those who have no pity for themselves. We hear Him say to us, “If thou hadst been faithful to search thy Bible with humble, prayerful hearts and with a desire to know, how light would have been thy future.” Today is ours. Each of us has a day of visitation. This, thy day, is the present time. It is not tomorrow, but today. If ye will hear His voice harden not your hearts. “If this day ye receive Me, your Saviour, peace is yours, heaven is yours, for I will pardon your transgressions.”*4LtMs, Lt 11, 1883, par. 22*

It is peace, your peace, the things which belong to your peace. Money cannot buy this peace. Intellect cannot reach it; wisdom cannot bribe [it]. It is the gift of Christ. If we will take it, it is ours.*4LtMs, Lt 11, 1883, par. 23*

My brother, I know not what use you may take of this letter, but I feel that I have done my duty for this time. I wrote you several pages before this, but I have not been able to place my hand upon it. When I can find it, if I feel free, I will send it to you. I love your

family, and I want to meet you in the city of God.⁴*LtMs, Lt 11, 1883, par. 24*

Lt 12, 1883

Agents of Satan

Extract from *Ms 9, 1880*.

Lt 13, 1883

Ings, Sister

Oakland, California

July 3, 1883

Portions of this letter are published in *3Bio 215*.

Dear Sister Ings:

We arrived here all safe, and I feel thankful that the prospect is that I shall not run down as I did six weeks ago. I came very near it, but with care I think I shall escape this time. I have feelings of great exhaustion, but I am of good courage. I shall improve.*4LtMs, Lt 13, 1883, par. 1*

I wrote nothing to you yesterday because I hardly knew what to write, and now I think it will be best to return to Healdsburg as soon as we can rally our forces. I may go this week. May not go before next week, but I am in a hurry to get all settled down and rush this book. I want Sister Ings released entirely from housework and to do only that which is essential for exercise. I am sorry that you have done as you have at San Jose. This made me anxious to break up there as soon as possible, to place ourselves where you could be free to write. I hope Alice will come at once.*4LtMs, Lt 13, 1883, par. 2*

I rode out yesterday afternoon, called on Sister Hannon, Lillie Carruth, and Mrs. Vickery. It was a pleasant drive, and the horse seems well enough. We had no difficulty with him. I feel someway in a hurry to be at home at Healdsburg. I am glad I came yesterday because I suffered none with heat here. It is cooler than in San Jose or in Healdsburg.*4LtMs, Lt 13, 1883, par. 3*

I thought I should have finished my letter, but I was called away and have been in counsel with Elders Waggoner, [S. N.] Haskell, Willie and Mary White, and some very important matters are settled. We cannot consent to the selling of the Health Institute. Elder Haskell writes in reference to this matter. This forenoon another decision

was made in regard to matters of publication. So, at the first moment I could leave, I am again writing.*4LtMs, Lt 13, 1883, par. 4*

I slept well last night and hope to gain strength today. I look back upon my stay at San Jose with pleasure. We canvassed the matter this morning, whether it would be for the best interest of the cause to delay the opening of the school a few weeks. We considered it would have some advantages and some disadvantages, but decided it would not be best to change the time of commencement now, although it was at first thought best to do so to give more time for canvassers and missionary workers. But the time will not be changed. We hope the Lord will impart His Spirit to the workers in the field of San Jose and that there may be souls saved there. We must sow beside all waters, not knowing which shall prosper, this or that.*4LtMs, Lt 13, 1883, par. 5*

I want matters so arranged that you, Sister Ings, will be relieved of all responsibility in house cares. We want your mind to be turned more fully to preparing matter for the press for you can do this and then my work will be accomplished with greater expediency. If Marian [Davis] has no care to prepare articles for the paper, all will be well. She can press the book *Volume 4*. If you choose to come this week, we will find good places to remain till after the Sabbath.*4LtMs, Lt 13, 1883, par. 6*

With respect to you all, I remain your sister in Christ.*4LtMs, Lt 13, 1883, par. 7*

Lt 14, 1883

Smith, Brother and Sister [Uriah]

Healdsburg, California

August 8, 1883

This letter is published in entirety in *14MR 1-7*.

Dear Brother and Sister Smith:

I received Brother Smith's letter which related some particulars in regard to the death of Brother [C. W.] Stone, and the circumstances connected with his death were read by us in the papers.*4LtMs, Lt 14, 1883, par. 1*

I felt sad indeed, for I had no evidence that Elder Stone was prepared for this change. I have been reading the testimony given for him and William Gage and have felt very, very sad. But I leave him in the hands of God. I have no evidence he acted upon the light given.*4LtMs, Lt 14, 1883, par. 2*

I was shown in the vision given me of the Judgment that God would send warnings, counsels, and reproof. Some would take heed to their ways and seek the Lord, while some would follow their own judgment because it was more convenient and pleasing to their own natural hearts to do so. Some others would kick against the pricks, rise up against the testimonies of reproof, despise the warnings, choose their own wisdom, be ensnared and overcome by the enemy, and [be] so blinded by his infatuations [that] they would be utterly unable to discern the things of God and would work directly against the light, enshrouding themselves in darkness and error. Then these very ones would sustain and strengthen the hands of our bitterest enemies.*4LtMs, Lt 14, 1883, par. 3*

Some who, like Elder Stone, had but little moral power, but little strength to resist temptation, would for a time feel the force of warnings and see their condition; but his traits of character were such that unless transformed, he would be no help to God's people—no benefit to the young. His influence would be to break down the

barriers, to unite with pleasure-lovers and become tainted and polluted by lax morals.*4LtMs, Lt 14, 1883, par. 4*

He might [have] become a man of excellent ability if he had [had] a vital connection with God. He had superior talents which had not been employed to the advancement of the work and cause of God because he loved ease and self-indulgence better than he loved self-denial and the cross of Christ.*4LtMs, Lt 14, 1883, par. 5*

I was shown that the time was in the near future that these whom God had warned and reproved and given great light but who would not correct their ways and follow the light, He would remove from them that heavenly protection which had preserved them from Satan's cruel power. The Lord would surely leave them to themselves to follow the judgment and counsels of their own wisdom. They would be simply left to themselves, and the protection of God [would] be withdrawn from them, and they would not be shielded from the workings of Satan; that none of finite judgment and foresight can have any power to conceive of the care God has exercised through His angels over the children of men in their travels, in their own houses, in their eating and drinking. Wherever they are, His eye is upon them. They are preserved from a thousand dangers, all to them unseen. Satan has laid snares, but the Lord is constantly at work to save His people from them.*4LtMs, Lt 14, 1883, par. 6*

But [from] those who have no sense of the goodness and mercy of God, who refuse His merciful warnings, who reject His counsels to reach the highest standard of Bible requirements, who do despite to the Spirit of grace, the Lord would remove His protecting power. I was shown that Satan would entangle and then destroy if he could, the souls he had tempted. God will bear long, but there is a bound to His mercy, a line which marks His mercy and His justice.*4LtMs, Lt 14, 1883, par. 7*

I was shown that the judgments of God would not come directly out from the Lord upon them, but [rather] in this way: they place themselves beyond His protection. He warns, corrects, reproveth, and points out the only path of safety; then, if those who have been the objects of His special care will follow their own course

independent of the Spirit of God after repeated warnings, if they choose their own way, then He does not commission His angels to prevent Satan's decided attacks upon them. It is Satan's power that is at work at sea and on land bringing calamity and distress, sweeping off multitudes to make sure of his prey. Storm and tempest both by sea and land will be, for Satan has come down in great wrath. He is at work. He knows his time is short, and if he is not restrained we shall see more terrible manifestations of his power than we have ever dreamed of.*4LtMs, Lt 14, 1883, par. 8*

I hear the muttering of the dragon from Marion, but I expected worse than this because it is not the men who do this, but Satan behind them. They are merely men, but agents of Satan. It is his power we meet in them.*4LtMs, Lt 14, 1883, par. 9*

Jesus I have made my fortress, my strong tower, and I am not at all afraid. I am not engaged in doing my work. If I were, I should expect it would come to nought. But it is the work of God, and I have not a fear nor a doubt as to the final triumph of this work, although assailed by Satan and his legions of angels.*4LtMs, Lt 14, 1883, par. 10*

I do feel sorry for you, my brother, because God has bestowed upon you great light, great talents and ability, but the possession of these will not save you. They lay you under heavier responsibilities, and if these are not fully and entirely consecrated to Him who gave them to you, it would be far better for you if you did not possess them. I know you have been in the snare of the enemy, but I have kept your case on my soul. I have prayed in the night session. I have prayed in the daytime, and I have still the deepest interest for you that Satan shall not prevail over you but that you may break his bands and come boldly to the front in the very time when your earnest efforts are most needed.*4LtMs, Lt 14, 1883, par. 11*

I do not want you should lose your crown or the eternal reward, but, as one who loves your soul, I tell you [you] will surely do so if you continue to follow the path you have started in upon. You have been deceived and will never come to the light until you have the moral courage and strength to separate from your adviser and your counselor. His suggestions, his insinuations, his active, ready wit

exercised even upon sacred subjects, have had their influence upon you nearly to destroy. If you fail, the blood of your soul will be upon William Gage.*4LtMs, Lt 14, 1883, par. 12*

This is a fascination that is wholly of the devil that binds you to influences that will ruin. Unless you show a determination to break these fetters, you will soon be unable to do so, and I know that adversity will come to you; and I love you, and I love yours. I want you to see. I want you [to] break the fetters of darkness. I want Satan to be disappointed. I write you this letter [that] you may be saved now from further deception if you will make one determined effort of resistance. I write you this letter although I know my enemies would turn and twist and misconstrue and play upon words and misinterpret anything I may say or write. Yet I do not think you will do this, and shall venture to send this letter.*4LtMs, Lt 14, 1883, par. 13*

William Gage will do the very work I have described. He has never known the experience you have had. He has never had the sweet connection with God you have had. He has moved by impulse, not by principle, not from deep, earnest conviction. He has had no power to resist temptation, He knows nothing by experience of what it is to walk with God. The Lord reads this poor, deceived soul as an open book, and He wants you to withdraw from him, [to] separate your interest from him, for it is corrupting to your faith. I want you to come off victorious.*4LtMs, Lt 14, 1883, par. 14*

I would do this man William Gage good, if I could, but his course, I have been shown, was most contemptible in the sight of God. I do not think he sees it all so, but thus God regards it. I hope he will repent. I hope he will not wait until Judgment before he sees that he has betrayed holy trusts and strengthened the hands of our worst enemies.*4LtMs, Lt 14, 1883, par. 15*

You are doing this work—strengthening the hands of our enemies. But the Lord will work for His own cause and will bring to nought the smartest, the wisest-laid schemes of wicked men, and that you should even by your silence sanction the work of Satan through his own agents is too dreadful to contemplate.*4LtMs, Lt 14, 1883, par. 16*

I will write no more now in regard to the book. You are welcome to it and more if you want.*4LtMs, Lt 14, 1883, par. 17*

Yours with sincere love in Christ Jesus.*4LtMs, Lt 14, 1883, par. 18*

You may think there is no necessity for such letters, but I do not see as you see in this matter. I think there is necessity. No one knows what I have written.*4LtMs, Lt 14, 1883, par. 19*

I have not time to read this over. I leave Healdsburg today for Oakland; [I] leave Oakland Sunday for the East. I have written this by lamplight this morning while others are sleeping.*4LtMs, Lt 14, 1883, par. 20*

Please preserve this for I have no time to copy. I shall want it again.*4LtMs, Lt 14, 1883, par. 21*

Lt 15, 1883

Davis, Marian

Battle Creek, Michigan

November 2, 1883

Previously unpublished.

Dear Sister Marian:

Willie [White] has been telling what is to be done this winter in the book preparation. [*Spirit of Prophecy*] *Volume One* is to be revised, *Volumes Two* and *Three* to be revised and additions made. *Volume Four* to be finished. There are other works to be prepared.⁴*LtMs, Lt 15, 1883, par. 1*

Now, Marian, had I not better secure help from Battle Creek? I could get Sister Burnham; shall I? Can you work with her? Can she prepare copy for printer? Set her on one branch of the work, you on another. Is there anyone you would choose to help you prepare copy? Will you write freely and frankly what you think about the matter? There is much to be done—*Mother's Influence*, book on temperance, and one on the law. I want these works hastened out as soon as possible.⁴*LtMs, Lt 15, 1883, par. 2*

I have no idea of working you to death. We must not pile burdens upon you, but let you take things moderately and not be hurried. Sister Ings could do much of this work if she only thought so, but she is not inclined to bear any responsibilities in this direction.⁴*LtMs, Lt 15, 1883, par. 3*

Yesterday I bore my testimony to those assembled in the Tabernacle. The Lord set it home to many hearts. There was quite a hearty response in testimonies borne. Elder [J. N.] Loughborough spoke well as did many others. I think this testimony has made a change in the feelings of all present.⁴*LtMs, Lt 15, 1883, par. 4*

As I returned to the office, Minnie Godfredsen followed me and said she must speak with me. She introduced to me her husband, Mr.

Hale, from Kansas. He was a nice gentlemanly-looking man. Said he had known me in Kansas several years before. How glad I was that she was not connected with Ben Zuten.*4LtMs, Lt 15, 1883, par. 5*

There are the largest number of licentiates and ministers together I have ever met at any one time. I pleaded with them to make this their Jerusalem, to be determined not to leave Battle Creek until they be endowed with power from on high. There was a large number [who] caught the spirit of earnest effort, and I hope every one here will have a new conversion, fitting up for the work in their several fields of labor. Oh that all might have faith and grasp the promises of God! This is our great lack—faith to take God at His Word, faith to believe He will do just as He said He would.*4LtMs, Lt 15, 1883, par. 6*

Marian, why not have Henry [White's] room fitted up? Take the furniture, move it in [the] woodshed, and protect it. Fit up that little room and you are all right.*4LtMs, Lt 15, 1883, par. 7*

Letters came yesterday that I received from different ones in Battle Creek. The testimony from Ligoneer came. Send testimony given for [William] Gage and [C. W.] Stone.*4LtMs, Lt 15, 1883, par. 8*

I will put the article of travel in Sister Burnham's hands after this. Will it do? You know it is to save you from perplexity and work.*4LtMs, Lt 15, 1883, par. 9*

We are real glad to hear from you. If there were not so large a number here, I would write you their names. Half of them I do not know.*4LtMs, Lt 15, 1883, par. 10*

I hope and pray that this may be a special occasion of seeking the Lord.*4LtMs, Lt 15, 1883, par. 11*

Lt 15a, 1883

Whalin, Brother

Battle Creek, Michigan

November 18, 1883

Portions of this letter are published in *3Bio 235, 239*.

Dear Brother Whalin:

I received your letter about one hour since. I will say, do not let any work stand in the way of your interest. I would advise you to take this job of work if you did not touch my house at all; but I think if you get the matter underway so that in your judgment other hands could complete it, I will be perfectly satisfied. So go right along as you see best.*4LtMs, Lt 15a, 1883, par. 1*

Now I am sorry that your family must go back to Oakland. I do wish it were not so. I wish I were on the ground. I believe I could find a place for your family somewhere; but if you must take your family back, you must. Why not take them with you South? If you will have a long job, would not that be less expensive? You could be with them, and you could save something in this direction and it would be so much more pleasant for your wife and children.*4LtMs, Lt 15a, 1883, par. 2*

We are going to bring no families to set up for themselves. All will find positions in the Oakland office, in the boarding house in Healdsburg, or in the Health Institute in St. Helena. There will be a party of thirty—not all Sabbath-keepers. We shall not leave here before the fifteenth of December.*4LtMs, Lt 15a, 1883, par. 3*

The Lord has blessed me greatly since these meetings have been in progress. We have had meetings for the ministers every morning at five o'clock and I have been able to attend them and speak a short time to them. I have had special words given me as they needed. I was surprised to find so little faith to claim the promises of God. But as our meetings have progressed there has [come] great freedom into the meetings. One after another have come into the

light, [have] risen above discouragement, and are rejoicing in the peace and rest in Jesus. The spirit of tenderness and love and contrition has characterized these meetings. The blessing of the Lord has come in and the rich promises of God have been verified. The work has gone deeper and deeper, and I think all will work in the future from a higher standpoint.*4LtMs, Lt 15a, 1883, par. 4*

We are more that ever convinced that unbelief is the great hindrance to spiritual growth. It keeps the soul in darkness in the religious life. Our brethren are learning the simple art of believing as well as of confessing their sins. We have had some refreshing seasons as one after another fell upon the Rock and were broken. Many say they have an experience they never had before. Testimonies borne are well wet down with tears. This is the best conference ever held among our people. There is a spirit of sweet amity and love among our ministering brethren. Business meetings move off harmoniously.*4LtMs, Lt 15a, 1883, par. 5*

“What a Friend we have in Jesus, All our woes and griefs to bear; What a privilege to carry everything to God in prayer.” Like a child who has full confidence in his parents and who will trust them with simplicity, so should we trust in our heavenly Father who has promised He will not withhold any good thing from those who love Him.*4LtMs, Lt 15a, 1883, par. 6*

I can say I walk by faith, not by sight. I have taken hold of work when it seemed presumptuous, but the Lord has been my helper. Yesterday I spoke an hour and a half to more than a thousand people in the Tabernacle in reference to the future events of the Judgment; attended meeting in the evening. This morning [I] labored in the five o'clock meeting, then attended meeting in the chapel and spoke to the workers there thirty minutes, then walked down to my breakfast. I could not have done this in California. The Lord gives me strength as I need it to be a help to others.*4LtMs, Lt 15a, 1883, par. 7*

I tried to set before the workers in the office that in the formation of character, it is of vital importance to cultivate a steady, uniform, unyielding energy. But the only way they can gain this desirable acquisition is in making God their trust. If they connect with the God

of wisdom, the intellect and affections will be brought into the healthiest state of action. “My grace is sufficient for thee.” [2 *Corinthians 12:9*.] Thus divine power works with human effort, and the man in the might of his soul can stand forth as a son of God.*4LtMs, Lt 15a, 1883, par. 8*

It is not alone in religious things that fidelity and energy are required, but the Word of God demands the [faculties] of the mind and earnest energy to be put into all the duties of life. “Whatsoever thy hand findeth to do, do it with thy might.” [*Ecclesiastes 9:10*.] This “Whatsoever” means whether it is to set type, to tend the engine, to work in any department. Do your work with exactitude; there will be growth and greatness. The Word teaches that by the exercise of energy in little things we are to acquire power to be successful and triumph in greater things. What we find to be done we are to do—not to shirk it because it is difficult. Thus by degrees the soul is trained to put forth a force proportionate to the task required to be done.*4LtMs, Lt 15a, 1883, par. 9*

But I will not weary you with more of this matter. You say you have pleasant weather. We have not had that here. We have had a snowstorm, almost a blizzard—wind and snow and clouds. Nearly all the time it is clouds and snow and blow. We shall be glad to set our face Westward again, but we have nearly two weeks in South Lancaster and five days later in Pennsylvania before we will set our face toward the Pacific Coast.*4LtMs, Lt 15a, 1883, par. 10*

May the Lord bless you and your wife and your children with health and His grace is my prayer.*4LtMs, Lt 15a, 1883, par. 11*

Lt 16, 1883

Butler, G. I.; Members of the Board

South Lancaster, Massachusetts

November 29, 1883

Previously unpublished.

Dear Brother Butler and also the members of the Board whose names are united with you in your decision:

I respect your judgment, but I do not view this matter as you do. There are other points to be considered that you have made no mention of, I think. You may be in danger of thinking that you are more merciful and liberal than in reality you are.⁴*LtMs, Lt 16, 1883, par. 1*

I am aware that my son has moved unwisely. I have stated this to him plainly. But when he is in a position where, unless help is granted to him, he cannot in any way meet his obligations to you or to others, to tie up his hands that he can do nothing whatever seems poor policy to me.⁴*LtMs, Lt 16, 1883, par. 2*

We have not thus worked in our experience. You may be in danger of not viewing things all right. I left special word with Henry Kellogg in regard to the matter of books which Edson [White] wished to obtain to work upon. Was not his word sufficient that I would be responsible? I do not think you work on the right policy when you see a man in a close place, where you can help or ruin him, to let it be ruin. If the office was impoverished it would be another matter; but it is not. This help could be granted without even very much inconvenience to yourselves. Be careful that there is not too much iron in your movements; that will only do harm in the place of good. Do not be so faithful that mercy and compassion may drop out of your hearts.⁴*LtMs, Lt 16, 1883, par. 3*

But I will say no more. I should certainly think it best for Edson to move carefully and to be made to feel where he has made mistakes. I think he does. I shall stand by him and help him to

recover and get on his feet again, for his soul is as precious as any for whom Christ has died. You understand the situation perfectly. You are not ignorant of the fact that in withholding books from him you close up every avenue for him to recover himself. I do not think your decision is wise.⁴*LtMs, Lt 16, 1883, par. 4*

Lt 17, 1883

Brother Morton's Children

NP

1883

Portions of this letter are published in *OHC 264*.

Brother Morton's Children:

“Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [*Exodus 20:12*.] Here is a command to which is annexed a promise. Children, are you obeying this injunction?⁴*LtMs, Lt 17, 1883, par. 1*

I have been shown the life and character of the two oldest children of Brother Morton, and I have waited anxiously to meet these children at this camp meeting that I might impress them, if possible, by relating to them how the great and holy God views their conduct. I have also wanted greatly to see the father and mother of this dear family of children that I might tell them some things which the Lord has shown me in reference to themselves; but I will have to write it out. I will send this letter to the children, for they do not know that their own course of action is shortening the lives of their father and mother.⁴*LtMs, Lt 17, 1883, par. 2*

Children, will you take time to reflect on your course and consider how it will all end? Jesus has given to childhood and youth a perfect example. Study the Pattern, Christ Jesus, and copy it if you would be like Him—pure, holy, sinless, and undefiled. Study the childhood of Christ. He was the Son of God, yet the Bible record tells us He returned from Jerusalem and was subject unto His parents. The nature and necessity of obedience I urge upon you. Children are not always taught to obey. The sinfulness of disobedience is not urged home upon their consciences; their duty to obey from right motives is not plainly set before them.⁴*LtMs, Lt 17, 1883, par. 3*

Jesus, the world's Redeemer, did as He was told even if the task was not agreeable to His feelings. Obedience is an element of true

greatness. No one can be truly good and great who has not learned to obey with alacrity.*4LtMs, Lt 17, 1883, par. 4*

I have had your cases as children presented before me. I have seen God's frown upon you. Your disobedience was an offense to God. When you will do your work for Christ's sake, cheerfully doing your duties in love, then angels will bear the record to heaven and it will be written in the great book of God. You can each build up a character day by day which you will never afterward wish to have torn down. You may lay the foundation on Jesus Christ and build after the pattern of His life a useful, noble, symmetrical character.*4LtMs, Lt 17, 1883, par. 5*

If you will remember, "The eye of God is upon me; He sees my conduct; He is a discerner of the thoughts, the intents, and the purposes of the heart;" if you [will] try to live to please Jesus [and] do the duties which you should do daily to be a help and blessing to your parents (to whom you are under obligation for their care, for the food which they prepare, [and] the clothing you wear); [you will find that] your duties will seem lighter and your life a grander thing than you have hitherto regarded it. You compose a part of the family; you add to the expense of the family and to its accumulation of work, and therefore should not excuse yourselves from doing your part with readiness, without one word of complaint, but be bright and hopeful, obeying your parents from principle.*4LtMs, Lt 17, 1883, par. 6*

When tempted to have your own way in regard to the wishes of your parents, say, "No; Jesus was subject to His parents." Ask help of Jesus, who knows the temptations of every child, of every youth, for He has been tempted and knows your every weakness and will help you to overcome it.*4LtMs, Lt 17, 1883, par. 7*

There will be those who will solicit you to pursue a course that your blessed Bible will condemn, that your parents cannot approve; but such are the instruments of Satan to lead you away from right, away from thoughts of Jesus and pure and holy desires and purposes. Look to Jesus for strength to do right. Whatever you may experience in self-denial, in doing right, nothing can be so bad as failing when you should succeed in a given course of action. Those

who obey are the only ones who will be qualified to command, and they who obey are pleasing even higher authority than their parents. No one can hope to receive the love and blessing of God who does not learn obedience to His command and [does not] stand up firmly against temptation.*4LtMs, Lt 17, 1883, par. 8*

The Lord has given you good ability for you to use in common sense thoughts. Learn to develop the powers within you; have high and noble aims; and by your consecration make straight paths for your feet, always relying upon the grace which Christ loves to give to all those who really desire help.*4LtMs, Lt 17, 1883, par. 9*

Be not moved about by every wind and tide; develop an energy, purpose, and will within you to meet the high standard of character which God has given us in His Word. You want to cultivate sober reflection; exercise plain common sense, which is rarely exercised by the fashion-seekers of today.*4LtMs, Lt 17, 1883, par. 10*

You want will, but not self-will that will not hear the advice and counsel of experience. You have plenty of persistence in having your own desires gratified; now have the will and persistence exercised in an opposite direction—in the firm purpose that you will be good and right, obedient and true. The vain and frivolous of the world are not your patterns that you should copy. You want something more stable, something brighter, higher, nobler.*4LtMs, Lt 17, 1883, par. 11*

You children, the eldest daughters, should study carefully to follow enlightened conscience, for your example will prove either a safe pattern for your younger brothers and sisters, or a detriment. Do not give to these younger children examples of disobedience to your parents. See what an example you can give to those younger than you. God calls upon you children to have higher hopes, higher aims, nobler aspirations than you have hitherto had.*4LtMs, Lt 17, 1883, par. 12*

It is far better to form correct and right habits and to fill a humble station with honor, though you may be poor, than to be constantly trying to imitate the vain and the more wealthy in dress and extravagant display. Your life is set down in the books of God just as it is, just in accordance with your real value of character. He

does not reckon your value by your flounced and expensive outward adorning. Your time and mental strength expended in frivolous adorning is set down in the books of heaven against you as robbery to God. Think of Jesus, the dear Saviour, who gave His life that you might not forever be wretched and undone and lost.*4LtMs, Lt 17, 1883, par. 13*

Jesus died on Calvary's cross. The Son of the infinite God came to our world and was not aping the rich at all; He dressed in very humble apparel; He became poor for our sakes, that we through His poverty might be made rich. If Jesus was, in His life, clothed with gorgeous apparel, if this example is given us, then we may imitate Him. If His life was meek and lowly, pure and full of good works, then the very best thing we can do is to imitate Jesus. He says, "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father upon His throne." [*Revelation 3:21.*] God keeps a reckoning with every individual. Will you please, dear children, consider what that reckoning must be in your account?*4LtMs, Lt 17, 1883, par. 14*

Your father is a poor man, but this you do not consider; but you are full of plans to use up and exhaust the means he earns by brain labor. Will you consider how this course displeases Jesus? He who was the Majesty of heaven came to our world and made Himself of no reputation, and took upon Him the form of a servant, and it is only because He submitted to such humiliation that we have the hope of glory and immortality; and yet poor, fallen sinners for whom He died would exalt themselves above their God.*4LtMs, Lt 17, 1883, par. 15*

Will you, dear children, learn from the wonderful story of the Son of God to pour contempt on all human pride and vanity? The Son of man consents to be a servant, and shall weak mortals be constantly striving to be praised and petted and estimated far above their real value and what they know themselves to be? Shall finite beings complain that their condition is lowly, that they are not exalted and honored? Shall any humiliation seem too deep if, in our lowly estate, we may have the sympathy and companionship of One who was equal with God?*4LtMs, Lt 17, 1883, par. 16*

The story of Bethlehem shows us how deep, how full, is the divine sympathy with the humblest, the lowliest in all the walks of life. Jesus dwells with those who are meek and lowly and contrite. We may learn to cherish the holiest purposes in the humblest occupations. The hard-working, diligent, useful hands are the especial favorites of heaven. The Son of God, in His humiliation, passed through all the doubts and necessities of our lowly estate that He might sanctify all departments of human life and teach us to live for God in them all.*4LtMs, Lt 17, 1883, par. 17*

I want now, children, to tell you just what you may do. You may be children of God. You have hitherto given your minds to the frivolous and vain things. You do not know the worth of money. You have a great many imaginary wants. Your thoughts are vain; you have pride and you love dress; and you clamor and urge for things that you could do without. You do not see the necessity of being care-taking, of saving your good clothing, of wearing dresses that are durable and not expensive.*4LtMs, Lt 17, 1883, par. 18*

Now, children, your father is overworked, and if he continues to work as he has done, you will ere long be left fatherless. It is to prevent this that I now address you. He does too much labor and thinks he must, in order to support his children. All the time he is in debt, which worries him, and this, with his overwork, is weakening his hold on life.*4LtMs, Lt 17, 1883, par. 19*

I write to you, the eldest daughters, in particular, for you can do much to change this state of things. You love your father, but you are selfish and love to do as you please, to make a show, to display gay and trimmed dresses. The more money you spend in this way, the harder your father has to work to support you. He hates to say to you that which God would have him [say]: "Children, this is God's money; I am His servant; He gives me strength; He gives me mental faculties to be employed to His glory. I cannot permit you to use this money to encourage your vanity, your envy, [and] your pride in purchasing things you can do without, and would be better off doing without. I must say to you, I cannot encourage you in sin and wear away my own strength in such a miserable cause, to support you in pride and dress and display. I am guilty before God in thus doing, and He cannot bless me in thus indulging you in sin

longer. Will you stop, children, and consider? Will you use the reason God has given you and inquire, 'How shall I mete the record of this useless, frivolous life? How shall I stand in the judgment—wasting my time, wasting my father's money in foolishness, and he, working beyond his strength because of my ingratitude and unreasonable repining after things I can do without?'" *4LtMs, Lt 17, 1883, par. 20*

The Lord has shown me you will ere long be one of the most wretched, miserable, unhappy families, unless you are truly converted, your habits changed, and you try to help take care of your parents. God will not work a miracle to prevent the sure results in misery and distress that threaten you as a family. Already the reckoning of the figures is presenting a terrible balance against you. You have not tried to please God. You have been wicked, vain, and frivolous, and sorrow is coming upon you. Will you now stop your course of disobedience and vanity? Will you think soberly and candidly and turn about? God will forgive you now; He will avert the evils which are sure to come, if you will repent. If you will cease your course of folly and transgression, the Lord will bless you. *4LtMs, Lt 17, 1883, par. 21*

Dear children, I want you to make decided changes. Seek to be useful, to help your parents; to be care-taking and thoughtful. You can help them in a variety of ways. You cannot tell how much good you can do in carrying a cheerful, sunshiny face. Please put away the frowns and the frettings because there are duties to do. Carry the little burdens and relieve your parents of these extra cares. They may not appear grand—nothing but plain, homely duties—but someone must do them. Doing what you can do cheerfully, with a quick step, your face bright with gladness because you can do something for your parents to lighten their load, will make you a blessing in the house. You can watch and see how you can help, doing the duties nearest you, taking them just as they come in a patient, cheerful way. *4LtMs, Lt 17, 1883, par. 22*

All these little duties, faithfully done, are entered upon the ledger of heaven, and when your life is added up in the end, there will be a noble total set to your account. God will make no mistakes; He will make an accurate entry of all your life duties done to His glory. So

never frown but always carry a cheerful, happy face, a ready hand to help, an attentive ear to hear the requirements, a heart to obey, [and] a quick sympathy for those who need help. These little matters may seem small, barely worth attention, but it is faithfulness in these minor duties that is giving the experience for larger responsibilities.*4LtMs, Lt 17, 1883, par. 23*

Go forward, children, step by step in painstaking, doing the work someone must do, and you [will be] walking in God's ways. In the great day of final accounts, you will see what this amounts to. Remember your characters are not finished; you are building up day by day a character. Weave all the kindness, obedience, thoughtfulness, painstaking, and love into it you can. Make it after the Divine Model. Educate yourselves that you may possess the ornament of a meek and quiet spirit which is in the sight of God of great price. You can make the world better by living in it if you only do the very best you can.*4LtMs, Lt 17, 1883, par. 24*

May the Lord help you to seek Him now; give your heart to Jesus without reserve. He loves you; He wants to bless you; He wants you should be His children and let His light be reflected from you to others.*4LtMs, Lt 17, 1883, par. 25*

Lt 18, 1883

White, W. C.

Extract from *Lt 23, 1882*.

Lt 19, 1883

White, W. C.

Healdsburg, California

February 6, 1883

Previously unpublished.

Dear Willie:

I hoped to hear from you as often as once a week, but I do not hear once a month. Brother Whalin comes in and says, "Have you heard from Willie yet?" I answer, "No, I hope to hear something by and by." It is not right to be so reticent. I want to know what you are doing. I want to know what Edson is doing.⁴*LtMs, Lt 19, 1883, par. 1*

Samuel Abbey owes me three hundred dollars, principle and interest. I have received five hundred. I would like the rest. Please collect it for me. Brother Whalin cannot keep many hands employed now until you come home and tell him what to do about [the] heating apparatus. His health has been very poor, but he is improving since I gave him Mrs. Temple's remedy.⁴*LtMs, Lt 19, 1883, par. 2*

The school is doing well. [Sidney] Brownsberger says he wrote you a long letter but [has] received no answer. Brother Whalin came again today to see if any letters came from you. He closed the door but soon came back stating, "If it will be any consolation to you, I will tell you to rest assured his time is well employed." Sisters Ings and Abbey and myself had a laugh over that.⁴*LtMs, Lt 19, 1883, par. 3*

I would have written oftener but my eyes would not let me write anything after my pages on *Volume Four* were written. So you see I am excused. But do write your mother a few lines, if only a postal. We pray for you every day that God would give you wisdom and guide you all right. I believe He will. Why does not Edson write a line? Has his business so absorbed his mind he forgets he has a

mother?⁴*LtMs, Lt 19, 1883, par. 4*

I have not heard from Oakland for some time. I suppose they are all well. I would write to Mary [White] oftener if I were you, if I did not write to anyone else. Please to answer this question now before you forget it: Where is the agreement with Michael? Ask Edson if he knows where these papers are. I cannot find them. Are they at Battle Creek in the safe? It is thought I can collect my money when the grapes are gathered, but I must have my papers to tell something of how we stand. Brother Mead sent in his last month's report, a charge against me of twelve dollars for wood. What does this mean? Do I pay for wood he burns when he makes such charges? I wish he would enlighten my mind by specifying the particulars. I have waited patiently for something, some ray of knowledge in regard to my business, but none comes. I am as dark as midnight.⁴*LtMs, Lt 19, 1883, par. 5*

Well, good by.⁴*LtMs, Lt 19, 1883, par. 6*

Mother.

Lt 20, 1883

White, W. C.

San Jose, California

June 11, 1883

Portions of this letter are published in *TDG 171*.

Dear Son Willie:

I have heard nothing from you but thought I would write you a few lines. I have been unable to write even a simple letter since coming here, until last Sabbath [when] I was strengthened to write thirteen pages to Elder [J. N.] Andrews. Brother [B. L.] Whitney seems to be so long getting off. I feared he might not get the light for him; therefore, I wrote him again, and this did not seem to injure me.*4LtMs, Lt 20, 1883, par. 1*

I think, Willie, had I not gone to Lemoore or Los Angeles I should have been obliged to stop all the same. My mind has been a blank. I could not think or act, but I seemed to arouse at one time, one week ago Friday. [I] felt urged to write and also telegraph to Oakland to retain the men from Healdsburg there who intended to go to Stockton, until a letter was received from me. I felt certain that it would prove fruitless, their going there, but would positively hedge up our way when the tent should be pitched there.*4LtMs, Lt 20, 1883, par. 2*

This is an important, as well as a hard, field. Our forces were insufficient and are still not all that should be here. There was work enough for twenty men to go through this city at the very time the interest was awakened. The surrounding counties are to be visited. My team is used by Brother Ings all the time, and far more progress could be made were my other horse here. When such an effort is made as is being made here, the forces should not be scattered all over the field. Let them concentrate the workers where the harvesting is to be done.*4LtMs, Lt 20, 1883, par. 3*

I wrote to Elder Waggoner to send the men calculated to go to

Stockton here, for these few weeks would be to them the best school they could ever have to obtain a knowledge of how to work. And if we had Wheeler and Hicks here it would be as it should be. All would have just as much to do and be educated how to work.*4LtMs, Lt 20, 1883, par. 4*

Sending men into such a place as Stockton to canvass is only to arouse the powers of Satan to make efforts to counteract the influence, with no persons qualified to withstand him. Those here have a regular training school. They have a Bible class every day, and Brother Ings talks with them. Our meetings opened last Friday evening. Could not get ready before, but everything seemed to come so natural, without urging. A large lot with good barn on it was obtained free—just opposite, across the road, facing the tent. There was a good humble house of five good-sized rooms. I advised Elder Healey to hire this for his family. He did so, for ten dollars and [a] quarter per month, [with] water furnished. The street cars run directly by the tent.*4LtMs, Lt 20, 1883, par. 5*

Friday night there was a good attendance. Sabbath we did not give an appointment for meeting, but ourselves all met under the tent. I talked to them about thirty minutes. All took part in the meeting and Brethren Scott and Iambs expressed their thankfulness that they had the privilege of laboring where they could have daily instruction how to labor. There was a good spirit in the meeting. I have not dared to speak to the public yet, but expect to be able about Tuesday.*4LtMs, Lt 20, 1883, par. 6*

I am of good courage but shall not dare to write until these pains leave my head. Yesterday Brother Ings went to see Brother Bowers, who lives at the Miller's. He says he gave you a deed to have his property arranged so that the cause will get it, but he has heard nothing from it since. Brother Ings told him that the plan he proposed would not work, and probably you saw it so, and this was the reason that you had not reported or done anything about it. Please write in reference to this matter.*4LtMs, Lt 20, 1883, par. 7*

Brother Ings is very active, teaching and working. Appointment was given out last night for me to speak Tuesday night. I shall talk with Elder Healey in regard to having meetings Sunday afternoon and

evenings. He thought the people would not come out, but I think this is the all important day to secure hearers. Of course there is but little to report. Brother Ings is getting acquainted with some hopeful cases.*4LtMs, Lt 20, 1883, par. 8*

We talk to the workers that they must do their missionary work with a spirit of prayer, and that they must come close to the people and not feel that after giving a paper or securing names their work is done. They have Satan and his angels close at their elbows to counteract every effort they may make. As they walk the streets, they must pray for grace and for the angels of God to be round about them. Unless they do, the craft of the devils will turn aside the efforts made, and the truth [will] not find access to hearts, and thus the whole city may be warned in vain. We must individually have grace that we may not be ignorant of Satan's devices, but that we may work effectually, [with] wisdom in [the] wrestling contest with the principalities and powers of darkness.*4LtMs, Lt 20, 1883, par. 9*

This missionary work is a great work but must be conducted with great wisdom. The workers must be connected with God themselves, settled, rooted and grounded in the truth, and able to give to every man that shall ask them the reason of the hope that is within them with meekness and with fear. Watch and pray and pray and watch is the all-important thing for the workers. Without this their efforts will be of little account.*4LtMs, Lt 20, 1883, par. 10*

Oh, how important that the workers be so closely walking in Christ's steps that no slur shall be cast upon the truth they advocate! Oh, we have a cunning devil to work against! Christ alone is mighty and fully able to match his power, therefore we must have Jesus with us every moment. We are sleepy, stupid, and do not sense the arts and gins and snares of Satan set for unwary feet. Therefore we must know how we step that every move is in God. Self must not come in here to make itself heard.*4LtMs, Lt 20, 1883, par. 11*

The destruction of souls is the regular employment of Satan and his agents upon the earth. The salvation of souls is the work of every follower of Christ, however weak. When selfish interest is made first and the salvation of souls comes secondary, if at all, that man is working on Satan's side, for his very pretensions are a snare to lead

others off the track that they shall not consider the kingdom of God and His righteousness first. Satan is getting the start of all such workers. The salvation of souls comes first, always, for Satan as a roaring lion walketh about seeking whom he may devour. We must snatch souls away from his path.*4LtMs, Lt 20, 1883, par. 12*

We must have clear foresight, discernment, and faith, and work as if to save a perishing life of which some carelessness on our part might be the cause of death.*4LtMs, Lt 20, 1883, par. 13*

Missionary work! God help us to understand it—what it is and how we must engage in it. Every missionary should be wholly the Lord's, pressing forward to attain to the perfection of Christian character. The standard of piety must be lifted high. Every species of idolatry must be sacrificed. Souls, precious souls, must be saved. Souls for whom Christ has died must be urged to embrace the truth.*4LtMs, Lt 20, 1883, par. 14*

One man, when the church in Scotland was making some resolutions to compromise the faith, to concede their staunch principles, was determined never to yield a jot or tittle. He went upon his knees before God and thus pleaded, "Give me Scotland or I die." His importunate prayer was heard. Oh, that the earnest prayer of faith may arise everywhere, "Give me souls buried now in the rubbish of error, or I die! Bring them to the knowledge of the truth as it is in Jesus."*4LtMs, Lt 20, 1883, par. 15*

We must carry the burden of souls upon our hearts; every selfish consideration must give way to this. The cost of the blood of Christ shows the value of the soul. This must come first with us. Our own selfish purposes must be held subordinate.*4LtMs, Lt 20, 1883, par. 16*

In love,*4LtMs, Lt 20, 1883, par. 17*

Mother.

Lt 21, 1883

White, W. C.

San Jose, California

June 13, 1883

Portions of this letter are published in *TDG 173*.

Dear Willie:

The work is moving forward slowly. The congregations are small. The first night was the largest and last night I spoke to a good congregation. I had the attention of the people, and I thank the Lord I had some strength and some clearness of mind and the assistance of the Spirit of the Lord. Several women came to me after the meeting and said they were strangers to me but thanked me for the words I had spoken. It had done them good. Mrs. Lion spoke with me. Referred me back to Dansville when she first became acquainted with me. She was my physician there. Her name was Payne, a Quakeress. She looks well; bears her age well. She was much pleased to meet me. I invited her to call at our home in Sister Scott's mansion.⁴*LtMs, Lt 21, 1883, par. 1*

Brother Ings uses the team every day to go out in the country, and nearly everywhere he goes, he is invited in to visit and he meets with some quite interesting cases. All the workers have all that they can do in the city. Each is doing what he can. The two boys—Frank Thorpe and one about the same age—are doing as well as could be expected for boys. I think we will gather some souls here but not a large number.⁴*LtMs, Lt 21, 1883, par. 2*

I am using my head some now. Yesterday for the first time wrote a few pages on my book. *Life of Paul* has just come to hand. Makes a neat book. Marian [Davis] expects me to read it through critically, but I can do no such thing. If those who read it cannot do this, it will go, for I would not trust my head or memory.⁴*LtMs, Lt 21, 1883, par. 3*

I received your card yesterday. I feel deeply and desire to write

much and think I can. Our family remains as it was—only Brother and Sister Ings, Henry Wallace, Addie [Walling], and myself. If we only make God our trust, we shall see of His salvation. God's power alone can be our help and strength.*4LtMs, Lt 21, 1883, par. 4*

We rise at five o'clock, eat at half past six, and then the men take the team to the tent and devote one hour and half to Bible class and talking together, comparing their experience of the day previous. [They] are instructed in regard to the orderly habits they should cultivate and the necessity of overcoming every defect in character. This is a school for them which they all need very much.*4LtMs, Lt 21, 1883, par. 5*

The Lambs are good-spirited boys, but have great deficiencies—no order, neglect the simplest duties in care-taking, leave things undone right before their faces. It is a time now for them to obtain a fitness for the work or give it up and take up that part of their education which has received no attention, until they develop a well-balanced character. Until this is done, they will never be fit to go alone and do anything. We all need more of the Spirit of God, more earnest faith, more constant, earnest prayer that we may discern the grievous imperfections of our best works and our entire inability of ourselves to meet the divine standard.*4LtMs, Lt 21, 1883, par. 6*

Oh, the greatness of the work to save souls! How few feel it! How few are doing all they can to gather souls to Christ! Satan is working with his might—persevering, diligent, untiring—while many who profess the truth are asleep, doing nothing to save souls, not even living the truth they profess. It is no tame testimony that will meet the people. We must reach the people through God. We must be flexible in the hands of God, to be molded as clay in the hands of the potter. There is sufficiency in the grace of God for every hour of conflict, for every hour of trial. Let us take hold of God more firmly. His Spirit will help, His Spirit will strengthen and sustain. As we come nearer to God, we shall be conscious of our own nothingness and learn to depend more upon Jesus Christ and then we shall obtain clear evidence of the love of Jesus. We shall see the goodness and mercy of God displayed in the orderings of His providence.*4LtMs, Lt 21, 1883, par. 7*

Brother Wheeler writes my cow died very suddenly, but this seems so small a matter when we see souls perishing around us. I scarcely give it a thought.*4LtMs, Lt 21, 1883, par. 8*

Mother.

[P. S.] Love to Sister Scott, Elder [S. N.] Haskell, and all my dear friends.*4LtMs, Lt 21, 1883, par. 9*

Mother.

Lt 22, 1883

Children

Laramie, Wyoming

August 15, 1883

Portions of this letter are published in *11MR 68-70*.

Dear Children:

We have had another good night's rest. We are near Laramie. The journey thus far has been the most pleasant of any we have had in crossing the plains. In the last car the seat opposite us was occupied by only one man. We used it a good share of the time. Yesterday we changed at Ogden and there was no one in the opposite section. We had the entire command of our own section and the one opposite us, so we have not been crowded at all. We have an excellent sleeping-car conductor and on both trains good accommodating porters.*4LtMs, Lt 22, 1883, par. 1*

The weather has been rather hot in midday, but it might be worse. We feel deeply grateful for the protection we are assured we have from God. I feel cheerful and happy. I have a good time to think and to pray. I am stronger than when I left Oakland. I feel the need of special help from God for I know we are indeed exposed to Satan's temptations and to his malice. We need the guardianship of angels day by day, hour by hour.*4LtMs, Lt 22, 1883, par. 2*

We need your prayers daily that the Lord would prepare me to do His work and give me largely of His Spirit, for without this grace and His special assistance I cannot do anything. Oh, I long, I thirst for salvation, for special help from God, to know for myself that my life is hid with Christ in God. I do know that there is nothing on earth I desire beside Him. He is the crown of my rejoicing. Separated from Jesus, I should be indeed miserable.*4LtMs, Lt 22, 1883, par. 3*

I am seated next to that large man, a Frenchman, who was in the depot when we entered it. He is a theater manager. He has a little woman with short-cut hair—an actress. We have become quite well

acquainted. She is not, I should judge, like the general class. She has been on the stage three years. Louise Lester—you may have seen the name. I have thought, Here are two actors in life, but what a contrast! I have not the slightest desire for her life, but I do feel deeply anxious to act my part in my lifework with unswerving fidelity.*4LtMs, Lt 22, 1883, par. 4*

This party are very kind and courteous, but the raid they make upon bottles of champagne and wines is to me a marvel. The lady takes her glass with us as much ease as the gentleman. I have been courteously invited to join them but frankly told them I never in my life tasted the article and had no need for anything of the kind. They opened their eyes with astonishment. I see every gentleman on the train has his liquor flask and the eyes of some testify that they drink brandy and considerable of it; but I find the lemon you kindly provided for us fully meets all my wants as far as drinking is concerned. I treat the different parties with my precious fruit, and they try hard to make some exchange, but fail. I have all of the kind of food that I would at all accept from them. They feel disturbed to think they are in my debt.*4LtMs, Lt 22, 1883, par. 5*

There is a family from India on their way to England, soldiers. They complain of the heat here—worse, they say, than in India. They were in the healthful part of the country. They have a nurse for the little boy. She is a native, curiously dressed and curious in appearance. Her hands are tattooed completely. She wears a pink calico dress nearly straight as a bag, with a short sack of the same, then a pink figured calico mantle which crosses before, fastened behind. She is indeed a curious specimen, but is really a good nurse.*4LtMs, Lt 22, 1883, par. 6*

Yesterday while the cars stopped at a small station a young man came into the cars. Said he had eaten nothing for twenty-four hours. Sara gave him provisions to supply present wants. He was about eighteen years old. Said he had no money to buy anything to eat.*4LtMs, Lt 22, 1883, par. 7*

We have just finished breakfast. It is now five minutes past eight o'clock. We are about ten miles from Laramie. We shall not be able to make way with our provisions. Sara bought a bottle of milk and

some warm water this morning. I put ginger in it and it went well.*4LtMs, Lt 22, 1883, par. 8*

Mother.

Lt 23, 1883

Children

Battle Creek, Michigan

August 18, 1883

Portions of this letter are published in *3Bio 227*.

Dear Children:

I spoke to the people today in Battle Creek. The house was full. Many of the patients were present. I was feeling real sick, as I could not sleep and spent the night in prayer. Between two and three o'clock I slept. I had about three hours' sleep—better than nothing. Dr. [J. H.] Kellogg took me at once to the sanitarium. After speaking I took a bath.⁴*LtMs, Lt 23, 1883, par. 1*

Tonight Mrs. Roberson, a worker from the city in the Women's Christian Temperance Union, came to my room and urged me strongly to speak tomorrow afternoon at four o'clock on the public square upon temperance. Another minister will lead out in a half-hour speech, and then she would consider it a great favor to have me speak and help them in their efforts. I told her I would speak. I feel that God will work in behalf of His cause.⁴*LtMs, Lt 23, 1883, par. 2*

On arriving here I went directly to Edson's. Stayed there till I went to the [sanitarium?]. He leaves for Kansas tomorrow night. He has his fare free [there] and back; Emma [White] has fare free to Kansas.⁴*LtMs, Lt 23, 1883, par. 3*

I have had a bad cold since I left Oakland, but I shall overcome it. The Lord gave me strength and His Spirit before the people today.⁴*LtMs, Lt 23, 1883, par. 4*

Dr. [J. H.] Kellogg is looking well—better than I have ever seen him. He says he gained twenty pounds while he was gone. Has lost ten since his return. The house is full of patients. Two hundred are here now. Lucinda [Hall] and Sister Sawyer are the ones who have a

molding influence here, and the atmosphere of the house, as far as religious interest is concerned, is in every way improved.*4LtMs, Lt 23, 1883, par. 5*

Sunday morning

I called upon Brother and Sister Lunt and Sister Howland yesterday. They were glad to see me and I urged that Sister Lunt go with her husband to California when we should return. I think they will do so. Sister Lunt offered no strong objections.*4LtMs, Lt 23, 1883, par. 6*

I have not much news to write for I have scarcely had an opportunity to see anyone. I am inclined to think the camp meeting should be here, unless the state of the church is such that it would prove a weight. I [will] attend the meeting of the office hands this morning in the chapel of the office.*4LtMs, Lt 23, 1883, par. 7*

I will write more when the day opens up things of deeper interest.*4LtMs, Lt 23, 1883, par. 8*

Mother.

August 20, 1883

One severe day's work is over. Sunday morning, August 12, I stood before the workers assembled for worship on the Pacific Coast and spoke with them in regard to our individual responsibility to God. August 19 I spoke to the workers in the Review office in regard to the first efforts made in Battle Creek in the publishing department. About eighty assembled. How small was the beginning of the work, and how limited the wages received! What self-denial and self-sacrifice had to be exercised to carry on the work! I had freedom in speaking and the effort will not be in vain. I spoke about one hour. This was to me a very precious meeting.*4LtMs, Lt 23, 1883, par. 9*

At four o'clock I spoke on the public square upon temperance. I was quite hoarse in consequence of [a] cold. There were about four hundred assembled at night. Through much importunity I spoke to the patients at the sanitarium. The attendance was large—three

hundred at least were crowded in the adjoining rooms. The parlor was full, the hall was full, [and] the piazza was crowded. I had a real free, blessed time, in speaking and it was a great satisfaction to see how well it was received. I am writing out a little sketch which I will send you for the paper. Now, was not that one day of rest at the sanitarium a rather peculiar kind of rest? I thought it was.*4LtMs, Lt 23, 1883, par. 10*

I have not seen Elder [Uriah] Smith to converse with him. I have just spoken with Gage and that is all. They keep themselves from me. Whether to go after them or let them alone to take what course they will is a question with me. Elder Littlejohn and his new wife are in Allegan. Elder Littlejohn's mother died. They were sent for and have not yet returned. They may come back today. Seneca King has married Martha Byington—a good match. Sister Stone sits up a little. She has internal injuries, besides her broken arm, but she is slowly improving. The death of Brother Stone gave a terrible shock to them all here.*4LtMs, Lt 23, 1883, par. 11*

Edson has gone to Kansas; Emma to Colorado. Edson some way did not make the matter plain in regard to a piece [field?] of corn he planted which Colwell [?] was determined he should not have, and he would have to place the matter in a lawyer's hands.*4LtMs, Lt 23, 1883, par. 12*

I gave Edson one hundred dollars, all unexpected to him, but he feels all good now and is making earnest efforts to get out of his backslidden state. I am in so great hurry I cannot half write. I am now going to ride out in my own carriage. Write me.*4LtMs, Lt 23, 1883, par. 13*

Mother.

Lt 24, 1883

White, W. C.; White, Mary

Worcester, Massachusetts

August 23, 1883

Portions of this letter are published in *ChL* 43-44; *2MR* 250-251; *10MR* 339.

Dear Children, Willie and Mary:

Sister Sarah and I left Battle Creek Tuesday at half past two o'clock. We arrived here at half past eight o'clock Wednesday night. This part of the journey was more trying and wearisome to us than the long journey from California. It was dusty and the cars were much crowded and it was very warm. But I felt of good courage. I had no fret in me. I felt thankful for peace of mind and communion with my Saviour on the entire journey. Under His guardianship I knew I was safe and had no reason for complaint. Therefore I did not feel half as weary as I otherwise would have done.*4LtMs, Lt 24, 1883, par. 1*

I spoke six times in Battle Creek. It will do good, I know it will, for the Lord helped me. I had a long talk with Brother [G. H.] Bell. I told him many things. I tried to place before him where everyone of our leading men had made a mistake and hindered the work they were so desirous to advance. Each one thought that he was the very one who must bear all the responsibilities. They spread over too much ground and failed to educate others to think, to act, to be caretakers, [and] to lift burdens, because they gave them no chance.*4LtMs, Lt 24, 1883, par. 2*

I told him it was not God's plan to have it thus. He had done this way and gathered upon himself a mass of burdens [that] he had no strength to carry, and he could not do justice to anything. God had given to every man his work, according to each man's ability. When one man entertained the idea that he must gather all the responsibilities because he thought he could do it a little more perfectly than another, he sinned against himself, and he sinned

against his brethren. He was educating the people to look to him, to expect everything must come through him, and they were not educated to look to God and to expect God to do great things for them. They depended upon others and trusted in others rather than in the living God, therefore many have not the experience they ought to have which would make them efficient workers.*4LtMs, Lt 24, 1883, par. 3*

This, I have been shown many times, was the true solution of the sad problem as to why there are not more apt, skillful workers in this time of great need, when the burdens are crushing out the vital energies of our best generals. How can we make this matter understood—that God is the living fountain ready to supply every demand? Men must learn to go to Him, to trust in Him, to carry all their troubles to Him, to take hold of Him by living faith and work in the power of His might. Our leading brethren—every one of them—have made a mistake on this point. It seems to be so interwoven with their manner of labor, like the warp and woof, that it is next to impossible to change a course which has become like second nature, but which must be changed, for God says so.*4LtMs, Lt 24, 1883, par. 4*

Men must not be taught to look to men or hang upon men, but must be educated to look to God, to trust in God, to expect great things of God, and to use their God-given abilities to the utmost of their capacity. When they do thus, they will enlarge, they will grow, they will feel their inefficiency to do so great a work, and [they] will seek help from the only Source where it can be obtained.*4LtMs, Lt 24, 1883, par. 5*

Our camp meetings must be so arranged and conducted that the most lasting good may be the result; that the people will know how to live and work for the glory of God after they leave the meetings.*4LtMs, Lt 24, 1883, par. 6*

I dwelt on these principles. I told Brother [G. H.] Bell he must do his work, which was to teach. He must not stand to pick up every little flaw and mark every misdemeanor, but he could do much by talking kindly to the school, laying down the principles of action. He must maintain his position as a dignified teacher—not that dignity that will

not heed the counsels of others, but that kindness, that courtesy that will win his way into the hearts of his students.*4LtMs, Lt 24, 1883, par. 7*

He might put on a dignity and claim a dignity which would fail of securing respect, but which would disgust. The true dignity would be to go about his work as teacher and leave the little items of business for others to attend to, and by a well-ordered deportment show a moral power that holds him above the changeable emotions of anger, impatience, [and] criticism.*4LtMs, Lt 24, 1883, par. 8*

Brother Bell is receiving all I say to him, and he says he will act upon it, with the help of God. I was not let alone at all in Battle Creek. I talked six times and all the rest of the time with Dr. [J. H.] Kellogg, Henry Kellogg, Professor Bell, Elder Littlejohn. Only once, and not long, [with] S. Lane and several others.*4LtMs, Lt 24, 1883, par. 9*

Now I am in a tent on the Worcester campground, considerably worn but well situated for comfort. I do not see how you can reach the Nebraska meeting unless Elder H and yourself shall leave a day or two before it closes, and I do not know as this can be or ought to be done. When you do come, take your sleeping berths every night. I will pay for them myself rather than you be deprived of your rest. You have work to do and should be getting all the rest possible that you may labor to the best advantage. Nebraska wants [a] two-week meeting but, Willie, it cannot be, as I can see, without robbing others.*4LtMs, Lt 24, 1883, par. 10*

Now, Willie, you had better come to the meeting. All seem to feel that way. Elders Butler and Van Horn have just come on the ground. It is now about nine o'clock, Thursday morning. Slept but little last night, but I do look to the Lord for help. I have been talking with Elder Butler. He thinks the General Conference should be in Battle Creek, and I had about come to the same conclusion. The camp meeting should not be loaded down with business, either of the institutions or conference matters.*4LtMs, Lt 24, 1883, par. 11*

Professor Bell will take hold again at South Lancaster with a different spirit. Brother Roberson says his letters are of an entirely different character—more humble and kind and conciliating. I

believe he wants to do right. Camp meeting will be in Battle Creek, then the laborers in the different institutions will be benefitted with some of the meetings.*4LtMs, Lt 24, 1883, par. 12*

Willie, the managers at the sanitarium are put to their wit's ends to know what to do for fruit. I sell them all of my canned fruit in Battle Creek. How would it do to ship with boxes or some things you send this way my dried plums at Healdsburg and Oakland? Would it pay? Please consider the matter and act accordingly (I do not want the dried peaches at Healdsburg sold). Fruit is almost a failure [in the] East. It is impossible to get it at any price, for it is not in the country.*4LtMs, Lt 24, 1883, par. 13*

Now my children, I am glad I came east of the Rocky Mountains. I have been helped and blessed of the Lord. I shall go forward trusting in God at every step. I believe He is more than willing to help us.*4LtMs, Lt 24, 1883, par. 14*

I do hope your camp meeting will prove a success. Oh, the great work before us! Let us individually pray that God will work. We trust too much in our own doings. We must do all we can in humble faith, and then calmly, expectantly trust in One who has said, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] Jesus is our refuge, our present helper. Faith in Him daily, hourly, is needed. I have had sweet communion with God on all this journey. I do not trust in what I can do, but in what God can do for us and what He will do. His promises are unailing and we will not doubt for one moment. May the Lord bless you all is my prayer.*4LtMs, Lt 24, 1883, par. 15*

Mother.

Lt 25, 1883

White, W. C.; White, Mary

South Lancaster, Massachusetts

August 29, 1883

Previously unpublished.

Dear Willie and Mary:

I am now pretending to rest in the home of Sister Harris, but the time is short and only tomorrow we travel all day to [the] next camp meeting. I spoke in the last meeting six times, besides two or three times about thirty minutes. The meeting should have commenced one week earlier and this would have given it two weeks.⁴*LtMs, Lt 25, 1883, par. 1*

I never have seen an interest so good among outsiders. They came out in crowds on the week days. Monday forenoon I spoke one hour. I did not think of having any outside congregation in the afternoon, but lo, in the afternoon the tent was filled with outsiders and they came to hear me. I consented to speak in the afternoon and then hurried to the cars. As I appeared at the tent door, there was a large circle of outsiders weeping like children. Some were decked out with flowers, rings and jewelry. My friends in the tent were protesting, and they were clamoring for a chance to speak with me and take me by the hand. I felt badly to leave a people who felt it an honor to speak with me, a people who seemed to devour every word spoken. I did want to labor more in their behalf. The reports were made by outsiders—reporters who make this their business.⁴*LtMs, Lt 25, 1883, par. 2*

The Lord has indeed strengthened me, a weak frail instrument. I have felt very free. Had great clearness and have felt that the barriers were broken down before me. Sunday the tent was packed, and a wall of six tiers densely packed with people standing outside the wall. But there was not a getting up and going out and moving on the outside walls. I spoke one hour and forty minutes, receiving the most earnest attention.⁴*LtMs, Lt 25, 1883, par. 3*

I have not had a thoroughly good night's sleep since I left Battle Creek. It seems so warm nights, although we have very cool mornings. Have had frost for two mornings past. We feel of good courage, but I have not yet decided to go to the Maine eastern camp meeting. Elder [G. I.] Butler thinks I should go, but I have fears that if I go to Vermont and New York and Nebraska without rest, it will be too much for me. If I go to Maine I will have to have an additional tax of visiting my friends. This will be tremendous tax to me. How I shall arrange the matter I cannot determine. If I feel very weary I cannot consent to travel back to Maine and then to New York.*4LtMs, Lt 25, 1883, par. 4*

When I think of all these meetings, it makes my head swim. Well, I am willing to do all I can, but want wisdom to plan and execute just right. I would love to spend the winter here and labor in New England. It may not be best, but I am looking to God for light and duty. Pray for me.*4LtMs, Lt 25, 1883, par. 5*

It is going to be a hard matter to get any fruit here [in the] East. I do not think any of our plums that are dried should be sold.*4LtMs, Lt 25, 1883, par. 6*

Mother.

Lt 26, 1883

White, W. C.; White, Mary

Montpelier, Vermont

September 3, 1883

Previously unpublished.

Dear Children, Willie and Mary:

We left the Worcester, [Massachusetts,] campground on Tuesday and spent two days in South Lancaster. I met with the board and talked with them two hours. I think it was an important season. I had Sister Cummings present for I thought there were matters I wished to say which concerned her. I had been sick that day. Slept but little through the night.*4LtMs, Lt 26, 1883, par. 1*

Next day we took the cars at Clinton Junction. Took a drawing-room car and had the advantage of a good sofa and slept much of the time until half past eleven. Then changed cars at Plymouth and stopped one hour. We had a nice time to take our dinner, but I had no appetite. We changed again at Wells River. Lawyer Upton and his wife stepped into the car, and as soon as he saw me he came and greeted me heartily. We had a long chat. He has been journeying for his health. Was going to Montpelier. Had been to the White Mountains. We journeyed through a most beautiful part of the country.*4LtMs, Lt 26, 1883, par. 2*

We stepped from the train at the campground. A tent was nicely prepared for us, but the camp meeting was in an open field. There was not one shade tree and the heat beat down upon the tent, affecting my head. There was a small house unfinished within, containing two rooms. They moved us there and we have a real nice place. Now, when the sun is hot, we are sheltered; when it is cold, we have a good stove and plenty of wood. Last night we had a high wind but we were protected from it. Several tents were laid flat.*4LtMs, Lt 26, 1883, par. 3*

I have spoken five times on the ground. I have had freedom in

speaking. It seemed pleasant, but solemn, to meet a few of the old standard-bearers whom we were associated with in our experience thirty years ago. They are growing old; and then to see this entire state with no laborers except feeble Brethren Hutchens and Owens! Should they have the labors of one stirring man who was devoted to the work here, who had tact and discernment, there would be developed here good talent for labor; but there is no one to help in this matter here now.*4LtMs, Lt 26, 1883, par. 4*

Sabbath a large number came forward. Several confessed they had once kept the Sabbath but had given it up, but from this meeting they would take their position. They would not break another Sabbath. We have had some excellent meetings. Sunday I spoke to a large crowd, and while there were many of us the roughs—young men who did not come to hear—there were many who could find no seats, who stood and listened with deep interest. These meetings will help the cause generally but cannot do that work that is essential to be done in the different churches.*4LtMs, Lt 26, 1883, par. 5*

My heart aches as I see the work needed to be done and no one to do it. We ought to fast and pray that the Lord will raise up laborers to go into the harvest field. What shall we do for workers? Elder Bourdeau says Toronto is an excellent field to labor. There are some choice souls cut upon the truth. Someone should be sent into this field.*4LtMs, Lt 26, 1883, par. 6*

Elder Bourdeau and family left the ground Saturday at midnight on the way to New York to take the steamer for Europe. He is looking well for him—the best I have seen him for years. His daughter is as tall as her mother—a precious child. I have been in conversation with him for hours after talking to the people in the tent.*4LtMs, Lt 26, 1883, par. 7*

There are fifty tents on the ground, and many families are accommodated in the long agricultural hall and buildings connected with the ground. I was surprised to meet so many Sabbathkeepers under the tent, for but very little labor has been given to Vermont for years. But these meetings, so short, cannot do the work essential to be done. They will do something, but much more is needed. Well,

we can only do what we can.*4LtMs, Lt 26, 1883, par. 8*

Augustin Bourdeau came on the ground Sabbath and urged me to go where he lived to see the little company there, of about forty. They have built a new meeting house and want it dedicated. He says Grant and Litch and the Marion papers have been sent in there, and if the people could hear me it would be a wonderful help. I would go there if Elder [G. I.] Butler would consent. He holds on to me to go to Maine and New York. I should have to drop out New York if I went. Sister Augustin Bourdeau is lying at the point of death. She is cheerful, calm, [and] trusting in Jesus, knowing her work on earth is done.*4LtMs, Lt 26, 1883, par. 9*

Is it not possible for you and Elder [S. N.] Haskell to leave California a day or two before the meetings close to get to [the] Nebraska meeting? Will you bring the letters you copied in a book? We may want to refer to them.*4LtMs, Lt 26, 1883, par. 10*

[Continues with matter headed, "To be read to those assembled in camp meeting, by Mary K. White." See *Ms 9, 1883.*]*4LtMs, Lt 26, 1883, par. 11*

Lt 27, 1883

White, W. C.; White, Mary

Montpelier, Vermont

September 4, 1883

Portions of this letter are published in *2MR 251*.

Dear Children, Willie and Mary:

We are having the last meeting on the ground. I do not go under the tent. It is too cold. The wind arose Sunday night and blew down several tents. It rained some. They have had no rain here for a long time and their crops are about a failure. Monday was cold as winter weather—cold as the coldest days we have seen in California. I went to the tent and spoke above one hour. There was quite a large number of outsiders in. I called them forward and two hundred came forward and we listened to some heartfelt confessions. Mothers and fathers confessed to their children and children to their mothers and fathers. It was a good meeting, but there was not that thorough breaking away we wished to see.*4LtMs, Lt 27, 1883, par. 1*

When I came to my rooms I found three men—nice, intelligent-looking men. They exclaimed, “We have not touched anything, but we were about frozen and saw a fire here and came in to get warm.” We assured them they were entirely welcome and invited them to come again if they desired. Many have rushed in here nearly frozen to be blessed with our good fire. Brother and Sister Hutchins slept in our house last night. Sister William Saxby has just come in to get warm and speak with me once more. She has no upper teeth. I asked her why she had not any teeth. She said she could not make ends meet since her husband’s death. I just placed ten dollars in her hand to get her a set of teeth. This is practicing what I preach to others. This past night was as cold as winter, and some of the poor, bloodless ones had a hard night of it. This morning the ground is covered with frost and the water was frozen. This decides the matter of the corn crop. No corn for Vermont.*4LtMs, Lt 27, 1883, par. 2*

I am thankful for the health and strength the Lord has given me. I have not had one sinking turn. I have spoken sixteen times. This morning I leave for Maine. If you could only see and realize how thankful the people are to see and to hear me again, you would not doubt it being my duty to come on this journey. I have not had a doubt in this matter. Will you pray for me? I cling to the Lord all the time. May the Lord bless you in your meeting is my prayer.*4LtMs, Lt 27, 1883, par. 3*

Mother.

[P. S.] Mary, see that Willie brings my neck fur. Winter comes so quickly. I shall want it.*4LtMs, Lt 27, 1883, par. 4*

Lt 28, 1883

Bourdeau, Mrs. A. C

Montpelier, Vermont

September 3, 1883

Previously unpublished.

Dear Afflicted Sister:

I wish I could speak with you and pray with you, but as this doesn't seem possible, I will write you a few lines. I am rejoiced to hear that amid your sufferings, Jesus your Saviour is to you a present help in time of need, that when the flesh is failing, the Saviour's love is revealed in you to all around you. Your hope is in God. You can testify to small and great the power of His grace, that there is a Divine reality in the religion of Jesus Christ, that a substantial peace and joy is found in your Saviour.*4LtMs, Lt 28, 1883, par. 1*

Now is the time that you can realize the preciousness of the Christian's hope. "What a friend we have in Jesus, all our woes and griefs to bear; What a privilege to carry everything to God in prayer." Jesus loves you; He will not leave you nor forsake you. You have not now to wrestle, not now to fight the fight of faith, only to trust in Jesus' love, in whom you have hid your life. A few more [days] of sorrow, a few more pangs of anguish, and then your rest will come.*4LtMs, Lt 28, 1883, par. 2*

"Write, Blessed are the dead which die in the Lord." [*Revelation 14:13.*] Now you may peacefully rest in Him in whom your hopes of eternal life are centered.*4LtMs, Lt 28, 1883, par. 3*

You will [have] some anxious thoughts in regard to your loved ones, but the way will all be made plain before them. The Lord loves your husband. You have both labored to know and to do His will, and He will not forsake him nor your dear children. You may be assured I will pray for you all in your sorrows while you are passing through the deep waters.*4LtMs, Lt 28, 1883, par. 4*

I do not expect to live until Jesus comes. I expect to rest in [the] hope of the glorious resurrection morning, but I will work on until my Master bids me lay off the armor.*4LtMs, Lt 28, 1883, par. 5*

I can write but a few lines now, but shall not forget you. Repose in peace in Jesus. You have now only to trust and wait. You have fought the good fight, and Jesus will now be to you your refuge, your strong tower, your comfort. May the Lord be very nigh you every moment, is my prayer.*4LtMs, Lt 28, 1883, par. 6*

Farewell, dear sister, until we meet no more to part in the resurrection morning.*4LtMs, Lt 28, 1883, par. 7*

Manuscripts

Ms 1, 1883

Sermon/Doubting the Testimonies

[Battle Creek, Michigan]

November 1883

This manuscript is published in entirety in *1SM 45-48*.

[Extract from a sermon at the General Conference of 1883.]*4LtMs, Ms 1, 1883, par. 1*

When you find men questioning the testimonies, finding fault with them and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of beginning with their own hearts and coming into harmony with the pure principles of the gospel, they find fault and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.*4LtMs, Ms 1, 1883, par. 2*

Let some skeptical one come along who is not willing to square his life by the Bible rule, who is seeking to gain the favor of all, and how soon the class that are not in harmony with the work of God are called out. Those who are converted and grounded in the truth will find nothing pleasing or profitable in the influence or teaching of such a one. But those who are defective in character, whose hands are not pure, whose hearts are not holy, whose habits of life are loose, who are unkind at home or untrustworthy in deal—all these will be sure to enjoy the new sentiments presented. All may see, if they will, the true measure of the man, the nature of his teaching, from the character of his followers.*4LtMs, Ms 1, 1883, par. 3*

Those who have most to say against the testimonies are generally those who have not read them, just as those who boast of their

disbelief of the Bible are those who have little knowledge of its teachings. They know that it condemns them, and their rejection of it gives them a feeling of security in their sinful course.*4LtMs, Ms 1, 1883, par. 4*

There is in error and unbelief that which bewilders and bewitches the mind. To question and doubt and cherish unbelief in order to excuse ourselves in stepping aside from the straight path is a far easier matter than to purify the soul through a belief of the truth and obedience thereto. But when better influences lead one to desire to return, he finds himself entangled in such a network of Satan, like a fly in a spider's web, that it seems a hopeless task to him, and he seldom recovers himself from the snare laid for him by the wily foe.*4LtMs, Ms 1, 1883, par. 5*

When once men have admitted doubt and unbelief in the testimonies of the Spirit of God, they are strongly tempted to adhere to the opinions which they have avowed before others. Their theories and notions fix themselves like a gloomy cloud over the mind, shutting out every ray of evidence in favor of the truth. The doubts indulged through ignorance, pride, or love of sinful practices rivet upon the soul fetters that are seldom broken. Christ, and He alone, can give the needed power to break them.*4LtMs, Ms 1, 1883, par. 6*

The testimonies of the Spirit of God are given to direct men to His Word, which has been neglected. Now if their messages are not heeded, the Holy Spirit is shut away from the soul. What further means has God in reserve to reach the erring ones and show them their true condition?*4LtMs, Ms 1, 1883, par. 7*

The churches that have cherished influences which lessen faith in the testimonies are weak and tottering. Some ministers are working to attract the people to themselves. When an effort is made to correct any wrong in these ministers, they stand back in independence and say, "My church accepts my labors."*4LtMs, Ms 1, 1883, par. 8*

Jesus said, "Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved." [*John 3:20.*] There are many today pursuing a similar course. In the testimonies

are specified the very sins of which they are guilty; hence they have no desire to read them. There are those who from their youth up have received warning and reproofs through the testimonies; but have they walked in the light and reformed? Not at all. They still indulge the same sins; they have the same defects of character. These evils mar the work of God and make their impress upon the churches. The work the Lord would do to set the churches in order is not done, because the individual members, and especially the leaders of the flock, would not be corrected.*4LtMs, Ms 1, 1883, par.*

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Many a man professes to accept the testimonies while they have no influence upon his life or character. His faults become stronger by indulgence until, having been often reproofed and not heeding the reproof, he loses the power of self-control and becomes hardened in a course of wrong doing. If he is overworked, if weakness comes upon him, he has not moral power to rise above the infirmities of character which he did not overcome; they become his strongest points, and he is overborne by them. Then bring him to the test and ask, "Did not God reprove this phase in your character by the testimonies years ago?" He will answer, "Yes, I received a written testimony saying that I was wrong in these things." "Why, then, did you not correct these wrong habits?" "I thought the reprover must have made a mistake; that which I could see, I accepted; that which I could not see, I said was the mind of the one who gave the message. I did not accept the reproof."*4LtMs, Ms 1, 1883, par. 10*

In some cases the very faults of character which God would have His servants see and correct, but which they refused to see, have cost these men their lives. They might have lived to be channels of light. God wanted them to live and sent them instruction in righteousness, that they might preserve their physical and mental powers to do acceptable service for Him; and had they received the counsel of God and become altogether such as He would have them, they would have been able workmen for the advancement of the truth, men who would have stood high in the affections and confidence of our people. But they are sleeping in the grave because they did not see that God knew them better than they knew themselves. His thoughts were not their thoughts, nor His ways, their ways. These one-sided men have moulded the work

wherever they have labored. The churches under their management have been greatly weakened.*4LtMs, Ms 1, 1883, par. 11*

God reproveth men because He loves them. He wants them to be strong in His strength, to have well-balanced minds and symmetrical characters; then they will be examples to the flock of God, leading them by precept and example nearer to heaven. Then they will build up a holy temple for God.*4LtMs, Ms 1, 1883, par. 12*

Ms 2, 1883

Sermon/Words to Ministers

Battle Creek, Michigan

November 1883

Portions of this manuscript are published in *1MR 19*; *5MR 156*.

“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to perish; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.” [*Revelation 3:1-3.*] *4LtMs, Ms 2, 1883, par. 1*

The ministers of the gospel of Christ are to watch for souls as they that must give an account. They are to search the Scriptures earnestly, to be often on their knees in prayer, asking for heavenly wisdom that they may strengthen “the things which remain, that are ready to perish.” [*Verse 2.*] They are to place themselves under the power of the Scriptures by living in accordance with the will of God. The Word of God is to be their guide. This Word searches the secret working of the human heart. In it there are promises, directions, counsel, and reproof, which are to be used as the case may require. With a humble heart and a willing mind, God’s messenger is to search this Word, that he may understand for himself and draw from the storehouse for the benefit of others, things new and old. Ever he is to seek to lead minds to gain a personal, experimental knowledge of the truth. Many are sorely tempted and ready to die because they have not a knowledge of the truth as it is in Jesus. *4LtMs, Ms 2, 1883, par. 2*

Many think that the work of the minister consists in sermonizing, but in this they are mistaken. There is a work to be done from house to house. In this way many will be brought to a knowledge of the truth. Through the instrumentality of the earnest worker, souls ready to

die will be imbued with the Spirit of Christ. The work of coming close to individual souls is neglected. The churches are ready to die for want of the right kind of labor. Church members should receive an education in the things of God that will give them a deep and living experience, enabling them to bring their thoughts into subjection to the divine will. The minister should visit them in their homes, talking and praying with them in earnestness and humility.*4LtMs, Ms 2, 1883, par. 3*

In every congregation which gathered about Jesus, there were souls who were hungering and thirsting for light and knowledge. As they listened to the truth which fell from the lips of the divine Teacher, so different from the traditions and dogmas taught by the rabbis, hope sprang up in their hearts. There was a life in Christ's teaching which sent the truth home in power to the heart and captivated His hearers. God's ministers are to learn Christ's method of teaching that they may, as He did, bring fresh flowers full of fragrance from the garden of God's Word. Only thus can the need of the soul be supplied.*4LtMs, Ms 2, 1883, par. 4*

Seeking for wisdom from God in true faith is a matter of no uncertainty. "If any man lack wisdom," the apostle declares, "let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; 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." *James 1:5-7*. Our only safety is in heeding this inspired counsel. We have reached out altogether too much to human beings for help. Counsel has been asked from men who are not taught by God, in whose hearts Christ does not abide. These men depend largely on their own wisdom and experience. Into their counsel they weave their own spirit, their own likes and dislikes. Their advice bears the same features as their minds. They are guided by their feelings and impressions, and often they discourage plans which should be encouraged and encourage where they should discourage. They have not the mind of Christ; therefore, barriers are thrown in the way of the work that the Lord Himself impressed His co-laborers with the importance of doing. On the other hand, they sanction that which the Lord has not sanctioned.*4LtMs, Ms 2, 1883, par. 5*

How many of the presidents of our conferences have armed themselves with the mind that is in Christ? How many, by unceasing watchfulness and prayer, have strengthened the things which remain? I have been shown that instead of going to God for wisdom, our ministers have gone to the president of the General Conference. But the Lord has not made him your mediator. He has not been invested with a supply of wisdom for the presidents of the state conferences. Jesus is the fountainhead of wisdom, and our supply must be received from Him. Those who look to the president of the General Conference are crippled and dwarfed; whereas, if they would look to God, they would find grace and strength to help in every time of need. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." [*Verse 5.*]*4LtMs, Ms 2, 1883, par. 6*

I am pained, brethren, as the weak, sickly condition of our churches is opened before me. "Is there no balm in Gilead? Is there no physician there?" [*Jeremiah 8:22.*] Must we decide that the presidents of our conferences have done the best? I would be loath to do this. We know that the heavenly universe is disappointed in them, because they do not co-operate with God. There are many churches in our conferences which are ready to die, testifying to a lack of the grace of Christ in the hearts of the men appointed to act as ministers. God does not accept the work done in these churches. He cannot say to those ministers, "Well done, good and faithful servant." [*Matthew 25:23.*] Brethren, I have been shown that the presidents of our conferences are not as efficient as God would have them. He has made every provision that they might have His grace and power to do the work the churches are suffering for.*4LtMs, Ms 2, 1883, par. 7*

Brethren, I appeal to you to change this order of things. To whom have you looked for strength? Have you not been trusting altogether too much in your own efficiency? Have you not been looking to man and making flesh your arm? Have you not been light and trifling in your assemblies? Wherein have you shown that you carried the solemn burden of the work of God? Oh, what a difference there would be in the character of your work if you kept before you the abiding presence of a just and holy God, who requires you not merely to go through the form of preaching, but to

give full proof of your ministry by revealing clusters of precious fruit.*4LtMs, Ms 2, 1883, par. 8*

What precious experiences would have been gained if those who for years have been educating themselves to trust in man had educated themselves to trust fully in God, relying upon Him to do those things which they cannot do for themselves! They would have found that His Word is Yea and Amen. They would have been encouraged to ask and ask again. They would have gained a knowledge of the Lord and Saviour Jesus Christ, for they would have been brought into sweet companionship with Him. Love for Him would have been kindled on the altar of the heart as they proved Him and found Him to be a very present help in every time of need.*4LtMs, Ms 2, 1883, par. 9*

“Come unto me,” Christ said, “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.*] Lean not on the best man who lives. He is not wise enough or strong enough to hold you up. Take all your perplexities to Jesus. You may lean with your whole weight upon Him, and He will uphold you, for He is strong. He will not sink under the burdens you place on Him.*4LtMs, Ms 2, 1883, par. 10*

Every church needs to hear the plain, earnest testimony from the Word of God. The parable of the ten virgins presents a picture which should cause us to tremble. Five of these virgins were wise, and five were foolish. The wise had oil in their vessels with their lamps, but the foolish had no oil in their vessels, and their lamps went out. The record says, “While they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward also came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not.” [*Matthew 25:10-12.*] This comes as a solemn warning to every church, showing the danger of those whose works do not correspond to their profession of faith.*4LtMs, Ms 2, 1883, par. 11*

Working, waiting, praying, and watching—this constitutes genuine

Christianity. Our work is not to be all waiting in idle expectancy. Neither is it to be all bustle and excitement, to the neglect of personal piety. Waiting, working, praying, and watching are to be blended as a whole. The servant of God is exhorted to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] The oil of grace must supply the need of the soul. There must be no weakening of the spiritual force. To ministers God says, “Take heed to thyself and to the doctrine.” [*1 Timothy 4:16.*] Cultivate heart-piety, and then diffuse light. God will not accept the service of the smartest men, those most fluent in speech, unless by a pure and holy life they show their consecration to Him. Unless the root is holy, there can be no healthy branches to bear fruit to God’s glory.*4LtMs, Ms 2, 1883, par. 12*

God has chosen men and women as instrumentalities through which to work. It is His purpose that divine power and human endeavor shall unite. God is willing to teach all who come to Him in simplicity and faith. Have your sins separated you from God? What saith the Scriptures? “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [*1 John 1:9.*] Do you believe that God will do as He says? Then act your faith.*4LtMs, Ms 2, 1883, par. 13*

There are those who stand upon their dignity, looking upon it as a disgrace to confess. They make mistakes which they should confess to their brethren, but instead of doing this, they cherish bitterness against them. They pronounce judgment against them and grieve the Holy Spirit. They make light of their transgression, refusing to acknowledge that they have sinned. They declare that they enjoy freedom in the love of God. But though they may apparently be earnest in the performance of religious duties, He who reads the heart as an open book writes against them this sentence, Weighed in the balances and found wanting. God bears long with their stubborn perversity, seeking to bring them to repentance.*4LtMs, Ms 2, 1883, par. 14*

Thus Christ did in the case of Judas. He gave lessons calculated to arouse the conscience of the erring disciple, to lead him to see his selfishness, his ambition and love of money, as a great sin. But notwithstanding the efforts made by the Saviour, Judas cherished

the accursed thing. Stubbornly justifying his course, he went on step by step in the path of sin, hiding his wrong from human sight, ready to pronounce judgment on the defects of others, but making no confession. *4LtMs, Ms 2, 1883, par. 15*

Christ constantly sought to soften the heart of Judas. Thus He hoped to bring him to repentance that He might pardon him. But Judas' pride and stubbornness held him back from making any surrender. He would not fall upon the Rock and be broken, and finally his hardness of heart led him to sell his Lord for thirty pieces of silver. Thus he ruined himself. He had united himself with Christ voluntarily, as had the other disciples. With them he had the privilege of learning in the school of the divine Teacher. None of the disciples were free from defects, but all were dear to Christ's great heart of love. He loved Judas, and had Judas been willing to learn, he would have been transformed in character. But a man cannot be forgiven unless he repents. *4LtMs, Ms 2, 1883, par. 16*

During Christ's ministry the disciples were closely associated with Him. It was the Saviour's purpose that they should be imbued with His Spirit that they might form characters which would fit them to do work for the Master. They had every advantage for being trained for high and holy service. They may have been called ignorant and unlearned, but they had as an instructor the greatest Teacher the world has ever known, the Light of life. "In him was life, and the life was the light of men." [*John 1:4.*] *4LtMs, Ms 2, 1883, par. 17*

He who taught the disciples is willing also to teach His servants today. Christ is the true Light which lighteth every man that cometh into the world. We must be laborers together with God if we would do more than beat the air. The grace of Christ must be an abiding principle in the life, forming the character after the divine model. God has made every provision for man to receive an increase of moral power and a deep religious experience. He delivered up His Son that He might be the propitiation for our sins, to make reconciliation possible between God and man. What more could God do for His vineyard that He has not done? *4LtMs, Ms 2, 1883, par. 18*

The soul temple must be cleansed from its defilement before the

heavenly Guest can enter. The minister of the gospel who is a laborer together with God will learn daily in the school of Christ. He will give full proof of his ministry by the wisdom he manifests in dealing with human minds. He will become acquainted with the parents and children of his congregation and will speak kindly words to all. No light trifling words will fall from his lips, for is he not an ambassador bringing from the heavenly courts a message of mercy and salvation to perishing souls? All jesting and joking, lightness and trifling, will be painful to the cross-bearing disciple of Christ. He is weighed down by the burden he feels for souls. His heart is drawn out in silent prayer to God that he may receive the grace of Christ and thus be enabled to discern his work and do it as a faithful steward. He prays to be kept pure and holy and then refuses to rush heedlessly into temptation. When he sees in any member of the church a lessening of zeal, he makes it his business to find out why this is so. *4LtMs, Ms 2, 1883, par. 19*

The cross-bearing disciple heeds the injunction, "As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy." [1 Peter 1:15, 16.] He will grow daily in grace, ever gaining a deeper knowledge of our Lord and Saviour Jesus Christ. Every heaven-sent messenger will be transformed in character. He will overcome selfishness, laying aside self-conceit as a worthless thing. The mind, the heart, the affections are elevated and ennobled in accordance with God's purpose. Not only a Bible reader, but a Bible believer, he gives a portion of meat to every man in due season. By keeping close to the Master, he receives words from Him to give to the people. He lifts as Christ lifts, he loves as Christ loves, he works as Christ works. He is one with Christ as Christ is one with the Father. He gives himself constantly to self-improvement, that by precept and example he may lead others to a purer, higher, and more elevated life. *4LtMs, Ms 2, 1883, par. 20*

Ms 3, 1883

Sermon/Genuine Faith and Holiness

Battle Creek, Michigan

November 1883

Copied from *GW92 226-229*.

Ms 4, 1883

Suppression and the Shut Door

Healdsburg, California

1883

This manuscript is published in entirety in *1SM 59-73*.

[Statement made in 1883 by Ellen G. White at Healdsburg, California.]*4LtMs, Ms 4, 1883, par. 1*

My attention has recently been called to a 16-page pamphlet published by A. C. Long of Marion, Iowa, entitled, *Comparison of the Early Writings of Mrs. White with Later Publications* The writer states that portions of my earlier visions, as first printed, have been suppressed in the work recently published under the title, *Early Writings of Mrs. E. G. White*, and he conjectures as a reason for such suppression that these passages teach doctrines now repudiated by us as a people.*4LtMs, Ms 4, 1883, par. 2*

He also charges us with willful deception in representing *Early Writings* as a complete republication of my earliest views, with only verbal changes from the original work.*4LtMs, Ms 4, 1883, par. 3*

Before I notice separately the passages which are said to have been omitted, it is proper that several facts be stated. When my earliest views were first published in pamphlet form, the edition was small and was soon sold. This was in a few years followed by a larger book, *The Christian Experience and Views of Mrs. E. G. White*, printed in 1851 and containing much additional matter.*4LtMs, Ms 4, 1883, par. 4*

In our frequent change of location in the earlier history of the publishing work and then in almost incessant travel as I have labored from Maine to Texas, from Michigan to California—and I have crossed the plains no less than seventeen times—I lost all trace of the first published works.*4LtMs, Ms 4, 1883, par. 5*

When it was decided to publish *Early Writings* at Oakland last fall,

we were obliged to send to Michigan to borrow a copy of *Experience and Views*. In doing this, we supposed that we had obtained an exact copy of the earliest visions as first published. This we reprinted, as stated in the preface to *Early Writings*, with only verbal changes from the original work. *4LtMs, Ms 4, 1883, par. 6*

Here I will pause to state that any of our people having in their possession a copy of any or all of my first views, as published prior to 1851, will do me a great favor if they will send them to me without delay. I promise to return the same as soon as a copy can be produced. *4LtMs, Ms 4, 1883, par. 7*

So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving to the public every line of my writings that has ever been printed. *4LtMs, Ms 4, 1883, par. 8*

Testimonies Garbled by Eli Curtis

There is another fact that should be stated here. I am not responsible for all that has been printed as coming from me. About the time that my earliest visions were first published, several articles did appear purporting to have been written by me and to relate what the Lord had shown me, but sanctioning doctrines which I did not believe. These were published in a paper edited by a Mr. Curtis. Of the name of the paper I am not certain. In the years of care and labor that have passed since then, some of these less important particulars have been forgotten, but the main points are still distinct in my mind. *4LtMs, Ms 4, 1883, par. 9*

This man took articles that came from my pen and wholly transformed and distorted them, picking out a sentence here and there without giving the connection, and then after inserting his own ideas, he attached my name to them as if they came direct from me. *4LtMs, Ms 4, 1883, par. 10*

On seeing these articles, we wrote to him expressing our surprise and disapprobation and forbidding him thus to misconstrue my testimonies. He answered that he should publish what he pleased, that he knew the visions ought to say what he had published, and

that if I had written them as the Lord gave them to me, they would have said these things. He asserted that if the visions had been given for the benefit of the church, he had a right to use them as he pleased.*4LtMs, Ms 4, 1883, par. 11*

Some of these sheets may still be in existence and may be brought forward as coming from me, but I am not responsible for them. The articles given in *Early Writings* did pass under my eye; and as the edition of *Experience and Views* published in 1851 was the earliest which we possessed and as we had no knowledge of anything additional in papers or pamphlets of earlier date, I am not responsible for the omissions which are said to exist.*4LtMs, Ms 4, 1883, par. 12*

The First Omission

The first quotation mentioned by A. C Long is from a pamphlet of twenty-four pages published in 1847, entitled *A Word to the Little Flock*. Here are a few lines omitted in *Experiences and Views*:*4LtMs, Ms 4, 1883, par. 13*

It was just as impossible for them (those that gave up their faith in the '44 movement) to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another.*4LtMs, Ms 4, 1883, par. 14*

I will give the context, that the full force of the expressions may be clearly seen:*4LtMs, Ms 4, 1883, par. 15*

While praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them—when a voice said to me, “Look again, and look a little higher.” At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just

before them, leading them to the City, they were safe. But soon some grew weary, and said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down into the dark and wicked world below.*4LtMs, Ms 4, 1883, par. 16*

Now follows the passage said to be in the original work, but not found in *Experience and Views* or in *Early Writings*:*4LtMs, Ms 4, 1883, par. 17*

It was just as impossible for them (those that gave up their faith in the '44 movement) to get on the path again and go to the City as all the wicked world which God had rejected. They fell all the way along the path one after another.*4LtMs, Ms 4, 1883, par. 18*

The “Shut Door” Defined

It is claimed that these expressions prove the shut-door doctrine and that this is the reason of their omission in later editions. But in fact they teach only that which has been and is still held by us as a people, as I shall show.*4LtMs, Ms 4, 1883, par. 19*

For a time after the disappointment in 1844, I did hold in common with the advent body that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me. It was the light given me of God that corrected our error and enabled us to see the true position.*4LtMs, Ms 4, 1883, par. 20*

I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents.*4LtMs, Ms 4, 1883, par. 21*

There was a shut door in Noah's day. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in

the waters of the flood. God Himself gave the shut door message to Noah: “My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.” [*Genesis 6:3.*]4*LtMs, Ms 4, 1883, par. 22*

There was a shut door in the days of Abraham. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.4*LtMs, Ms 4, 1883, par. 23*

There was a shut door in Christ’s day. The Son of God declared to the unbelieving Jews of that generation, “Your house is left unto you desolate.” [*Matthew 23:38.*]4*LtMs, Ms 4, 1883, par. 24*

Looking down the stream of time to the last days, the same infinite power proclaimed through John: “These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth, and no man openeth.” [*Revelation 3:7.*]4*LtMs, Ms 4, 1883, par. 25*

I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angel’s messages and rejected that light were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.4*LtMs, Ms 4, 1883, par. 26*

Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them and also those who, having received it, afterward renounced their faith. These might have a form of godliness and profess to be followers of Christ, but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—those who declared the light which they had followed a delusion and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen

the light and therefore were not guilty of its rejection.*4LtMs, Ms 4, 1883, par. 27*

In order to prove that I believed and taught the shut-door doctrine, Mr. Long gives a quotation from the *Review* of June 11, 1861, signed by nine of our prominent members. The quotation reads as follows:*4LtMs, Ms 4, 1883, par. 28*

Our views of the work before us were then mostly vague and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for “the world” was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation because he was not in “the ’44 move.”*4LtMs, Ms 4, 1883, par. 29*

To this I need only to add that in the same meeting in which it was urged that the message could not be given to this brother, a testimony was given me through vision to encourage him to hope in God and to give his heart fully to Jesus, which he did then and there.*4LtMs, Ms 4, 1883, par. 30*

An Unreasonable Conjecture

In another passage from the book *A Word to the Little Flock*, I speak of scenes upon the new earth and state that I there saw holy men of old, “Abraham, Isaac, Jacob, Noah, Daniel, and many like them.” Because I speak of having seen these men, our opponents conjecture that I then believed in the immortality of the soul and that having since changed my views upon this point, I found it necessary to suppress that passage. They are as near the truth here as in other conjectures.*4LtMs, Ms 4, 1883, par. 31*

In the year 1844 I accepted the doctrine we now hold concerning the non-immortality of the soul, as may be seen by reference to *Life Sketches* pages 170, 171 [1880 edition. See also 1915 edition, page 49; *Testimonies*, volume 1, pages 39, 40], and I have never, by voice or pen, advocated any other. Had we suppressed this

passage on account of its teaching the immortality of the soul, we would have found it necessary to suppress other passages.*4LtMs, Ms 4, 1883, par. 32*

In relating my first vision, page 13 of *Early Writings* [1882 edition, *present edition, page 17*], I speak of having seen brethren who had but a short time previously fallen asleep in Jesus, and on page 14 [*present edition, pages 18, 19*] I state that I was shown a great company who had suffered martyrdom for their faith.*4LtMs, Ms 4, 1883, par. 33*

The immortality of the soul is no more taught in the “suppressed” passage than in the two last cited.*4LtMs, Ms 4, 1883, par. 34*

The fact in the case is that in these visions I was carried forward to the time when the resurrected saints shall be gathered into the kingdom of God. In the same manner the judgment, the second coming of Christ, the establishment of the saints upon the new earth have been presented before me. Does anyone suppose that these scenes have yet transpired? My adversaries show the spirit by which they are actuated in thus accusing me of deception on the strength of a mere “conjecture.”*4LtMs, Ms 4, 1883, par. 35*

A Misquotation

In this quotation are also found the words, “I saw two long golden rods on which hung silver wires, and on the wires were glorious grapes.”*4LtMs, Ms 4, 1883, par. 36*

My opponents ridicule “that weak and childish expression of glorious grapes growing on silver wires, and these wires attached to golden rods.”*4LtMs, Ms 4, 1883, par. 37*

What motive impelled the writer of the above to misstate my words? I do not state that grapes were growing on silver wires. That which I beheld is described as it appeared to me.*4LtMs, Ms 4, 1883, par. 38*

It is not to be supposed that grapes were attached to silver wires or golden rods, but that such was the appearance presented. Similar expressions are daily employed by every person in ordinary

conversation. When we speak of golden fruit, we are not understood as declaring that the fruit is composed of the precious metal, but simply that it has the appearance of gold. The same rule applied to my words removes all excuse for misapprehension.*4LtMs, Ms 4, 1883, par. 39*

The Seal of God

Another “suppression” reads as follows: “Well, bless the Lord, brethren and sisters, it is an extra meeting for those that have the seal of the living God.”*4LtMs, Ms 4, 1883, par. 40*

There is nothing in this that we do not still hold. Reference to our published works will show our belief that the living righteous will receive the seal of God prior to the close of probation and also that these will enjoy special honors in the kingdom of God.*4LtMs, Ms 4, 1883, par. 41*

Renouncing the Sabbath

The following passage is said to be omitted from the vision related on pages 25-28 [*pages 32-35, present edition*] of *Early Writings*:*4LtMs, Ms 4, 1883, par. 42*

And if one believed and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the gates of the Holy City against themselves, as sure as there was a God that rules in heaven above.*4LtMs, Ms 4, 1883, par. 43*

Those who have clearly seen and fully accepted the truth upon the fourth commandment and have received the blessing attending obedience, but have since renounced their faith and dared to violate the law of God, will find, if they persist in this path of disobedience, the gates of the city of God closed against them.*4LtMs, Ms 4, 1883, par. 44*

“Time Nearly Finished”

A statement published in 1851 in *Experience and Views*, [*page 46*]

and found on page 49 [*page 58, present edition*] of *Early Writings* is quoted as proving my testimonies false: “I saw that the time for Jesus to be in the Most Holy Place was nearly finished, and that time cannot last but a very little longer.” *4LtMs, Ms 4, 1883, par. 45*

As the subject was presented before me, the period of Christ’s ministration seemed almost accomplished. Am I accused of falsehood because time has continued longer than my testimony seemed to indicate? How is it with the testimonies of Christ and His disciples? Were they deceived? *4LtMs, Ms 4, 1883, par. 46*

Paul writes to the Corinthians: “But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not.” [*1 Corinthians 7:29, 30.*]*4LtMs, Ms 4, 1883, par. 47*

Again, in his epistle to the Romans, he says, “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” [*Romans 13:12.*]*4LtMs, Ms 4, 1883, par. 48*

And from Patmos, Christ speaks to us by the beloved John: “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.*] “The Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.” [*Revelation 22:6, 7.*]*4LtMs, Ms 4, 1883, par. 49*

The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and the threatenings of God are alike conditional.*4LtMs, Ms 4, 1883, par. 50*

God had committed to His people a work to be accomplished on earth. The third angel’s message was to be given; the minds of

believers were to be directed to the heavenly sanctuary where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warnings. The people of God must purify their souls through obedience to the truth and be prepared to stand without fault before Him at His coming.*4LtMs, Ms 4, 1883, par. 51*

Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.*4LtMs, Ms 4, 1883, par. 52*

But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. Dissensions and divisions came in. The majority opposed with voice and pen the few who, following in the providence of God, received the Sabbath reform and began to proclaim the third angel's message. Many who should have devoted their time and talents to the one purpose of sounding warning to the world were absorbed in opposing the Sabbath truth, and in turn, the labor of its advocates was necessarily spent in answering these opponents and defending the truth. Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!*4LtMs, Ms 4, 1883, par. 53*

It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people Israel should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan and establish them there a holy, healthy, happy people. But those to whom it was first preached went not in "because of unbelief." *Hebrews 3:19*. Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfil His covenant with them.*4LtMs, Ms 4, 1883, par. 54*

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.*4LtMs, Ms 4, 1883, par. 55*

There are two other passages said to be found in my first book, but not given in my later writings. Concerning these I shall only say, when I can obtain a book containing them so that I can be assured of the correctness of the quotations and can see for myself their connection, I shall be prepared to speak understandingly in regard to them.*4LtMs, Ms 4, 1883, par. 56*

Last-Day Scoffers

From the beginning of my work, I have been pursued by hatred, reproach, and falsehood. Base imputations and slanderous reports have been greedily gathered up and widely circulated by the rebellious, the formalist, and the fanatic. There are ministers of the so-called orthodox churches traveling from place to place to war against Seventh-day Adventists, and they make Mrs. White their textbook. The scoffers of the last days are led on by those ministers professing to be God's watchmen.*4LtMs, Ms 4, 1883, par. 57*

The unbelieving world, the ministers of the fallen churches, and the first-day Adventists are all united in the work of assailing Mrs. White. This warfare has been kept up for nearly forty years, but I have not felt at liberty even to notice their vile speeches, reproaches, and insinuations. And I would not now depart from this custom, were it not that some honest souls may be misled by the enemies of the truth who are so exultantly declaring me a deceiver. In the hope of helping the minds of the honest, I make the statements that I do.*4LtMs, Ms 4, 1883, par. 58*

I do not expect to reach those who, having seen the light of truth, refuse to heed it, those who have given themselves up to prejudice and entrenched their souls in unbelief.*4LtMs, Ms 4, 1883, par. 59*

Jesus, the Majesty of Heaven, He who was equal with God, was in the world thirty-three years, and yet there were but few who acknowledged His divine character. And can I, who am so weak, so unworthy, a frail creature of humanity, expect greater success than was enjoyed by the Saviour of the world?⁴*LtMs, Ms 4, 1883, par. 60*

When I first gave myself to this work, to go when God should bid me, to speak the words which He should give me for the people, I knew that I should receive opposition, reproach, persecution. I have not been disappointed. Had I depended on human applause, I would long ago have become discouraged. But I looked to Jesus and saw that He who was without a fault was assailed by slanderous tongues. Those who made high pretensions to godliness followed as spies upon the Saviour's course and made every exertion in their power to hedge up His way. But although He was all-powerful, He did not visit His adversaries as their sins deserved. He might have launched forth against them the bolts of His vengeance, but He did not. He administered scathing rebukes for their hypocrisy and corruption, and when His message was rejected and His life threatened, He quietly passed to another place to speak the words of life. I have tried, in my weakness, to follow the example of my Saviour.⁴*LtMs, Ms 4, 1883, par. 61*

The Enmity Against Christ

How eagerly the Pharisees sought to prove Christ a deceiver! How they watched His every word, seeking to misrepresent and misinterpret all His sayings! Pride and prejudice and passion closed every avenue of the soul against the testimony of the Son of God. When He plainly rebuked their iniquity and declared that their works proved them to be the children of Satan, they angrily flung back the accusation, saying, "Say we not well that thou art a Samaritan and hast a devil?" [*John 8:48.*]⁴*LtMs, Ms 4, 1883, par. 62*

All the arguments urged against Christ were founded in falsehood. So was it in the case of Stephen and of Paul. But the weakest and most unreliable statements made on the wrong side had an influence, because there were so many whose hearts were unsanctified, who desired those statements to be true. Such are

ever eager to fasten upon any supposed error or mistake in those who speak to them the unpalatable truth.*4LtMs, Ms 4, 1883, par. 63*

It should not surprise us when evil conjectures are greedily seized upon as undoubted facts by those who have an appetite for falsehood. The opposers of Christ were again and again confounded and put to silence by the wisdom of His words; yet they still eagerly listened to every rumor and found some pretext to ply Him again with opposing questions. They were determined not to abandon their purpose. They well knew that if Jesus should continue His work, many would believe on Him and the scribes and Pharisees would lose their power with the people. Hence they were ready to stoop to any base or contemptible measure to accomplish their malicious intentions against Him. They hated the Herodians, yet they joined these inveterate enemies in order to invent some plan to rid the earth of Christ.*4LtMs, Ms 4, 1883, par. 64*

Such was the spirit with which the Son of God was met by those whom He came to save. Can any who are seeking to obey God and to bear to the world the message of His truth expect a more favorable reception than was granted Christ?*4LtMs, Ms 4, 1883, par. 65*

I have no ill will toward those who are seeking to make of none effect the message which God has given me to reprove, warn, and encourage His people. But as the ambassador of Christ, I must stand in defense of the truth. Who are those that so zealously array themselves against me? Are they the pure and holy children of faith? Have they been born again? Are they partakers of the divine nature? Do they love Jesus and manifest His spirit of meekness and humility? "By their fruits ye shall know them." *Matthew 7:20*. Do they resemble the early disciples or those cunning scribes and Pharisees who were constantly watching to entrap Christ in His words? Notice the sharp practice of those ancient opposers of the faith—how lawyers, priests, scribes, and rulers combined to find something against Him who was the light of the world.*4LtMs, Ms 4, 1883, par. 66*

And why were they so intent upon condemning Christ? They did not love His doctrines and precepts, and they were displeased as they

saw the attention of the people turned to Him and away from their former leaders.*4LtMs, Ms 4, 1883, par. 67*

Human nature is human nature still. Let not those who seek to hedge up my way and destroy the influence of my words deceive themselves with the belief that they are doing God [a] service. They are serving another master, and they will be rewarded according to their work.*4LtMs, Ms 4, 1883, par. 68*

Rebellion will exist as long as Satan exists. Those who are actuated by his spirit will not discern the Spirit of God or listen to Its voice until the mandate shall go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." *Revelation 22:11*. I expect to encounter the malice of those who despise the light which God has been pleased to give me.*4LtMs, Ms 4, 1883, par. 69*

It is God's plan to give sufficient evidence of the divine character of His work to convince all who honestly desire to know the truth. But He never removes all opportunity for doubt. All who desire to question and cavil will find occasion.*4LtMs, Ms 4, 1883, par. 70*

I pity those who have set their feet in the path of doubt and unbelief. I would gladly help them if I could, but the experience of the past gives me little hope that they will ever come to the light. No amount of evidence will convince men of the truth so long as they are unwilling to yield their pride, subdue their carnal nature, and become learners in the school of Christ.*4LtMs, Ms 4, 1883, par. 71*

Self-will and pride of opinion lead many to reject the light from heaven. They cling to pet ideas, fanciful interpretations of Scripture, and dangerous heresies; and if a testimony is borne to correct these errors, they will, like many in Christ's day, go away displeased.*4LtMs, Ms 4, 1883, par. 72*

It matters not how blameless the character and life of those who speak to the people the words of God; this procures for them no credit. And why? Because they tell the people the truth. This, brethren, is my offense. But if a false report is circulated, if by some inference or conjecture an imputation is cast upon the character of

Christ's ambassador, with what absurd credulity is it received! How many are ready to magnify and spread the slander! Such are revealing their real character. "He that is of God heareth God's words: ye therefore hear them not because ye are not of God." *John 8:47.4LtMs, Ms 4, 1883, par. 73*

Calumny and reproach will be the recompense of those who stand for the truth as it is in Jesus. "All that will live godly in Christ Jesus shall suffer persecution." *2 Timothy 3:12*. Those who bear a plain testimony against sin will as surely be hated as was the Master who gave them this work to do in His name.*4LtMs, Ms 4, 1883, par. 74*

Like Christ, they will be called the enemies of the church and of religion, and the more earnest and true their efforts to honor God, the more bitter will be the enmity of the ungodly and hypocritical. But we should not be discouraged when thus treated.*4LtMs, Ms 4, 1883, par. 75*

We may be called "weak and foolish," enthusiastic, even insane. It may be said of us as it was of Christ, "He hath a devil." [*John 10:20*.] But the work which the Master has given us to do is our work still. We must direct minds to Jesus, not seeking praise or honor of men, but committing ourselves to Him who judgeth righteously. He knows how to help those who, while following in His steps, suffer in a limited degree the reproach He bore. He was tempted in all points like as we are, that He might know how to succor those who should be tempted.*4LtMs, Ms 4, 1883, par. 76*

Whatever wrong construction may be placed upon my testimony by those who profess righteousness yet know not God, I shall in humility go forward with my work. I will speak the words which God gives me to speak in encouragement, reproof, and warning. There remains but a little remnant of my life on earth. The work that my Father hath given me, I will by His grace, perform with fidelity, knowing that all my deeds must pass the scrutiny of Jehovah.*4LtMs, Ms 4, 1883, par. 77*

Ms 5, 1883

Sermon/Sermon at the 1883 General Conference

Battle Creek, Michigan

November 20, 1883

This manuscript is published in entirety in *2SAT 10-19*.

Sermon by Mrs. White

[Delivered at the last meeting of the 1883 General Conference.]*4LtMs, Ms 5, 1883, par. 1*

I want to say, brethren and sisters, that this conference—the Bible studies and other meetings and all indeed connected with the conference—has been one of deep interest to me; and I feel very grateful to God that I have enjoyed these meetings as I never have any meetings of the kind before. I know that we have had the presence and the blessing of God in our midst. And as we are about to separate, and our ministers will go to their different positions of labor, the question arises, Shall we meet again? Shall all of us ever meet again in conference? Probably not. We may never all assemble in meeting again as we are here today.*4LtMs, Ms 5, 1883, par. 2*

In this morning's meeting, as we were listening to the testimonies borne here, and as the last hymn was sung—"When shall we meet again, meet ne'er to sever?"—I almost forgot myself. My mind reached over to the other shore, to the time when there will be a grand meeting in the city of God around the great white throne, and the redeemed will be singing there of triumph and of victory and of praise to God and to the Lamb. Well now, it brought such a solemn, sweet feeling upon me; it softened my heart, and I could not prevent the tears from flowing. Oh, what happiness we shall enjoy, gathered round about the throne, clothed in the white robes of the righteousness of Christ! No more sorrow, no more separation, but to dwell in peace, to dwell in happiness, to dwell in glory throughout the ceaseless ages of eternity. What a happy, happy company we

may be!⁴*LtMs, Ms 5, 1883, par. 3*

Now let us consider the same privileges here. When we consider the infinite sacrifice of our Saviour that we might become children of God and members of the royal family, when we consider this exaltation, when we consider that all these privileges will be ours and may be ours every day, that we may have the privileges which belong to the sons and daughters of God, how can any one of us have any word of complaint? How can anyone utter one word of murmuring? How can it dwell in our hearts?⁴*LtMs, Ms 5, 1883, par.*

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We ought to be the most grateful people on the face of the earth. Our happiness is dependent on our faith in God—our confidence in Him. And then when we think of what a hope we have, of what a faith we have, that it reaches right into the other world; when we know that it will continue unto the ceaseless ages of eternity, I want to know how you feel in regard to these pleas that have been presented to you tonight? They call for one here and one there among these ministers to go to another field, and it is almost impossible to take one minister to go to another field without robbing the field from which he comes. When we consider that there are large cities where there has been no special labor bestowed, how do you feel, my brethren? Well, I feel as if a sword were piercing through my heart. I feel as though the time has come for God to raise up men to go into this labor.⁴*LtMs, Ms 5, 1883, par.*

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If there is anything I can put into this work, that shall go. But there are many who are willing to give of their means, but they withhold themselves. Why is it we do not find more who give themselves to this work? It is because selfishness lies at the root of the matter. There are those who come to this college, and they come to it with the object of laboring in the field, but there has been so little effort, there has been so little appreciation of their object and purposes, so little zeal to help them, that they have become discouraged. And the attraction has been so very small, the help given them so little, that many have been very slow to devote themselves to the ministry. There have been young men who could have given themselves to the ministry.⁴*LtMs, Ms 5, 1883, par. 6*

It is not the want of ability, it is not because the prospect of their being fitted for the ministry was hopeless, but selfishness lies at the root of the matter. They thought they could make a little more money in worldly business, and so selfishness has drawn them away from the work. There might have been twenty laborers where there is one that has come out of the college prepared to labor. There is this disinclination to labor for God.*4LtMs, Ms 5, 1883, par. 7*

What is the matter? The truth we advocate is not popular; it is unpopular and ever will be, because the Sabbath truth ever involves a cross. There are enough men who are willing to preach, but they are unwilling to be laborers: they shun the working part. They are not willing to visit by the fireside, to take the Bible and try to teach its sacred doctrines in the family, to carry the burden of souls upon them, to weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." *Joel 2:17*. They are not willing to feel an interest for those who listen to their discourses, to become acquainted with the individual member of families, to put forth personal efforts for them, to pray for them and with them, to show the youth that they have a deep love for their souls, to lead them kindly, tenderly, lovingly, to the fold of Christ.*4LtMs, Ms 5, 1883, par. 8*

This kind of work will drive the minister to his knees in prayer, and to his Bible, and will compel him to make God his trust, to walk by faith, sowing the seed of truth beside all waters, praying that God may water it.*4LtMs, Ms 5, 1883, par. 9*

This is labor; this is the kind of work that devolves upon every minister of Christ. And the reason why some of our ministers are almost faithless, why they are desponding and walking under a cloud, is because they do not work as faithful shepherds should, watching for souls as they that must give an account. True watchmen are faithful shepherds. The qualification of a minister is not his brilliant talents, for this knowledge might prove his ruin. It is the entire surrender of the heart to God, to be molded and impressed as God chooses.*4LtMs, Ms 5, 1883, par. 10*

When Christ called His ministers He did not go to the "school of the

prophets,” but to fishermen. He took those men that He could bring into connection with Himself, so that He could place His mold upon them. And this is the kind of workers the Lord wants—men who are willing to sit at His feet, men who can work anywhere and do anything for the Lord, and who will not be constantly striving for the supremacy.*4LtMs, Ms 5, 1883, par. 11*

If you feel that the responsibility in the harvest field is too great, there are other branches of labor before you. You can do a smaller work. And if you do that smaller work with fidelity, you are fitting for greater responsibilities, and God will entrust to you larger work. Here are men who can take hold of the larger part of the work in bearing the burdens, in teaching the truth, while others are fitted for canvassing. I have thought how great a work might be done through canvassing in reaching hearts and dropping the seed of truth. Almost anyone with an intelligent mind can make his labors acceptable, and if self is hid in Jesus Christ, he can spread the knowledge of the truth of God among his neighbors and into those large cities that have never yet been entered, for Christ will work with his efforts. It is because the lay members do not do the work they ought to do that they feel so weak.*4LtMs, Ms 5, 1883, par. 12*

When I listened to the testimony of Brother [L. R.] Conradi, I could see how he was so successful. He was thoroughly in earnest in the work. He takes hold of it as though he meant to do something. It is not ability alone that gives success, although sanctified talent and ability are as polished instruments in the hands of God; it is to be thoroughly in earnest in the work. If the worker has access to the hearts of the people, the people will say, “Well, that man is in earnest; he is good at heart.”*4LtMs, Ms 5, 1883, par. 13*

When one was speaking in a simple, earnest manner in Market Street, there was a man present who was on his way to South America. He attended the meeting and said, “That speaker is thoroughly in earnest, and the things uttered seem to be a reality. There must be something in what is presented.” He stated to our brethren that he was about to sail for South America, and he said, “I will carry all the papers and pamphlets that you give me.” Brother [J. N.] Loughborough furnished him with the publications. He took all we gave him.*4LtMs, Ms 5, 1883, par. 14*

Now brethren, we do not want to act as some have done. I have heard of a man who was about to cross a bridge, and he asked, "Is this bridge safe?" One said, "I have crossed several times, but it was not very safe; however, after all, I passed over without harm." He went quite near to the bridge when another man approached, gesticulating earnestly and crying out, "Don't go over that bridge; if you go on it there is danger there! It is unsafe!" We are compelled to think the man understood the condition of the bridge, felt it was not safe to venture on it. Why did the second man stop him, and not the first? Because the second was thoroughly in earnest. He had the other's welfare at heart.*4LtMs, Ms 5, 1883, par. 15*

What the Lord wants in His service is thoroughly earnest men. If there has been any indolence about any of us, and if there has been any indifference and careless inattention among those who handle such solemn, testing truths, the Lord wants you to put it away. He wants you, when you talk the truth to the people, to act as though you believed it yourself and had zeal and earnestness to bear some comparison with the truth you profess.*4LtMs, Ms 5, 1883, par. 16*

Do not give the same discourse over and over again. Leave some chance for the Spirit of God to impress you, to give you fresh ideas and increased light. We all need hearts susceptible to the impress of the Spirit of God, hearts thoroughly imbued with His Spirit. That which we learn in the school of Christ will be meekness and lowliness of heart. We are ever to be learners, Bible students. We cannot study the Scriptures with a heart to learn and understand without obtaining fresh ideas, increased light. Do not have your set discourses, going over the same ground, having the same ending, and leave no chance for the Spirit of God to bring to your mind things new and old from the treasury of truth.*4LtMs, Ms 5, 1883, par. 17*

We must make it a matter of thought and of diligent study to present the truth in that sincerity and earnestness that will inspire confidence and faith that we have learned of Jesus. A flash of light will come upon the pages and bright gems of truth will be revealed to you, and it will be the voice of God to you as a fire shut up in your bones. You will want to speak of the Bible truths, for you will feel

that they are the most precious riches, treasure the earth cannot give, and while you are talking to the people, light will be given from heaven. We want to search the Scriptures for ourselves and to be thoroughly in earnest.*4LtMs, Ms 5, 1883, par. 18*

And, dear brethren, in your different positions in your fields of labor there is not that feeling of love and tenderness cultivated that there ought to be. Love is a tender, heavenly plant that needs constant cultivation. We meet here in this conference as a family of God's chosen ones, and as we are God's children we will have nothing in us that will love strife or love to quarrel one with another. We should be guarded, not to tear down that which our brethren or ourselves have been building up. When you are disposed to dissension, think that it will not do, it will not do.*4LtMs, Ms 5, 1883, par. 19*

Christ has said: "By this shall all men know that ye are my disciples, if ye have love one to another." *John 13:35*. This, then, is the credential we bear to the world that we are indeed children of God. Satan knows that if we cease to cultivate love, we bear his stamp rather than the impress of heaven. We should inquire, Are we to dwell together in heaven? Then it must be in peace and harmony, and we must learn to harmonize in this world. Our work, our feelings, our actions must be Christlike. There are laborers that can work together in harmony.*4LtMs, Ms 5, 1883, par. 20*

There are men, wholehearted men, whom God wants to engage in His work, and He wants every one of them to be abiding in Christ. Many claim that they are abiding in Christ, and preach the truth of heavenly origin. Yet if their words and works reveal that they are suspicious and envious of their brother ministers, they are not trying to build up the work, but are trying to work one against one another. One wants to be a little ahead of the other—not in meekness, in lowliness of heart, but in the estimation of others. Some of you are contending one against another, yet all claim to be abiding in Jesus. Is there anything in Christ that wars against Christ? This, my brethren, you see cannot be. And if there is any contention at all, it is because there is some enemy in the camp. It is Satan working in your hearts and putting his enmity there, and not Christ's persuasive love.*4LtMs, Ms 5, 1883, par. 21*

Some, if there has not been contention, if they cannot have the credit of superior work which they think will elevate them, will become downhearted and will not do anything. There has not, thank the Lord, been a great deal of this in our ranks; but there should not be the first seed of it sown among us.*4LtMs, Ms 5, 1883, par. 22*

While Christ was with His disciples, as they were going to a certain place, they were disputing which should be the greatest in the kingdom of heaven. Jesus asked them of what they were disputing by the way. He then took a little child and set him in their midst and said, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." *Matthew 18:3.4LtMs, Ms 5, 1883, par. 23*

This self-sufficiency and this combativeness and this selfishness and wilfulness that are indulged separate the soul from Jesus. We want this will, this strong purpose [to] be turned into the right channel. Brethren, we want to have a will that will be God's will. It is right for us to have a will and way, but it must be God's way and God's will. When the mind and will are turned into the right channel, we shall have success.*4LtMs, Ms 5, 1883, par. 24*

The angels of God will be much better pleased and will be attracted to us when the servants in the field can come together and bow down together and pray with tears and contrition of heart; when they can talk about the work, no matter whose that work will be—whether it be the work of Brother [O. A.] Olsen, of Brother Cudney, or whoever it might be. Christ is working in that work. The workers will love [one] another. They will fall upon the necks of one another, and in time of sorrow and sadness they will comfort one another, pray for one another, bless one another.*4LtMs, Ms 5, 1883, par. 25*

Oh, that we might be children of God! Oh, that we might every one be humble sons and daughters of God! Oh, that we might have another touch of the Holy Spirit, and every heart be moved before we leave this house! Oh, that we might have a baptism of the Holy Ghost before we separate! Oh, that the love of Jesus might gladden our hearts with sweet music like a song of heaven, because the wickedness of our hearts is broken down and it may be truly said, "See how these brethren love one another!"*4LtMs, Ms 5, 1883, par.*

God wants every one of us to support these German brethren who will work in the same neighborhood with English brethren. If every one of us should strive for that love which ought to dwell in the hearts of every one of us, we would be a power on earth such as not one of us conceives. No one knows this better than Satan. He tries to sow the seeds of envy and hatred rather than love in the hearts of the brethren. *4LtMs, Ms 5, 1883, par. 27*

Two brethren are working in the same field. They each have their work; but Satan has tempted them and they are at variance. Shall these brethren labor separately in the field because they do not harmonize? Shall we separate them if they do not harmonize here? No, no. Let them work together until they do labor unitedly. In heaven they must harmonize in songs of triumph to the glory of God and of the Lamb. Well, when is this unity to take place? Are we to wait until we get home to heaven? No, it should take place right here before we leave this house. The melting power of God may be felt right here and the rough edges of our hearts are to be melted right down. From our hearts are to flow forth love, peace, and harmony. *4LtMs, Ms 5, 1883, par. 28*

If you open the door, Jesus will come in. Remove the rubbish Satan has piled up before the door of the heart, that Jesus may enter in. He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." *Revelation 3:20. 4LtMs, Ms 5, 1883, par. 29*

Will you open the door? Jesus will give this communion and you may have His light and rest. Can there be any difference? Can there be any dissension? Well, when I think of this I do not know what to say. My heart is full of tenderness and love to all. If we have any right to heaven it is because that human arm of Jesus encircles every one of us. "Hid with Christ in God." *Colossians 3:3*. There is the union, "Hid with Christ in God." *4LtMs, Ms 5, 1883, par. 30*

Then how dare you allow one thought of opposition against one child of God? How dare you to do it? We want melting mercy to fall upon us. And Jesus says it is not possible for the Father to love us if we do not love one another. It is possible to love one another.

Therefore you must not make up your minds you cannot do it. *4LtMs, Ms 5, 1883, par. 31*

But he says, "Love one another, as I have loved you." *John 15:12*. Oh, my soul, we profess to love the Bible, do we not? Do we plant ourselves upon the Word of God as it is? I was going to tell you a little of what I thought. We want to feel here that we are one family, redeemed by the precious blood of Christ. He is pleading for us. He says, "Behold, I have graven thee upon the palms of my hands." *Isaiah 49:16*. It is the religion of Christ we want. We want to drink deeper when we are converted men and women. *4LtMs, Ms 5, 1883, par. 32*

I can tell you we can feed not only the sheep, but also the lambs. Three times Christ asked the impetuous Peter, "Simon, son of Jonas, lovest thou me?" *John 21:15-17*. He said, "Yea, Lord." Peter was to feed not only the sheep, but also the lambs, those who need to have tenderness shown them. Brethren, can we do it? "If you love me, feed my lambs." We want a deeper understanding of the love of God. *4LtMs, Ms 5, 1883, par. 33*

You may be doing something. You are not to choose that which pleases you, but to choose that which pleases the Master. I have found light and happiness in bowing with perfect submission to the Master. I love Him because He has been revealed to me in such condescension. He came down to reach me, and He brought me up. Will you imitate His spirit of condescension? Will you leave off your selfishness and dignity to reach the souls that Christ has died for? What sacrifice will you make? There are some here clothed in the glorious robes of humility. *4LtMs, Ms 5, 1883, par. 34*

You might have gained one hundred workers that might have come from the college. But here are men in responsible positions who have been blending to worldly lines, who have had a worldly motive and a worldly stamp, and then the worldly spirit and the worldly feeling come in. Let us answer the purpose of God. Let all be working for God. Is it only the ministers that bear this work? No, it is the men and women of the church. *4LtMs, Ms 5, 1883, par. 35*

Let me tell you, you do not know Christ. You have not become acquainted with Him. If you would begin to study and labor to know

what means you could use to bring souls to a knowledge of the truth, as diligently as you would devise means to work for your own selfish interests, you would be saving souls. Oh, the blood of souls will be upon many here in Battle Creek who have neglected their responsibility. May the God of heaven have mercy upon them.*4LtMs, Ms 5, 1883, par. 36*

And here are the ministers of Jesus Christ watching upon the walls of Zion to give the note of warning to the people, the laymen. Are you not to watch with your brethren, that jealousy may not arise in you because your brethren may have the name of doing a little more work than you do? But you are to watch for souls. There is too much work for one word of contention to arise in your heart. But your deportment will express your interest, and your gifts will express it.*4LtMs, Ms 5, 1883, par. 37*

Well, I am happy to say this is the very best conference I ever attended in my life. It has been a feast to my soul from beginning to end. And when there is a prospect that my brethren will go into the fields that they may work in every branch in every way, why I have felt a spring of joy that was greater than I could express.*4LtMs, Ms 5, 1883, par. 38*

Brethren and sisters, Jesus has loved us with a love that cannot be expressed. Then, brethren and sisters, let us love one another with that love wherewith Christ has loved us. And when an evil thought comes in against a brother, just bow down in prayer asking that God will bless him, that heart may beat in unison with heart.*4LtMs, Ms 5, 1883, par. 39*

Feed the sheep; feed the lambs. Here is the work in which you need to be very tender, to be very courteous, and to be very kind. You should show Christian politeness everywhere, showing that you are a son of God, or a daughter of God.*4LtMs, Ms 5, 1883, par. 40*

You profess to be leading others to heaven and to have a commission from the kingdom of heaven to go forth and proclaim the gospel. What a responsibility, to go forth and proclaim the gospel everywhere! When you go forth, what a responsibility! How can you bear it? O God, who is sufficient for these things? I have

felt it. Who is sufficient for these things?*4LtMs, Ms 5, 1883, par. 41*

God will let His blessing rest upon us if we will open our hearts to Him. Every step is by faith. We will have to know by experience what it is to fight the good fight of faith. But do not, for your soul's sake, for Christ's sake, express one word of mistrust or want of faith. When you get that word of thankfulness in your heart, there will not be one word of murmuring, but instead of that, praise. Whoso offereth praise glorifieth God. It is not only our privilege but our duty to sing and make melody in our hearts to God.*4LtMs, Ms 5, 1883, par. 42*

Well now, I am taking up altogether too much time, but I want to say, brethren and sisters, I want to thank God for the light and unity that has rested upon the work. A great responsibility rests upon the ministers. While they are engaged in the service of God they are placing themselves in the position where God can bless them.*4LtMs, Ms 5, 1883, par. 43*

“They that turn many to righteousness” shall shine “as the stars for ever and ever.” *Daniel 12:3*. That is how we shall shine. The glory of God will rest upon you.*4LtMs, Ms 5, 1883, par. 44*

You cannot become interested in a soul but that an angel of God will be close at your side and will move that soul. If you want the companionship of angels, go to work, and then you will have no time to gossip or to get into the prevailing fashion of gossiping. God help you to work for time and eternity.*4LtMs, Ms 5, 1883, par. 45*

I may never have the privilege of standing in this house again, but I want to say, brethren and sisters, I love Jesus. We may never meet here again, but shall we meet around the great white throne? May we work so we may bring a harvest of souls to the Master.*4LtMs, Ms 5, 1883, par. 46*

The influence of the Holy Spirit has gone from ministers because there has been a spirit of contention. Let it forever cease. Come unto the Master and let Him breathe His sweet Spirit into your hearts. The tender plant of love must be cherished. If we should not have the privilege of meeting here again in conference, what a meeting will it be when we shall greet each other when Christ

comes in the clouds of heaven with power and great glory! What a scene of glory that will be! If we can hear the “Well done, good and faithful servant” [*Matthew 25:23*], the light and glory of God will beam upon us from the face of Jesus Christ. I will pray for you. How I have prayed for you in the night seasons, that you may save other souls!*4LtMs, Ms 5, 1883, par. 47*

When we get home to heaven and look around us, we will say, Here is one, and here is another one. How earnestly I labored for his or her salvation. And here they are, with crowns of glory upon their heads. Oh, we shall see those who were brought to God through our instrumentality. Satan will not step in to divide and cause separation.*4LtMs, Ms 5, 1883, par. 48*

Work in love. Walk in unity. Esteem others better than yourselves. Only a little moment longer, only a little moment to spare, and then it is the coming of the millennial year I see. May I behold the King in His beauty, with all His matchless charms. May we follow on in the light until we shall have an abundant entrance into the kingdom of our Lord and Saviour, Jesus Christ.*4LtMs, Ms 5, 1883, par. 49*

Ms 6, 1883

Walk in the Light

Extract from *Ms 9, 1883*.

Ms 7, 1883

Testimony to a Minister Concerning Sensational Methods

Duplicate of *Lt 29, 1872*.

Ms 8, 1883

Testimony Regarding G. A. Carlstedt

Refiled as *Ms 9, 1879*.

Ms 9, 1883

Walk in the Light

Montpelier, Vermont

September 3, 1883

Portions of this manuscript are published in *HP 36*. See also *ST 09/27/1883*.

[The matter which follows was included in *Letter 26, 1883*, written from Montpelier, Vt., September 3, 1883, to Willie and Mary White, with the heading, "To be read to those assembled in camp meeting, by Mary K. White." The 1883 California camp meeting was held in San Jose, in September. See *Signs of the Times, September 27, 1883*.]4LtMs, Ms 9, 1883, par. 1

Our meeting at Worcester, Mass., was very encouraging, and I wish able men could go there at once and proclaim the truth. I have but little hope for those who have had light and have worked against the truth, but I do feel courage for those who have never heard the message. If, instead of caviling and doubting, as some of our people are doing, they would humble their hearts before God, close their souls to temptation and open them to faith, they would be laboring for souls. They would be letting their light shine. They would not then be acting the part of Judas or of Peter who denied his Lord, but would be engaged in building up, strengthening the things that remain.4LtMs, Ms 9, 1883, par. 2

It is because self is not dead that we see so much caviling, dissension, disunion, and continual doubting. If those who show this disposition had the truth in the heart, they would not notice matters of so little consequence. They would forget self and selfish interest; they would work disinterestedly for the salvation of souls. When I think how strong we might be if we would take hold of the strength of the Mighty One, and then see how weak we are because we do not claim the promises of God, my soul cries out in anguish, "Give not thine heritage to reproach, and let not the heathen say, Where is thy God?" [Joel 2:17.]4LtMs, Ms 9, 1883, par. 3

This is a time of general dense darkness to the world, but the true light is shining, and we are favored above every other people upon the earth. Our spiritual blessings are more and greater than were given to those who have lived in any other age of the world. But that which makes me tremble for our people is the fact that they do not respond to the light and render corresponding obedience. Our privileges have not made us, as a people, wise, humble, and holy, and the great light which has shone upon us, as the pillar of fire shone upon the Israel of God, will be darkness to all who do not walk in its rays.*4LtMs, Ms 9, 1883, par. 4*

We are living in the mediation of Christ, a day when all should think seriously and closely examine their hearts to see whether they be in the faith. We have nought to complain of. Not one word of murmuring should escape our lips; not one word of doubt should be uttered. There are many among us who profess the truth but who refuse to be crucified with Christ. The Author of our salvation labored and suffered for us. He denied Himself for us; His whole life was one continual scene of toil and privation. He could have done as many of His professed followers choose to do—pass His days on earth in ease and plenty and appropriated to Himself all the pleasures and enjoyments of this life. But He did not. He considered not His own convenience; He lived not to enjoy, but to do good and save others from shame, suffering, and ruin. “He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.” [*Isaiah 53:5.*]*4LtMs, Ms 9, 1883, par. 5*

Can those who are partakers of this great salvation, who are objects of this great condescension and infinite love have one breath of complaint, one thought of murmuring because they are not free from trials, toil, and conflicts, because they cannot have a better portion in this life than was given to their Lord? Cannot our enlightened minds comprehend the great privileges which we have through the grace of Christ?*4LtMs, Ms 9, 1883, par. 6*

If Jesus had not died our sacrifice and risen again, we should never have known peace, never have felt joy, but only experienced the horrors of darkness and the miseries of despair. Then let only praise and gratitude be the language of the hearts. All our lives we

have been partakers of His heavenly benefits, recipients of the blessings of His priceless atonement. Therefore it is impossible for us to conceive the low and helpless state of ignorance and misery to which we had fallen and from which Christ has raised us. When we feel the pains, the sorrows and bereavements to which we are subject, let not one murmuring thought dishonor our Redeemer. In the hour of trial and affliction consider that we cannot tell how much greater our suffering would be had we not a mediating Saviour; we cannot determine how much less we suffer than our sins deserve.*4LtMs, Ms 9, 1883, par. 7*

Oh, that we might, from the eldest to the youngest, seek the Lord as we have never done before! Oh, that we might renounce our sins, break down our pride, and with contrition of soul cast ourselves unreservedly upon Christ, believing that He accepts us just now, not because we are worthy, but because Christ has died! God grant that all who have named the name of Christ might depart from iniquity. All that a God could do has been done for you. He stands now looking upon the people for whom He suffered and died, and says, "What more can I do for My vineyard than I have already done?" [*Isaiah 5:4.*]*4LtMs, Ms 9, 1883, par. 8*

Can we wish to be free from trials and reproach for the truth's sake? Can we look upon Him whom our sins have pierced and not be willing also to drink with Him of the cup of humiliation? Our sins mingled the bitter cup which He removed from our lips and drank Himself, that in its place He might put to our lips the cup of blessing. He endured the cross, despising the shame, that He might lift us up and reconcile man to God, that whosoever would come unto Him might take of the water of life freely.*4LtMs, Ms 9, 1883, par. 9*

Can you, my brethren and sisters, in view of the cross, looking upon Christ crucified, wish or expect to enter His kingdom in any other way than through much tribulation? We have a work to do which we have neglected. We do not love to follow where Jesus leads the way. Our heavenly Father requires of His church and people according to the grace and truth given them, and His requirements are just and right. All His righteous requirements must be fully met, or they remain in force against them. God requires us, as rational, accountable beings, to walk in the light that shines upon us;

otherwise our light becomes darkness, and that darkness is in proportion to the amount of light received.*4LtMs, Ms 9, 1883, par. 10*

All who profess Christ are accountable for the talents committed to their trust. In order to meet their responsibility Christians must stand on that elevated ground which the truth has for ages been preparing for them. We entirely fail of meeting the mind of the Spirit of God unless we exhibit to the world in character and works that union and oneness with Christ which is in accordance with the light of sacred truth that now shines upon our pathway.*4LtMs, Ms 9, 1883, par. 11*

It is not the lack of knowledge and understanding that will condemn Seventh-day Adventists, banish them from the presence of the Lord, and witness against them at the last day. It is the truth of God's Word that has reached the understanding, the light that has illuminated the soul, which will judge and condemn us if we turn away and refuse to be led by it. The light we never had will never be our darkness. If we were blind, we would have no sin, but the Lord has given us great light. Sacred truth has been unfolded to our understanding, but we have not been wise unto salvation. We have not advanced in knowledge and true holiness according to the light and truth which have been bestowed upon us.*4LtMs, Ms 9, 1883, par. 12*

I have been shown that God has been very merciful to you in California. Great light has been shining upon you, but there is a great work to be done for yourselves before He can let His rich blessing rest upon you. The character of many is defective, but this is not the greatest evil. Those who are indulging in sin do not put it away, but smooth over their wrongs. Such must be thoroughly transformed in character and in works. When they meet the high standard of the Bible, then will the Lord be to them a present help in every time of need. But we, as a people who have had solemn truth committed to us, are in every way far from meeting the claims of God. How few will bear the test! How few bear the exposure when examined by the light which God has given them! The true inward heart-work must be experienced by many, or they will drift into the deceptions of Satan because they do not come to the knowledge of the truth. Their works are not wrought in God.*4LtMs, Ms 9, 1883,*

par. 13

Oh, that my dear brethren and sisters would make sure for eternity! There is no hope, no remedy, only in confessing and forsaking sins and with full purpose of heart turning to the Stronghold.*4LtMs, Ms 9, 1883, par. 14*

There are advance steps for us to take. There are selfish hearts, covetous hearts, that shut out the blessings of God. The time has come when the Lord requires more of us than merely the payment of the tenth. The message is to go forth, "Sell that ye have, and give alms." [*Luke 12:33.*] Those who have large farms should begin to cut down and lessen the principal. There is earnest work to do for God, and we are far behind His opening providence. Recall all the mercies and blessings that the Lord has bestowed upon you and consider that He has made you stewards of His goods. Then let each one closely criticize himself and see if he is honoring the Lord with his substance. There are gratitude offerings, thank offerings, and sin offerings. Our obligation to God is endless.*4LtMs, Ms 9, 1883, par. 15*

The work of God must not languish for the want of means. God's claims must have attention, and these claims must be discharged first, at whatever cost or sacrifice. God calls upon those who have farms and houses to cut down the principal and make advance moves to extend the work in foreign countries. There are also fields scattered throughout our own land that have not yet been entered.*4LtMs, Ms 9, 1883, par. 16*

John Wesley once gave a powerful sermon on the use of money; he laid down three rules: "Make all you can; save all you can; give all you can." To handle much means without saving is improvidence; it is squandering. To hoard up money, adding land to land and house to house, is covetousness and idolatry. To make and to save is wisdom and economy. To give of this means acquired is obeying Christ. "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." [*Matthew 6:19, 20.*]*4LtMs,*

Ms 9, 1883, par. 17

Those who have not hitherto felt the claims God has upon them should now begin to act. God calls for all to act a part. Let every needless ornament, every extravagance, every selfish indulgence, be given up, and let these little outgoes, these little streams, flow into the Lord's treasury. Let us remember continually what Jesus has done for us. He for our sakes became poor that we through His poverty might be made rich. Let us put all confidence in God, trusting ourselves and all we have in His hands. Let us do duty faithfully and then trust in God. He wants not only ours but ourselves.*4LtMs, Ms 9, 1883, par. 18*

None can do effectual service unless they do the work He has left for them to do and then leave the result wholly with the Lord. Oh, that those to whom have been entrusted so great and solemn truths would have corresponding faith! They should trust their work in the Lord's hands, pleading upon their knees for wisdom and guidance, and then instead of taking the burden all back and seeking to plan and execute all themselves and groaning because they are overburdened, let them leave it with the Lord. Avoid a life of constant activity. You will thus find rest to your soul. That which you trust with Him you are not to worry or fret about.*4LtMs, Ms 9, 1883, par. 19*

Those who really trust to Him will find the rest He has promised, will find that His yoke is easy and His burden light. If the Lord had a company of workers who would rely wholly upon Him, He would accomplish a great work through them. One could chase a thousand and two would put ten thousand to flight. The Lord is a mighty helper. If we trust in Him we shall have peace and rest.*4LtMs, Ms 9, 1883, par. 20*

The language of the soul should be that of joy and gratitude. If any have dark chapters in their experience let them bury them. Let this history not be kept bright by repetition. Forgetting the things that are behind, press forward to the things that are before. Cultivate only those thoughts and those feelings which shall produce gratitude and praise. If you have been wronged, forget it, and think only of the great mercies, the loving-kindness, and inexpressible love of

Jesus. Learn to praise rather than to censure.*4LtMs, Ms 9, 1883, par. 21*

If you meet with abuse and insult, do not be discouraged, for Jesus met the same. Go forward doing your work. Store the mind with the precious promises of God's Word and hold communion with God by frequently repeating them. Cease fretting, cease murmuring, cease faultfinding, and make melody to God in your hearts. Think of everything you have to be thankful for and then learn to praise God. "Whoso offereth praise glorifieth God." [*Psalm 50:23.*] Oh, if all our moanings and frettings and groanings and complainings and hard speeches were presented before us as written in the book of records, what a sight would be revealed to us! How astonished would we be to see and understand our real thoughts and feelings—nought but unhappy complainings.*4LtMs, Ms 9, 1883, par. 22*

Now I entreat of you never to utter one word of complaint, but to cherish feelings of gratitude and thankfulness. By so doing you will be learning to make melody to God in your hearts. Weave into your experience the warp and woof, the golden threads, of gratitude. Contemplate the better land, where tears are never shed, where temptations and trials are never experienced, where losses and reproaches are never known, where all is peace and joy and happiness. Here your imagination may have full scope. These thoughts will make you more heavenly-minded, will endue you with heavenly vigor, will satisfy your thirsty soul with rivers of living waters, and will set upon your heart the seal of the divine image. They will fill you with joy and hope in believing and will abide with you as a comforter forever. May the peace of God abide with you is my prayer.*4LtMs, Ms 9, 1883, par. 23*

Ms 10, 1883

Peril of Doubt and Unbelief

Refiled as *Ms 40, 1887*.

Ms 11, 1883

Christ our Counselor

NP

1883

Formerly Undated Ms 1a. Portions of this manuscript are published in *ChL* 63.

[Perhaps a talk given at the 1883 General Conference. See *Gospel Workers*, 234-239, (1892 ed.).] *4LtMs*, *Ms 11, 1883*, par. 1

Christ, the “Counselor,” has said, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Isaiah 9:6*; *Matthew 11:28*.] And again, by the apostle James, “If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.” [*James 1:5*.] But instead of carrying their perplexities to Jesus, as He has told them to do, many lay their burdens upon human souls; they seek counsel from men, place them where God should be; and as the result, they receive only human help. No other can do our work. By diligent use of our own powers we are to gain knowledge and intelligence. God never designed that another man’s mind should do your thinking. *4LtMs*, *Ms 11, 1883*, par. 2

Brethren, do not depend on the president of your conference or the president of the General Conference to think for you. God has given “to every man his work.” [*Mark 13:34*.] When men look to the president of the conference as their helper in all their difficulties, the bearer of their burdens, the counselor in their perplexities, they are doing the very opposite of that which Christ told them to do. *4LtMs*, *Ms 11, 1883*, par. 3

If, while your pens have been employed in writing letters to one already perplexed and over-burdened, you had taken the perplexing things to Jesus and had asked Him to teach you, would it not have been honoring God? Would you not have been showing that you make Him your trust and counselor? *4LtMs*, *Ms 11, 1883*, par. 4

The men appointed to positions of trust are only human. They must receive wisdom and grace from the same source that is open to you. It may be argued that the Lord gives special wisdom to those intrusted with important responsibilities. True, if they walk humbly before Him, He will give them help for their work; and He will give you help for yours, if you seek it in the same spirit.*4LtMs, Ms 11, 1883, par. 5*

He who is walking in the counsel of God will seek to lead his brethren to turn to the only Source that is untainted with the errors of humanity instead of looking to him to define their duty. He should see the peril of encouraging any to look to man for wisdom and should refuse to be brains and conscience for his brethren. If all, laymen and workers, are thus taught to look to God in humility for wisdom, many dangers will be averted.*4LtMs, Ms 11, 1883, par. 6*

If the leader errs, if he permits human influence to sway his judgment or yields to temptation, he can be corrected and helped by his brethren. Those who learn to rely upon God in their difficulties will be growing in faith, in experience; they will be gaining spiritual strength. It is the neglect to do as Christ has told them to do that makes men so destitute of the fruits of the Spirit of God, so dwarfed in religious experience.*4LtMs, Ms 11, 1883, par. 7*

There has been on the part of our people a trifling with personal responsibilities. They have not wrestled with difficulties with earnest prayer and diligent effort, and they have looked for the approval of mortal man with far greater anxiety than for the approval of God.*4LtMs, Ms 11, 1883, par. 8*

Satan exults as he sees men looking to and trusting in man, for often a two-fold evil is thus wrought. The one who is the object of this undue confidence is exposed to strong temptation. In consequence Satan will, if possible, lead him to self-confidence in order that human defects may mar their work. He will be in danger of encouraging his brethren in their dependence upon him and feeling that all things which pertain to the movements of the cause must be brought to his notice. Thus the work will bear the impress of man instead of the impress of God.*4LtMs, Ms 11, 1883, par. 9*

In order to perform his work in the very best manner to meet the

approval of God, each laborer must think and plan for himself, while at the same time he should be ready to receive counsel from his brethren. While brethren should counsel together in laying their plans for the work, there should be on the part of all far more earnest effort in seeking God for higher counsel. Thus each will have an experience that does not have its foundation in any human being, but in the living God.*4LtMs, Ms 11, 1883, par. 10*

Ms 12, 1883

Diary Fragments — Early 1883

NP

1883

Previously unpublished.

[Early 1883]

We went to Forestville Thursday with Br. Ross's two children. Stayed overnight. Next morning, Friday, went to Br. Lyttaker. Sister L. was at Healdsburg. Called on her daughter. Sister Ross found her sick in bed. Prayed with her and tried to comfort her. She was alone in faith among unbelievers and seemed much discouraged. About two p.m. we went on our way to Santa Rosa. [We were] welcomed at Dr. Coles. I felt drawn out to talk in regard to our having courage under all circumstances. The church is reduced in numbers (many moved to Healdsburg to be benefited with the college) which has a discouraging influence on the remaining few.*4LtMs, Ms 12, 1883, par. 1*

I spoke on Sabbath in regard to faithfulness under discouraging appearances. We had a good social meeting. Nearly everyone spoke. Sunday early we left for Healdsburg. Sister Cole accompanied us.*4LtMs, Ms 12, 1883, par. 2*

Elder Brownsberger asked me to speak Sunday evening. I was weary, but the Lord was my Helper. I was carried away from and out of myself. I forgot my weakness in the precious subject, "Let not your hearts be troubled. Ye believe in God, & c." [*John 14:1.*] The power of God rested upon me. The audience was deeply attentive.*4LtMs, Ms 12, 1883, par. 3*

February 17-26, 1883

Spoke in Healdsburg College, Feb. 17. Wrote ten pages.*4LtMs, Ms 12, 1883, par. 4*

Spoke to the people Sunday evening, Feb. 18—to a large congregation. Had great freedom in speaking.*4LtMs, Ms 12, 1883, par. 5*

Spoke Sabbath, Feb. 24, in regard to keeping the Sabbath according to the commandment. Many confessions were made in the social meeting in regard to their being remiss in keeping the Sabbath according to the commandment, many saying that they had not seen it in this light before. They would from that time regard the Sabbath with greater sacredness. They had blacked their boots on Sabbath, done unnecessary cooking on Sabbath. They would take a different course.*4LtMs, Ms 12, 1883, par. 6*

I wrote 20 pages on *Vol. 4*. Sunday evening spoke in College chapel to a crowded house. They listened as if spellbound. My text was, "Thou shalt love the Lord thy God, & c." [*Deuteronomy 6:5; Matthew 22:37.*] I had great liberty in addressing the people. Wrote 12 pages for *Vol. 4*.*4LtMs, Ms 12, 1883, par. 7*

Monday, 26th, I feel my labors of Sabbath and Sunday, but my trust is in the Lord. He has been my Helper and He will be my Tower of strength.*4LtMs, Ms 12, 1883, par. 8*

March 2-7, 1883

Friday, March [2], Br. and Sr. Ings and I rode to Santa Rosa. Spoke in Santa Rosa Sabbath. Sunday, 4th, spoke in Forestville. Rode home to Healdsburg that night. Monday [1] was too weary to write. Tuesday, 6th, wrote 15 pages. Wednesday wrote 15 pages.*4LtMs, Ms 12, 1883, par. 9*

March 25, 1883

Mr. Wallace, his wife, and wife's sister, visited us.*4LtMs, Ms 12, 1883, par. 10*

1884

Letters

Lt 1, 1884

Andrews, R. F.

Refiled as *Lt 6, 1883*.

Lt 2, 1884

Brother and Sister

Healdsburg, California

February 17, 1884

This letter is published in entirety in *KC 68-70*.

Dear Brother and Sister:

I have been thinking much of the Health Institute at St. Helena. Many thoughts crowd into my mind, and I wish to express some of them to you. *4LtMs, Lt 2, 1884, par. 1*

I am sure that _____ has a work to do for herself which she does not realize. All that she has thought and done, and all that her husband has thought and done, she has looked upon as beyond criticism, as just right. I know that this is a deception of the enemy. If anything is said to question her course, or his, it appears to both of you that you are treated unjustly. This deception of Satan will have to be broken before you will be right. *4LtMs, Lt 2, 1884, par. 2*

I have been calling to mind the light God has given me, and through me to you, on health reform. Have you carefully and prayerfully sought to understand the will of God in these matters? The excuse has been that the outsiders would have a meat diet; but even if they had some meat, I know that, with care and skill, dishes could be prepared to take the place of meat to a large degree <and in a short time they be educated to let the flesh of dead animals alone.> But if one performs the cooking whose main dependence is meat, she can <and will> encourage meat-eating, and the depraved appetite will frame every excuse for this kind of diet. *4LtMs, Lt 2, 1884, par. 3*

When I saw how matters were going—that if _____ had not meat to cook, she knew not what to provide as a substitute, and that meat was the principle article of diet—I felt that there must be a change at once. There may be consumptives who demand meat, but let them have it in their own rooms, and do not tempt the already-perversed appetite of those who should not eat it. *4LtMs, Lt 2, 1884,*

par. 4

I became satisfied that no reform could be made while _____ was cooking at the Institute. All that we might try to do would be undone in one week, because the appetite of a few had control in this matter. Large expenses have resulted, for meat is the most expensive diet that can be had. I could not see how the Lord could bless either of you in the course you have pursued, for it was directly contrary to the light He has given for years.*4LtMs, Lt 2, 1884, par. 5*

Now as to my own experience: Meat seldom appears on my table, for weeks at a time I would not taste it, and after my appetite had been trained, I grew stronger and could do better work. When I came to the Retreat, I determined not to taste meat, but I could get scarcely anything else to eat, and therefore ate a little meat. It caused unnatural action of the heart. I knew it was not the right kind of food. I wanted to keep house by myself, but this was overruled. If I could have done as I wished, I should have remained at the institution several weeks longer. The use of meat, while at the Retreat awakened the old appetite, and after I returned home, it clamored for indulgence. Then I resolved to change entirely, and not under any circumstances eat meat and thus encourage this appetite. Not a morsel of meat or butter has been on my table since I returned. We have milk, fruit, grains, and vegetables. For a time I lost all desire for food. Like the children of Israel, I hankered after flesh meats. But I firmly refused to have meat bought or cooked. I was weak and trembling, as every one who subsists on meat will be when deprived of the stimulus. But now my appetite has returned, I enjoy bread and fruit, my head is generally clear, and my strength firmer. I have none of the goneness so common with meat eaters. I have had my lesson, and, I hope, learned it well.*4LtMs, Lt 2, 1884, par. 6*

We ought to have seen the evil of allowing certain ones to control the preparation of food for the Retreat. Hot biscuits and flesh meats are entirely out of harmony with health reform principles. If we would allow reason to take the place of impulse and love of selfish indulgence, we should not taste of the flesh of dead animals. What is more repulsive to the sense of smell than a shop where flesh

meats are kept for sale! The smell of raw flesh is offensive to all whose senses have not been depraved by the culture of unnatural appetites. What more unpleasant sight to a reflective mind than the beasts slain to be devoured. Persons who live largely on a meat diet are in danger of putrefaction should they contract disease. If the light God has given in regard to health reform is disregarded, He will not work a miracle to keep in health those who are pursuing a course to make themselves sick.*4LtMs, Lt 2, 1884, par. 7*

Now, had another stood just where you have stood and prepared the meals as you have done, and you two had been lookers on, I wonder what position you would have taken in regard to the matter. You would not have let things continue as they have been going, not one week. You would have had a reform, or discharged the cook. But I have learned that it is not an easy matter to change the ideas and plans of some persons. They are very set and are not easily turned about. As I think of these things, I feel sad and sick at heart. I know that all that is said to change the order of things is taken as faultfinding.*4LtMs, Lt 2, 1884, par. 8*

I have thought it a hopeless undertaking to right matters at the Retreat. Then I have thought that, notwithstanding your ideas and feelings and impressions, it must be done. You must change your manner of living. Your influence, your appetite, has moulded the Institute, but it can do so no longer. You may think you cannot work without meat, I thought so once, but I know that in His original plan, God did not provide for the flesh of dead animals to compose the diet for man. It is a gross, perverted taste that will accept such food. To think of dead flesh rotting in the stomach is revolting. Then, the fact that meat is largely diseased should lead us to make strenuous efforts to discontinue its use entirely. My position now is to let meat altogether alone. It will be hard for some to do this, as hard as for the rum drinker to forsake his dram; but they will be better for the change.*4LtMs, Lt 2, 1884, par. 9*

Lt 3, 1884

Friends at the Health Retreat

Healdsburg, California

February 5, 1884

Portions of this letter are published in *CD 173, 405-409; 2SM 283; 4MR 383.*

Dear Friends at the [Rural] Health Retreat:

I have arisen this morning at four-o'clock to write you a few lines. I have been thinking much of late how the institution over which you preside could be made all God would have it, and I have a few thoughts to suggest.*4LtMs, Lt 3, 1884, par. 1*

We are health reformers, seeking to come back, as far as possible, to the Lord's original plan of temperance. Temperance does not consist merely in abstaining from intoxicating liquors and tobacco; it extends further than this. It must regulate what we eat.*4LtMs, Lt 3, 1884, par. 2*

You are all acquainted with the light upon the subject of health reform. But when I visit the Retreat, I see that there is a very marked departure from health reform on the matter of meat eating, and I am convinced that there must be a change, and at once. Your diet is largely composed of meat. God is not leading in this direction. The enemy is seeking to establish the diet question upon a wrong basis by leading those in charge of the institution to accommodate the diet to the appetite of the patients. When the Lord led the children of Israel from Egypt, He purposed to establish them in Canaan a pure, happy, healthy people. Let us study the plan of God and see how this was accomplished. He restricted their diet. To a large degree, He took flesh food from them. But they hankered after the flesh-pots of Egypt, and God gave them flesh, and with it <the sure result.>*4LtMs, Lt 3, 1884, par. 3*

The Health Retreat was established at a great cost to treat the sick without drugs. It should be conducted on hygienic principles. Drug

medication should be <worked away from as fast as possible until> entirely discarded. Education should be given on proper diet, dress, and exercise. Not only should our own people be educated, but those who have not received the light upon health reform should be taught how to live healthfully, according to God's order. But if we have no standard in this respect ourselves, what is the need of going to such large expense to establish a health institute? Where does the reform come in?*4LtMs, Lt 3, 1884, par. 4*

I cannot <admit> that we are moving in God's order. We must have a different order of things, or give up the name Health Retreat; for it is wholly inappropriate. The Lord has shown me that the health institute must not be moulded to meet <the> appetite or any person's ideas. I am aware that the excuse for the meat-eating allowed in the institution has been that the pleasure-seekers who come are not pleased with any other diet. Then let them go where they can obtain the diet they wish. When the institution cannot be conducted, even for guests, according to right principles, then let it drop the name it has assumed. But the excuse that has been urged does not now exist, for outside patronage is very small.*4LtMs, Lt 3, 1884, par. 5*

A positive injury is done to the system by continuous meat-eating. There is no excuse for it but a depraved, perverted appetite. You may ask, "Would you do away entirely with meat-eating?" I answer, "It will eventually come to this, but we are not prepared for <this step> just now." Meat-eating will eventually be done away. The flesh of animals will not longer compose a part of our diet, and we shall look upon a butcher's shop with disgust. Again and again I have been shown that God is bringing His people back to His original design, that is, not to subsist upon the flesh of dead animals. He would have us teach people a better way.*4LtMs, Lt 3, 1884, par. 6*

We are built up from that which we eat. Shall we strengthen the animal passions by eating animal food? In the place of educating the taste to love this gross diet, it is high time that we were educating ourselves to subsist upon fruits, grains, and vegetables. This is the work of all who are connected with our institutions. Use less and less meat, until it is not used at all. If meat is discarded, if

the taste is not educated in that direction, [and] if a liking for fruits and grains is encouraged, it will soon be as God in the beginning designed it should be. No meat will be used by His people.*4LtMs, Lt 3, 1884, par. 7*

When meat is not used as it has been, you will learn a more correct way of cooking and will be able to supply the place of meat with something else. Many healthful dishes can be prepared which are free from grease and from the flesh of dead animals. A variety of simple dishes, perfectly healthful and nourishing, may be provided aside from the meat. Hearty men must have plenty of vegetables, fruits, and grains. Occasionally some meat may have to be given to outsiders who have so educated their tastes that they think that unless they have meat, they cannot keep up their strength. But they will have greater powers of endurance if they abstain from meat than if they subsist largely upon it.*4LtMs, Lt 3, 1884, par. 8*

The principal objection with physicians and helpers at the Health Retreat to discarding a meat diet is that they want meat and <they plead> they must have meat. Therefore they encourage its use. But God does not want those who come to the Health Retreat educated to live on a flesh diet. By parlor talks and example, educate in the other direction. This will call for great skill in the preparation of wholesome food. More labor will be required, but nevertheless, it must gradually be done. Use less meat. Let those who do the cooking and those who bear the responsibility, educate their own tastes and habits of eating in accordance with the laws of health.*4LtMs, Lt 3, 1884, par. 9*

We have been going back to Egypt rather than on to Canaan. Shall we not reverse the order of things? Shall we not have plain wholesome food on our tables? Shall we not dispense with hot biscuits, which only cause dyspepsia? Those who elevate the standard as nearly as they can to the order of God, according to the light God has given them through His Word and the testimonies of His Spirit, will not change their course of action to meet the wishes of the friends or relatives, be they one or two or a host, who are living contrary to God's wise arrangement. If we move from principle in these things, if we observe strict rules of diet, if as Christians, we educate our tastes after God's plan, we shall exert an influence

which will meet the mind of God. The question is, Are we willing to be true health reformers?*4LtMs, Lt 3, 1884, par. 10*

It is essential that continuous sameness in diet be avoided. The appetite will be much better if changes in the food are made. Be uniform. Do not have several kinds of food on the table at one meal and no variety the next. Study economy in this line. Let people complain if they will. Let them find fault if there is not enough to suit them.*4LtMs, Lt 3, 1884, par. 11*

The Israelites always complained of Moses and of God. It is your duty to maintain the standard of health reform. More can be accomplished for sick people by regulating their diet than by all the baths that can be given them.*4LtMs, Lt 3, 1884, par. 12*

Let the same amount of money expended for meat be used to purchase fruit. Show the people a right way of living. Had this been done from the first at the institution at Crystal Springs, the Lord would have been pleased and would have approved the effort.*4LtMs, Lt 3, 1884, par. 13*

Be uniform in your hours for eating. Two meals are far better than three. We have tried both, and the result is that two meals are better. But some maintained that they cannot get along on two meals a day; they must have something at night. If anything be taken in the evening, let it be very light, and let it be eaten some hours before retiring.*4LtMs, Lt 3, 1884, par. 14*

It is the custom and order of society to take a slight breakfast. But this is not the best way to treat the stomach. At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day. The habit of eating sparing breakfast and a large dinner is wrong. Make your breakfasts correspond more nearly to the heartiest meal of the day.*4LtMs, Lt 3, 1884, par. 15*

Care and skill should be used in the preparation of food. I hope that Dr. Chamberlain will fill the position assigned her, that she will counsel with the cook, so that the food placed on the tables at the Health Retreat may be in accordance with health reform. Because one is inclined to indulge his appetite, he must not argue that this is

the best way to live; he must not by his course of action seek to mould the institution to suit his tastes and practices. Those who bear the responsibility of the institution should frequently counsel together. They should move in perfect harmony.*4LtMs, Lt 3, 1884, par. 16*

Do not, I beg of you, argue that meat-eating must be right, because this one or that one, who is a slave to appetite, has said that he could not live at the Health Retreat without meat. Subsisting on the flesh of dead animals is a gross way of living, and as a people, we should be working a change, a reform, teaching the people that there are healthful preparations of food that will give them more strength and better preserve their health than meat.*4LtMs, Lt 3, 1884, par. 17*

The sin of this age is gluttony in eating and drinking. Indulgence of appetite is the god which many worship. Those who are connected with the Health Institute should set a right example in these things. They should move conscientiously in the fear of God and not be controlled by a perverted taste. They should be thoroughly enlightened in regard to the principles of health reform, and under all circumstances <should> stand under its banner.*4LtMs, Lt 3, 1884, par. 18*

I hope, Dr. Burk, that you will learn more and more how to cook healthfully. Provide an abundance of good, wholesome food. Do not practice economy in this direction. Restrict your meat bills, but have plenty of good fruit and vegetables, and then you will enjoy seeing the hearty appetites with which all will partake of your preparations. Never feel that the good, hygienic food that is eaten is lost. It will make blood and muscle and give strength for daily duties.*4LtMs, Lt 3, 1884, par. 19*

Dr. Chamberlain, do not administer drugs. True, drugs may not be as dangerous wisely administered as they usually are, but in the hands of many they will be hurtful to the Lord's property. Teach tea drinkers to let tea alone. Do not give it to them at the table. If, in some circumstances, it is deemed necessary, let it be taken in a private room, that all cause of stumbling may be removed.*4LtMs, Lt 3, 1884, par. 20*

I feel impelled to write this to you this morning. Do not set it aside as unworthy of your attention. I plead for a change in the programme. Educate away from the world's standard and worldly customs. The work of restoration must go forward. The Lord claims obedience from each one. We are His by creation and by redemption, and we are to render perfect obedience to His wise arrangements.*4LtMs, Lt 3, 1884, par. 21*

“I beseech you, therefore, my brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” [*Romans 12:1, 2.*] It is the solemn duty of every intelligent being to be doers of His Word. “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*]*4LtMs, Lt 3, 1884, par. 22*

The apostle urges obedience to God in appetite and in all our practice. Man is bought with a price, and he is to bring his habits and practices into conformity to the will and mind of Christ, that soul, body, and spirit may be renewed and the moral image of God be restored. But meat-eating means animalism just to that degree in which we indulge in it. Our sensual passions need to be starved to death, not stimulated, that Christ may occupy the soul-temple. This is God’s claim of love.*4LtMs, Lt 3, 1884, par. 23*

I have written this in great haste. I hope the peace and grace of Christ may rule in your hearts and throughout your house and beautiful borders.*4LtMs, Lt 3, 1884, par. 24*

Lt 4, 1884

Maxson, Brother and Sister

Healdsburg, California

February 6, 1884

Portions of this letter are published in *7MR 43, 349*. [†]Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Maxson:

I have arisen early this morning to write to you. Yesterday morning I wrote to you in regard to matters concerning the Health Retreat. This morning I wish to write to you again. I respect all the efforts you have put forth for my comfort; you have done all in your power for me. I want you to know that I never forget these things. *4LtMs, Lt 4, 1884, par. 1*

Were it merely for my own sake, I would not take up my pen this morning, but I do it for the good of the Health Retreat and for the good of all who shall patronize it. We want that everything connected with this institution shall be reformatory, working in an opposite direction to the fashions and customs of this age. But in place of this, it has been patterning after them. *4LtMs, Lt 4, 1884, par. 2*

In the cooking department, there is to a large degree a serious lack so far as the principles of hygiene are concerned. How Bro. -----, with all the light on health reform that God has given us, could sanction the style of cooking that has been carried on there, is more than I can understand. It is indeed a mystery to me. The preparation of the meals is not what it should be in such an institution. Men who patronize the Retreat pay for what they eat and drink, and painstaking effort is required in order to have palatable, healthful dishes. They should have a liberal supply of good, wholesome food. But this has not been given them. *4LtMs, Lt 4, 1884, par. 3*

The order of things that existed when I was there must exist no longer. I am free to speak as others would not dare to do, for this is my work and duty, assigned me by God. Should I remain silent, I would be condemned as unfaithful.*4LtMs, Lt 4, 1884, par. 4*

Your breakfasts have been defective. You have <not> prepared hearty food for those who work hard from early morning until late at night. You have given them hot biscuits—an article of food which should never find its way upon a health-reform table. As I looked upon your table, I thought, What kind of a breakfast is this for those who take only two meals a day?*4LtMs, Lt 4, 1884, par. 5*

If J---- were not so sensitive, she might receive some suggestions in regard to these things. But she has occupied the position as a perfect cook; she has unlimited confidence in her own powers and thinks she understands all about such matters. It is not an easy matter to change her ideas on any point. She moves on, therefore, without seeking counsel or advice from anyone. This is not a correct position for her to hold. But I know where the evil lies. J---- has cultivated an appetite for a flesh-meat diet and thinks it is impossible for her to live without this kind of food. And she reasons the same way in regard to others also. J---- loves meat, and her habits are educating all who connect with the Retreat.*4LtMs, Lt 4, 1884, par. 6*

We have made efforts to secure the Health Retreat in order that we might use it to promulgate the principles of health reform; but by her cooking, J---- shows that she is not a health reformer. While she congratulates herself on being interested in the work and desiring to build it up, unconsciously she is working decidedly against it and is establishing a condition of things to meet her own standard. She is not meeting God's standard, following the light He has given over and over again.*4LtMs, Lt 4, 1884, par. 7*

Often while there I was compelled to eat meat, because there was nothing else that I could eat. At times I would be so faint and dizzy for the want of good, wholesome food, that I fairly reeled through weakness. All flesh meat is of a stimulating character; it is not nourishing. When the immediate effects of the stimulus are gone, there comes a debility corresponding to the degree of the

stimulating influence.*4LtMs, Lt 4, 1884, par. 8*

J---- has not made it her study to prepare wholesome dishes in order that flesh meat as a food may become less and less necessary. I hope that she will not feel that Sr. B---- must be educated in her methods of preparing the meals. I do not know what Sr. B---- is as a cook, but we can afford to try her and let her carry out her own methods without being obliged to follow the ideas of others. This department is left solely in her care.*4LtMs, Lt 4, 1884, par. 9*

If J---- must have meat at every meal, then let Bro. ----- get it for her, but do not make all partake of it because one must have it. But if J---- would reform in this respect and place herself in the right relation to the laws of health, as she will be obliged to do in the near future, she would receive benefit therefrom. She needs health reform as much as anyone with whom I am acquainted. You would do well, S----, to keep a strict account of all the money you expend in meat and compare it with your other expenses.*4LtMs, Lt 4, 1884, par. 10*

I do not write these things, my brother and sister, because I do not love you. I write because <I do love you, but I> can see that, in order to avert suffering and disease to yourselves <and others>, there must be a radical change in the moulding of the institution. I believe that S---- does well in his treatment of the sick, that he is careful and judicious. We are much pleased with this. J---- also does well, but her work is somewhat affected by her feelings. If she feels so inclined, she will do all that she can for anyone. On the other hand, if one does not please her, she will manifest her feelings too plainly to be misunderstood. Her likes and dislikes are strong.*4LtMs, Lt 4, 1884, par. 11*

You are both sensitive to any criticism. You think you do your best, and perhaps you do with your perverted ideas and organization. But I should be sorry to come to that conclusion, for I think there should be decided changes in you both. If there are not, this institution will never accomplish the purpose for which it was established.*4LtMs, Lt 4, 1884, par. 12*

S---- knows just what ought to be done, but he does not take the

burden of seeing that these things are done. I know that his crippled condition places him where he is unable of himself to do this. But if he will only tell others what to do, if he will only plan and see that his plans are executed, he could do much to build up and improve the Retreat. A thorough going, <all-sided> man would have placed things two years ahead of their present condition, and that without a great outlay of means.*4LtMs, Lt 4, 1884, par. 13*

I speak that I know. I have heard complaints made of Bro. A----, that he has not done this and that, and that the accident which nearly ruined S---- was caused by him. But I inquired into the matter and found that no one was to blame but S---- himself. He knew the condition of the wagon; he had been made aware of its danger; he knew that it had upset before. But he did not attend to the matter. This trait of character, of letting things go without immediate attention, was the whole cause of the injury. Why does he talk of Bro. A----'s neglect, when the wagon was in his own hands, when it was his duty to make it perfectly safe? It was carelessness on his part, a neglect of his own duty, that resulted in the accident. He has not manifested a right spirit in thus seeing what others might have done, but did not, when he himself had all the opportunities of doing.*4LtMs, Lt 4, 1884, par. 14*

My brother and sister, I want you to feel that there are changes needed in you. If anyone has spoken to show that there should be more interested execution on the part of S----, J---- feels that the poor man is misjudged. But I know his peculiar ways and serious defects in his management as well as, and even better than, he does himself. It is not so much, Bro. -----, what you may do yourself, as what you instruct others to do. Your physical labor is not what is wanted. You can plan and tell what others before you might and should have done. Why not now show what S---- himself can do to build up and improve the work. Do not understand me to mean merely what your own hands may do. You can show others what to do and how to do it. You can superintend the work.*4LtMs, Lt 4, 1884, par. 15*

You claim that the institution has been greatly weighed down by Dr. C----. I admit that it has. But no Dr. C---- is there now, and you have an opportunity to show what you can do. I tell you candidly, my

brother and sister, that I <know> you have no word of complaint to offer. Taking all things into consideration, you have done well as regards the receipt of wages.*4LtMs, Lt 4, 1884, par. 16*

There is danger of your feeling dissatisfied when there is no need of it all. We want Bro. ----- to feel free and happy, but not in any wrong way. We do not want him to feel that his course is above criticism, to become childish and appeal to his own sympathies.*4LtMs, Lt 4, 1884, par. 17*

I do not think it is right to arouse J----'s sympathy. She is always much inclined in this direction. But view these matters in a Christian light, from a Bible standpoint. When anything is done by others to improve the condition of things, do not settle back and feel that it is a personal injury to yourselves. Seek God, not as though you were perfect, but as erring beings who are liable to make mistakes. God help you to feel as you should in this matter.*4LtMs, Lt 4, 1884, par. 18*

There must be something more done to build up the Retreat. You need not expect that others will do this work <while you are officiating.> You must do it yourselves. You are there for this purpose. Let no selfish feeling come in. Let not the enemy obtain any advantage. Those who stand in responsible positions must be willing to venture something and run some risks, determined to persevere in the cause they have undertaken.*4LtMs, Lt 4, 1884, par. 19*

<In the outlay of means be guarded. This was brought before those to whom the message was given, and quite a number assembled. Correct principles have not been maintained.>*4LtMs, Lt 4, 1884, par. 20*

Lt 5, 1884

Sister

NP

February 1884

This letter is published in entirety in *CG 213* with *8MR 388-392*.

My dear sister:

You should not follow your own inclinations. You should be very careful to set a right example in all things. Do not be inactive. Arouse your dormant energies. Make yourself a necessity to your husband by being attentive and helpful. Be a blessing to him in everything. Take up the duties essential to be done. Study how to perform with alacrity the plain, uninteresting, homely, but most needful duties which relate to domestic life. Your inactivity has been indulged and cultivated when it should be guarded against strictly and with a determined effort. *4LtMs, Lt 5, 1884, par. 1*

My sister, your mind will bear taxing. If you take up the burdens that you should, you can be a blessing to the Health Retreat. But the indulgence of your sluggish temperament is a detriment to you, physically, mentally, and spiritually. You need the quickening, converting power of God. You need to stand firmly and truly for God and the right. You need to be vitalized by the grace of Christ. Will you wake up and put to the task your almost paralyzed energies, seeking to do all the good in your power? You must exercise the living machinery, or else you will not be able to throw off the waste matter, and you will fall short of gaining health. *4LtMs, Lt 5, 1884, par. 2*

Try to make a success of your domestic life. It means more to fill the position of wife and mother than you have thought. Should you, as you desired, engage in sewing, it would not give you the employment necessary for your health; it would not remedy the deficiencies you now possess. You need the culture and experience of domestic life. You need the variety, the stir, the earnest effort, the cultivation of the will power, that this life brings. *4LtMs, Lt 5, 1884,*

par. 3

Right where you are now, if you took hold of the management of your child, you could make it a success, but this requires more time, more thought, more steadiness of purpose, a more unyielding demand for obedience than you have thought of putting forth. Your child has none too much spirit, but he needs the hand of wisdom to guide him aright. He has been allowed to cry for what he wanted until he has formed the habit of doing this. He has been allowed to cry for his father. Again and again, in his hearing, others have been told how he cries for his father, until he makes it a point of doing this. Had I your child, in three weeks he would be transformed. I would let him understand that my word was law, and kindly, but firmly, I would carry out my purposes. I would not submit my will to the child's will. You have a work to do here, and you have lost much by not taking hold of it before.*4LtMs, Lt 5, 1884, par. 4*

Time is precious. Time is golden. It should not be devoted to little, unimportant things, which serve only to gratify the taste. You can be more useful, my sister, when you cease to allow unimportant things to take your golden moments, when useful and necessary things engage your attention and your time. There are many things to be done in this world of ours, and I hope you will not neglect the thoughtful, caretaking part of your work.*4LtMs, Lt 5, 1884, par. 5*

You might have saved the institution with which you are connected hundreds of dollars had you put your soul into the work. Had you spoken a word here and done some planning there, you could have been a real blessing. Had you awakened your dormant energies by exercise in the open air and done what it was in your power to do with cheerfulness and alacrity, you could have accomplished much more than you have, and been a real blessing.*4LtMs, Lt 5, 1884, par. 6*

I hope that you will devote your mind and your wisdom to the work. See that everything is run on an economical plan. This must be done or debts will accumulate. Women of sharp, quick intellect are needed to discern where there is waste in little things, and to rectify it. You have stood at the head of the Health Retreat as Matron, and it was your duty to do this.*4LtMs, Lt 5, 1884, par. 7*

Much could be saved that is now wasted for the want of a head to see and plan and tell what should be done, [one] who will take right hold, and by precept and example do this work. Girls will not be conscientious, diligent, and economical unless a right example is given them by the one standing at the head. If the girls are not willing to be taught, if they will not do as you wish them, let them be discharged. I know that much can be saved at our boarding house and much at the Sanitarium, if thoughtfulness and painstaking effort are brought into the work. Not one crumb of bread should be wasted unless it has been spoiled by being handled. Take the bits of bread that are left and use them for puddings. Lessen your meat bills by buying as little meat as possible. More than is necessary is expended for meat. Light must shine forth on this subject. The potatoes that are left can be used for stuffing, put into a pan, and baked with the meat. Then the meat will not be served in the most concentrated form.*4LtMs, Lt 5, 1884, par. 8*

There are hundreds and hundreds of ways in which a little is lost, and these make a large loss in the end. If the little wastes are all thoroughly looked after, there will be some margin in the institution to work on. But many of the girls of California know not what economy means. They are not educated to save the little things. Girls go out to work, and they cook well if they can have the privilege of going to a large supply and using freely and extravagantly the things provided. In the place of saving, of gathering up the fragments that remain that nothing be lost, much is lost that must be purchased again.*4LtMs, Lt 5, 1884, par. 9*

We need to have thoroughly competent cooks connected with our schools, that the youth may be taught how to make much out of little. I have been pained as I have seen good, sweet biscuits and ears of corn left from the noon meal thrown into the waste barrel. The corn could have been cut from the cobs and, with a little milk, prepared into a palatable dish. I need not enumerate all the jots and tittles that might be saved. By exerting a proper influence in these lines, you may educate girls for domestic service. This will be a great blessing to them.*4LtMs, Lt 5, 1884, par. 10*

All our talents should be used; they should not be allowed to rust through inaction. All our influence should be used to the very best

account. After Christ fed the multitude, He said, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] This lesson may apply to spiritual things <as well as temporal.> Those who do not appreciate and make the best use of their spiritual blessings, gathering up every precious ray of light, will soon become indifferent and inappreciative! Blessings are not given to those who do not value them. All our physical energies as one of God's talents, should be used to the glory of God. Our influence is to be recognized and employed as belonging to God. God calls upon all to do their best.*4LtMs, Lt 5, 1884, par. 11*

I would be glad to spend much time at the [Rural] Health Retreat, but with your present expense to furnish the tables, every additional one increases the outlay of means, and I prudently stay away. I hope that if you set so liberal a table, you will charge accordingly, that there may be a surplus of means. If nothing is gained to help forward the improvements that must be made, what is the use of going to all this trouble and perplexity? If the boarders are lessened by a plain, wholesome diet, let them be lessened. Watch all waste. Do not allow it. I know that there is great loss here. I must tell you, Bro. and Sr. ----, that you are too much afraid of the boarders; you try too hard to meet their every desire. I should not do this. I would set a good liberal table, not getting the most expensive food, but making the fare palatable by skill and care. I feel anxious that the Health Retreat shall be all that prudence, sharp foresight, and economy can make it.*4LtMs, Lt 5, 1884, par. 12*

<This was written and sent before the one dated February 5, 1884. The first page was not to be found.>*4LtMs, Lt 5, 1884, par. 13*

Lt 6, 1884

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

St. Helena, California

January 20, 1884

This letter is published in entirety in *21MR 325-328*.

Dear Brother Butler and Brother Haskell:

I expect that this is the last letter that will reach you before you go on your journey to Europe. I have written but few letters because I have been laboring very hard in Healdsburg. The members who composed the Healdsburg church before so many moved in were weak. One and another wanted the supremacy. There was quarreling in the church; one would advance one thing, another would get up and oppose it. There have been old grudges, old difficulties, which no one dared to meddle with. But I felt urged by the Spirit of God to put forth earnest efforts to dig out these old roots of bitterness. We worked early and late. I attended every early morning meeting and then the following meeting at nine o'clock for these members of the Healdsburg church, and the Lord helped. Matters were settled, the difficulties removed, and confessions made. We had most precious meetings; many were much blessed. I knew I must have rest and came to this place, but my mind is constantly exercised. I feel deeply in regard to our present position. I try to throw off the burden but I cannot lay it down. It will come back.*4LtMs, Lt 6, 1884, par. 1*

Friday night several heard my voice exclaiming, "Look, Look!" Whether I was dreaming or in vision I cannot tell. I slept alone. The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us, mocking us and threatening to destroy. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and referred to our abject poverty and stricken condition.

They could not see how we could live without the world. We were dependent upon the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us.*4LtMs, Lt 6, 1884, par. 2*

They declared that they had the truth, that miracles were among them, that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium they had been expecting so long. The whole world was converted and in harmony with the Sunday law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth.*4LtMs, Lt 6, 1884, par. 3*

[They declared,] “The angels of heaven have spoken to us”—referring to those whom Satan personated that had died, and they claimed had gone to heaven. “You will bear the testimony of the heavenly messengers!” They sneered, they mocked, they derided and abused the sorrowing ones. There was much more, but I have not time to write it.*4LtMs, Lt 6, 1884, par. 4*

But while anguish was upon the loyal and true, who would not worship the beast or his image and accept and revere an idol sabbath, One said, “Look up! Look up!” Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and, as Stephen looked into the heaven, we looked. The mockers were taunting and reviling us and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as those who heard them not; we were gazing upon a scene that shut out everything else.*4LtMs, Lt 6, 1884, par. 5*

There stood revealed the throne of God. Around it were ten thousand times ten thousand, and thousands upon thousands, and close about the throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised.*4LtMs, Lt 6, 1884, par. 6*

A voice said, “Jesus, who is seated upon the throne, has so loved man [that] He gave His life a sacrifice to redeem him from the

power of Satan, and to exalt him to His throne. He who is above all powers, He who has the greatest influence in heaven and in earth, He to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life.*4LtMs, Lt 6, 1884, par. 7*

“He was obedient to all His Father’s commandments. Wickedness has filled the earth. It is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolaters, but the time has come when righteousness shall receive the palm of victory and triumph. Those who were accounted by the world [as] weak [and] unworthy, those who were defenseless against the cruelty of men, shall be conquerors and more than conquerors.”*4LtMs, Lt 6, 1884, par. 8*

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen, blessing and glory, and wisdom, and thanksgiving and honor, and power, and might, be unto our God forever, and ever, Amen. And one of the elders answered, saying unto me, Who are these which are arrayed in white robes, and whence came they? And I answered and said unto him, Sir, thou knowest. And he said to us, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple, and He that sitteth in the throne shall dwell among them. They shall hunger no more, neither shall they thirst any more, neither shall the sun light upon them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them upon living fountains of waters; and God shall wipe away all tears from their eyes.” *Revelation 7:9-17.4LtMs, Lt 6, 1884, par. 9*

They are before the throne enjoying the sunless splendors of eternal day, not as a scattered, feeble company to suffer by the

Satanic passions of a rebellious world, expressing the sentiments, the doctrines, and [the] councils of demons. Strong and terrible have become the masters of iniquity in the world under the control of Satan, but strong is the Lord God who judgeth Babylon. The just have no longer any thing to fear from force or fraud as long as they are loyal and true. A mightier than the strong man armed is set for their defense. All power and greatness and excellence of character will be given to those who have believed and stood in defense of the truth, standing up and firmly defending the laws of God.*4LtMs, Lt 6, 1884, par. 10*

Another heavenly being exclaimed with firm and musical voice, "They have come out of great tribulation. They have walked in the fiery furnace in the world, heated intensely by the passions and caprices of men who would enforce upon them the worship of the beast and his image, who would compel them to be disloyal to the God of heaven."*4LtMs, Lt 6, 1884, par. 11*

"They have come from the mountains, from the rocks, from the dens and caves of the earth, from dungeons, from prisons, from secret councils, from the torture chamber, [from] hovels, from garrets. They have passed through sore affliction, deep self-denial, and deep disappointment. They are no longer to be the sport and ridicule of wicked men. They are no longer mean and sorrowful in the eyes of those who despise them. Remove the filthy garments from them, with which men have delighted to clothe them. Give them a change of raiment, even the white robes of righteousness, and set a fair mitre upon their heads."*4LtMs, Lt 6, 1884, par. 12*

They were clothed in richer robes than earthy beings had ever worn. They were crowned with diadems of glory such as human beings had never seen. The days of suffering, of reproach, of want, of hunger, are no more; weeping is past. Then they break forth in songs loud, clear, and musical. They wave the palm branches of victory and exclaim, "Salvation to our God, that sitteth upon the throne, and unto the Lamb." [*Verse 10.*]*4LtMs, Lt 6, 1884, par. 13*

But I have not time nor eyesight now to write all this wonderful manifestation of God. I cannot get it from my mind day or night. I am just now afflicted with pain in my heart and in my eyes, but I am

strong in faith, of good courage, quite weak in body, but I am praying [that] I shall be strong, for God has promised me strength. I am writing now by the light of my lamp, unable to sleep.*4LtMs, Lt 6, 1884, par. 14*

Oh, may God endue us with His Spirit and make us strong in His strength! In that great day of supreme and final triumph it will be seen that the righteous were strong and that wickedness in all its forms and with all its pride was a weak and miserable failure and defeat. We will cling close to Jesus, we will trust Him, we will seek His grace and His great salvation. We must hide in Jesus, for He is a covert from the storm, a present help in time of trouble.*4LtMs, Lt 6, 1884, par. 15*

Lt 7, 1884

Smith, Brother and Sister [Uriah]

Portland, Oregon

June 17, 1884

This letter is published in entirety in *3Bio 252; 7MR 54; LS 273*.

Dear Brother and Sister Smith:

I have received an urgent letter from Brother [S. N.] Haskell to come to the important meetings [in the] East. I would be glad to go, but as I look over the work that must be done, I cannot see any consistency in my going east this summer. I have been very much exhausted, but this would not deter me from going if I could see it to be duty. I have not been able to recover from my work [in the] East up to this time.*4LtMs, Lt 7, 1884, par. 1*

Marian [Davis] and Eliza [Burnham] are the best help I could have and [are] appreciated highly by me. There are many works I wish to complete. If I went east, I would have to return in the winter to do the very work that I should leave undone. In the spring Willie [White] and I will go east in May to remain one year, and perhaps two years.*4LtMs, Lt 7, 1884, par. 2*

The meeting closed up well in Walla Walla. It was a success, and a great change has taken place in the feelings of the Upper Columbia Conference. Sunday I spoke upon the subject of temperance. If ever the Lord helped me, He did at this time. I was free indeed. The Lord let the power of His Spirit rest upon me.*4LtMs, Lt 7, 1884, par.*

3

Lt 8, 1884

Van Horn, Isaac D.

Healdsburg, California

February 26, 1884

Previously unpublished.

Dear Brother Van Horn:

I have today sent you a copy of the testimony given for you some time ago, read to you and Adelia in Oregon. I would not now have taken the pains to look through stored-away copy to find this and copy it if I did not feel that it would be for your good to have it. I tried many times to find it but could not. I found it last Friday, after a long and diligent search. Please read it carefully.⁴*LtMs, Lt 8, 1884, par. 1*

I have heard you, my much respected brother and sister, express regret that you left Oregon, and I have heard you say that you were forced, as it were, away, that the course Brother Waggoner took was not altogether as it should be. Now, my brother, I was relieved of a great burden when you left Oregon. You should have left one year before you did; that one year there was nothing special accomplished. Adelia was an invalid. Had you both left one year earlier, we should have been one year ahead; had you left two years earlier, we should have been two years ahead. Not that you did not do anything, but there should have been done a much larger work.⁴*LtMs, Lt 8, 1884, par. 2*

I remember the words of my husband when you were sent into this new field. They were these: Isaac and Adelia, God would have you enter this new field together unitedly in the work. I would not trust you, Isaac, alone where you might lack in the financial working of the cause. Adelia will help you out with her business tact, where you would be more inclined to be easy and not thorough in the work. Adelia will be your good _____ to spur you up to energy. Both of you will make a perfect whole. God would have Adelia in the field. He would have you work side by side together, for this, the

Lord has shown, was His will. We can afford to pay you better wages with Adelia to help you, than for your labors alone. The Lord will bless you together.*4LtMs, Lt 8, 1884, par. 3*

Now, my dear brother and sister, you know how these plans were not carried out. I well know that there was dissatisfaction everywhere, especially in Washington Territory. They said that they helped you financially and then you left them and never came near them; you know why. But I had not to receive this from their lips, for it had been shown me from a higher Source. Your business was to raise a family of children. God's work was neglected. I need not repeat that which the testimony has already presented before you. The field was not worked up as it should have been. All were disappointed. Elder Van Horn has a good preaching gift; if he had not left other parts of the work undone, it would be far advanced.*4LtMs, Lt 8, 1884, par. 4*

God did not ordain that you should take Adelia out of the field. God did not ordain that you should accumulate family cares to take yourself out of the field. An enemy hath done this. Satan worked, and he has done just what he meant to do—to burden you with cares, that you could not do justice to God's work. As you look upon your little flock, dear, precious little ones, to your finite human comprehension you may say, "It pays."*4LtMs, Lt 8, 1884, par. 5*

As God has presented it to me as it will appear on the books of heaven, it is not as you regard it. Selfishness is at the root of this whole matter. God called for missionaries—self-denying, self-sacrificing missionaries—to do a special work in His vineyard. You both worked in that manner to close the missionary field God had opened. You opened a private missionary field, and the burdens, difficulties, hindrances, unbelief and sadness of spirit have come of having your own way in the place of accepting God's way. I felt so thankful that your removal was made in such a way that it made it as easy as possible for you. You were not sent into a new field, but you were welcomed, loved, and all your efforts were appreciated here in California.*4LtMs, Lt 8, 1884, par. 6*

Brother Boyd was sent in your place. They commenced as no missionary should in this age, expecting the events we are in the

near future, with increasing their family; but the case was different. The one, God had qualified and fitted for a special work; the other He had not so qualified. The one could not devote time to maternity and the cares of a family without devoting all or nearly all there was of her to the work, and require that her husband be kept largely from the field for this new private missionary field.*4LtMs, Lt 8, 1884, par. 7*

The mold that was given to the cause of God was not as God would have it. Isaac, with his qualifications, should have educated workers and not have done all the work himself, but from his hand should have come forth laborers to do a good work in the missionary field. He should have been a teacher of men and less preacher. All thought there was no such preacher as Brother Van Horn, while they could but see there was a lack to get up the work in order and thoroughness. It was left to ravel out, for much labor is needed beside preaching, which the people did not have.*4LtMs, Lt 8, 1884, par. 8*

Now, my dear children, you have never seen this matter as it is. I have seen it to my great grief. My great fears are you will repeat in some degree the experience of the past and will take things easy, love to preach, but fail where, with a different kind of labor, you may make a success.*4LtMs, Lt 8, 1884, par. 9*

You told me, Elder Van Horn, that you were sure Elder Boyd was a failure in Oregon, [that] leading brethren did not like him at all. A pain went through my heart when you said this. Elder Boyd's talent is far inferior to yours as far as preaching is concerned; but preaching, if it were as eloquent as Apollos or the apostle Paul, will not build up and widen without another kind of labor, pastoral effort with this preaching talent. Personal effort must be made; an aggressive warfare is essential, for the battle [is] to be carried into the very gates and houses. This was not done; but here is a poorer speaker entered after you where your manner of labor had left the field about as bad as it could be, as far as widening, advancing, venturing something is concerned; but with this man there is a financial tact, a determination to do something. All your ideas were painfully circumscribed; now it will be hard for Brother Boyd in this field, if he works differently from what you have done. A people

accustom themselves to have little done and if anyone does differently from the former laborer, they feel that everything is going to pieces.*4LtMs, Lt 8, 1884, par. 10*

Brother Raymond may be a good man, but has not tact. You might have given him a different stamp in the beginning, but I fear he will never receive it now. The golden moment has passed; he is very narrow.*4LtMs, Lt 8, 1884, par. 11*

Brother Starbuck is very narrow in his ideas and in his comprehension. If means are required to do something, they think it rashness because of your manner of labor. God forbid that you should not see this and change decidedly, change your manner of labor. I have had no words with Brother Boyd. He writes that censure has been laid upon him but gives no particulars. He is not the best of speakers, which is against him, but he has enterprise and a heart to work, and God will help him.*4LtMs, Lt 8, 1884, par. 12*

Now, my dear brother, you are to be guarded when you leave a field. Those who were your ardent friends [will] sorely feel their loss when a minister comes who has less ministerial ability, although he may far exceed you as a worker. Those who loved you will not see the good he is trying to do to advance the work, but will keep before them, "Oh those good discourses we heard from Elder Van Horn! If we could only have Elder Van Horn back!" Letters have come to you, because you told me so, with bitter complaints. How did you treat these letters? Did you open the door for the temptations of the enemy to come in? Did you sympathize with your faultfinding brethren, those who really hate Brother Boyd because he does not possess the same easy turn of mind as that of Brother Van Horn? If you communicate with these brethren, do you appeal to your own sympathies and allow them to feel that you have not been treated right? I was shown some time ago that very little could be done by Brother Raymond or Starbuck with their ideas and state of feeling. Now, please closely investigate the true cause.*4LtMs, Lt 8, 1884, par. 13*

Had you done your duty as a faithful minister of Christ, the necessity for your removal and another gift coming in would have

been avoided; but your neglect left this field in a bad condition. No man could enter that field without having a hard, unenviable lot. Do you, my brother, see the matter as it is? I beg of you to cease your communicating with your brethren in Oregon unless you can help them. I beg of you to put away envy out of your heart and every feeling that will rather be gratified to see a brother in some respects less capable than yourself. He deserves your sincere pity and heartfelt prayers in following in your tract to try to bind off your raveling-out work. I wish it clearly understood that nothing has been related to me by Brother Boyd, but I know how the field was. I know [that] the men who have not been educated and drilled up to the several branches of the work at the right time to do something, to expect something, and to move ahead by faith, will not be prepared for advancement.*4LtMs, Lt 8, 1884, par. 14*

A vote of censure has been passed upon Brother Boyd. What it is for, time will tell; I cannot, nor anyone else on this side of Oregon. What right have they to do this? The General Conference sent Brother Boyd to Oregon, and the General Conference are the ones to be consulted and asked to remove him if they could not tolerate him.*4LtMs, Lt 8, 1884, par. 15*

Now, Brother Van Horn, please do not do anything to alienate hearts from Elder Boyd by your sympathies exercised for yourself or your brethren in Oregon. You should feel that the censure of the Lord is decidedly upon your course in Oregon. Now, if there can be aroused a dissatisfaction fanned by you ever so gently, how much evil you may do in this respect, the Lord only knows. Be careful, be guarded, and do not feel disposed to censure others, but get right yourself in regard to Oregon. I want you to see and feel where your mistakes have been, else you will preach your good discourses but fail decidedly to work in other directions to keep up the financial interest of the cause. We are too near the judgment now to venture to let feelings come in, too near the great white throne to neglect one word from the Lord, be it palatable or unpalatable. Let us search our hearts, our motives, our spirit, our feelings, and be in harmony with heaven. Jesus, precious Saviour, will help you; but do not feel that your past work needs no mending.*4LtMs, Lt 8, 1884, par. 16*

I love you both as dear children. I love you too well to pass over a course that is wrong in you, that I know is wrong, when you have made a providence for yourself as a better way than the providence of God. We have no time to lose. You have a work to do to educate men. You can do it if you will set yourself to the work to educate young men to fit them for workers in the cause. You shirk from doing those things that will tax your mind and your physical strength; but you can do it and should do it, for the Master wants you to do it.*4LtMs, Lt 8, 1884, par. 17*

Do not, I entreat of you, sympathize with the complainers in Oregon. God will leave them, I fear, to themselves if they have a spirit of murmuring.*4LtMs, Lt 8, 1884, par. 18*

Brother Jones is being shut away from the work, nearly all his powers bent upon acquiring property. Frankie is a selfish, worldly-minded woman, and she stands directly in the way of the work. The world, the world, property, is the ambition. Oh that God may pity us poor, weak, failing mortals, before it shall be said in heaven, "It is done." Let us work for time and for eternity. Let us do all we can on our part, do it unselfishly, do it with an eye single to God's glory, work in that manner that when the Master comes He may say, "Well done, good and faithful servant." [*Matthew 25:23.*] Let us humble our hearts before God; let us be earnest, zealous, and work from an unselfish standpoint, work as Jesus works.*4LtMs, Lt 8, 1884, par. 19*

I go to St. Helena today. I have been doing work from three o'clock in the morning and have had an ill turn, but am better now. It was a slight shock of paralysis, for I have not had one days' rest since I left here the twelfth of August for the East. Shall get no rest until *Volume 4* is published. Have some more to do yet. I have written you this since four thirty this morning, before breakfast.*4LtMs, Lt 8, 1884, par. 20*

Love to Adelia and all the dear ones.*4LtMs, Lt 8, 1884, par. 21*

Lt 9, 1884

Haskell, S. N.

On the Steamboat "Columbia," Pacific Ocean en route for San Fransico, California

1884

Portions of this letter are published in *9MR 9-10*.

Dear Brother Haskell:

In the providence of God, we are having a very pleasant passage. There has none of our party been sick. Yesterday we had a council in regard to matters of the cause. There were Elds. Waggoner, Corliss, Jones, W. C. White, and myself. We were talking in regard to European plans presented for our attention in letters and plans of building from Brother Butler. Letters were read and several hours of close application given to these matters.*4LtMs, Lt 9, 1884, par. 1*

I wrote you a letter before I left the camp in answer to yours; but not expecting to be able to sit up, I did not expect to do anything with the letters and put them in the trunk. The trunk may be delayed one day after we arrive at San Francisco. The transfer is often tardy in delivering our baggage to Oakland.*4LtMs, Lt 9, 1884, par. 2*

In my letter I wrote that it was not best to make calls for so large sums in one year as you are making. No one should be permitted to pledge unless his circumstances are closely investigated. If a man has only a little home from which he can make a living and do something for the cause of God, even if it is no great sum, he should not be allowed to make large donations to the cause and be obliged to sell his home. It is not best, for it does not have a healthful influence upon the cause and work at large to uproot men who have families to support with the idea which they entertain that they can labor in the cause, giving their time to the work. This will surely result in harm to the man and worse harm to the cause, unless he is qualified for the work and will do justice to that branch in which he engages.*4LtMs, Lt 9, 1884, par. 3*

Many men are better off to take care of their little families [and] do what they can by home influence than to extend their efforts and influences in a broader capacity. They are far better adapted to move in a narrow sphere. To uproot them and send them adrift because they flatter themselves they can do something is a wonderful mistake. We must have sharp discriminating powers, and there must be much prayer offered before decisions are made. Things are accepted as in God's order that are not in His order. There must be much prayer in every move made, in every man chosen for a particular work. There are mistakes made. Finite judgment, without the counsel of God, makes sad blunders.*4LtMs, Lt 9, 1884, par. 4*

We should bring God into all our counsels and not make moves unless we have the enlightenment of God. Plead with God. Importune Him for light, for wisdom, and for counsel, that every move may be made in God. If this is so, less haphazard work will be done. There will be less to tear down, less to go to pieces, more steady, firm, thorough work done, and more power in what is done. We do not pray in humble dependence one half as much as we should. We cannot afford to make a mistake in this matter where eternal interests are involved.*4LtMs, Lt 9, 1884, par. 5*

I feel to question the matter of your making so large a draw for means. I greatly question the plans of your many reading rooms established and maintained with so great an outlay of means. Has there been all the prayer and consideration over the matter that there should be? That some such places should be, I have no doubt, but that this should be general, I have no idea. The very same men calculated or qualified to take charge of a reading room and manage it, might be city missionaries and make personal efforts for a much more promising class that will never enter a reading room. If there can be access obtained to families and Bible readings given, if home work can be done, it would be at far less outlay of means, with far more successful results. There may be carrying the matter of reading rooms to extravagant outlay of means, and when figures are investigated, it will be shown to amount to very little.*4LtMs, Lt 9, 1884, par. 6*

Will you consider all these matters? There are few enough workers

in the field, and none should be taken out of the field and anchored in a reading room with so few promising results. Will you then consider, you and Elder Butler, and not be so enthusiastic over untried plans and enterprises in which large means shall be invested with but little afterwards to show for it? We have a great work to do, and we have failed decidedly to educate workers to do that which needs to be done. Then the large means called for in the several conferences—if some have moved hastily and pledged without due consideration, temptations come when everything looks in a different light, and great reaction comes. These efforts, just a little overdone, are too expensive in their after-influence to be repeated.*4LtMs, Lt 9, 1884, par. 7*

I do not attach blame or censure any one, but we must move with due caution and consideration, firmly, decidedly, cautiously guarding every move that it may bear criticism.*4LtMs, Lt 9, 1884, par. 8*

But [there is] one thing I am sure upon, and that is: my testimony should not be made the principal thing to pry over because our brethren have confidence in my testimonies. Then, if unguarded moves are made and there is a reaction, doubts are entertained in regard to my testimonies, because they argue, the results are not good. Now, it is essential that the brethren should not lose confidence in these testimonies, and our brethren, moving unwisely, have cast doubt and questionings that would not otherwise exist. Brethren, while we move promptly in matters over which we have no questionings, but that are as God would have them, be cautious in regard to untried plans. When larger moves are made, be cautious not to move extravagantly, but cautiously, and with constant prayer, and with holy, humble, earnest trust in God.*4LtMs, Lt 9, 1884, par. 9*

Every case must be investigated of those who have pledged their means, for if some cases have to be afterward considered and their pledges reduced to smaller sums, the sacredness of vows and pledges is not preserved. There is a going back on the pledge, and a demoralized state of things exists. When the matter of pledges is made, every case should be reviewed, and if some in their ardor do too much to embarrass their families, then, at the very time, let the

protest be made and the figures increased or reduced as the circumstances shall admit. We must move understandingly, intelligently, with due consideration, and then the confidence of the people will be established in the leaders. They will be not only ambassadors of Christ, but fathers in Israel.*4LtMs, Lt 9, 1884, par. 10*

We must not repeat the failures and mistakes of the past in any department of the work. We can not do anything as we should do it unless Jesus is suggesting and planning for us and working with His mighty power in our behalf. "Without Me," said Christ, "ye can do nothing." [*John 15:5.*]*4LtMs, Lt 9, 1884, par. 11*

I do not want to retard the work at all, but to have it move surely amid every discouragement. There is no more means raised than that is needed in the work. I do not wish to discourage you, but I want you should feel that more depends upon the Spirit of God working with our efforts than any amount of means without the special blessing of God. We need men of brains, men of determination and will power for the work. Let us unite our prayers to God for this blessing, workers in the cause. Do not let anything I have written discourage or dishearten you, for it is not for that purpose I write, but that with all our planning and more extended operations, we shall move intelligently, have connection with heaven, and plead with God to raise up workmen.*4LtMs, Lt 9, 1884, par. 12*

Secure all the ability and talent profitable. See it, and with discriminating powers, with wisdom, learn to use it. The work is certainly languishing for want of workers. We must do more than we have done to prepare men for working, bearing responsibilities in this work.*4LtMs, Lt 9, 1884, par. 13*

Dear brother in Christ, I long to be at your meetings, but can not see how this can be. But we will pray for you. Last year the meetings might have been in Portland, but that can not be cured now. I shall not be able to attend. I feel the tenderest regard for you and Elder Butler and believe the Lord will guide you, bless you abundantly in doing your work.*4LtMs, Lt 9, 1884, par. 14*

In love.*4LtMs, Lt 9, 1884, par. 15*

Lt 10, 1884

Matteson, J. G.

San Jose, California

May 3, 1884

Portions of this letter are published in *TDG 132, ChL 48-49; 7MR 314-315.*

Dear Brother Matteson,

I intended to write to you while I was attending the meetings held in Battle Creek, but because of the constant labor of speaking and writing, I did not have time. Now that the Conference in Europe is soon to be held, I must write to you. I fear that my letter may be sent too late to reach you before the Conference.*4LtMs, Lt 10, 1884, par. 1*

My brother, I have been shown that Elders [J. N.] Andrews, [J. N.] Loughborough, and yourself have displayed a great lack of wise generalship. You yourself have not developed talent and trained helpers to take hold with you and assist in the work, as you might have done. You have the idea that no one can labor so well as you can. While you have too much to do, others have too little. You do not give others an opportunity to improve in efficiency by practical experience.*4LtMs, Lt 10, 1884, par. 2*

You are willing to be helped and assisted if your helpers will leave the main responsibility resting on you. Especially among your own countrymen you desire to be placed above everyone else.*4LtMs, Lt 10, 1884, par. 3*

You do not seem to have the ability to educate young men and give them a chance to do that which they have talents for doing if they were given an opportunity to learn. This is the work which should have been done, but which you have left undone. If you were unselfish, if you had Christlike meekness and lowliness, you would learn how to train the youth for useful service.*4LtMs, Lt 10, 1884, par. 4*

Instead of helping the youth, you discourage them. Instead of taking them into your confidence and giving them fatherly instruction, you tyrannize over them as would a lord. You watch for their mistakes and are critical. If you chose to do so, you could instruct them in all patience, encouraging them to go forward and do an important work. But you keep them engaged in doing things of minor importance, giving them no opportunity to obtain an experience by which they might develop into trustworthy workmen. How much is lost to the cause of God, you may never know.*4LtMs, Lt 10, 1884, par. 5*

You do not patiently seek to make others familiar with all parts of the work. This is because you desire to be first and do not want others to become acquainted with the details of the work or to become as efficient as you are. You have too much self-confidence, too high an estimate of your own ability. Today you should have standing by your side a large number of intelligent workers whom you have trained, but you have shaped matters according to your narrow conceptions and still stand almost alone.*4LtMs, Lt 10, 1884, par. 6*

When you are like Jesus, meek and lowly, pure and undefiled in thought and action, you will work in a different manner and on another plan. You will then educate a company to advance the work. There are some men of ability who, if trained, would become excellent workers, equal with yourself. But it is most difficult for you to recognize talent in others and to teach them to make a right use of their powers.*4LtMs, Lt 10, 1884, par. 7*

You criticize without mercy those who make mistakes, as if you were infallible, although you are an erring man, having grave faults that none can know so well as yourself and your God. Knowing your own weakness, how compassionate, how kind, how considerate, how courteous, how tender, you should be to others! To the purchase of the blood of Christ you should show tender respect, manifesting toward them not merely a brotherly love, but a fatherly love.*4LtMs, Lt 10, 1884, par. 8*

The Lord desires to make of you just the man that you should be, but you have not yet permitted Him to do this. Then how improper it

is for you to discourage those who might be workers for God because in every particular and in every minutae they do not meet your mind and come up to your standard! Even if they make mistakes, should you not try in a brotherly, fatherly manner to show them how to avoid making the same mistakes again, in the place of bearing down upon them as you have done, exaggerating their mistakes and taking from them all the courage that they might and should have to strive to improve?*4LtMs, Lt 10, 1884, par. 9*

You may be an altogether more noble man than you are. You should be considerate, true, and tender to your wife and to your children. Nearly all the time your wife's heart is heavy and discouraged. In her religious experience she is not in harmony with my work, but the Lord loves her. He desires to do great things for her. He desires that she shall find comfort and peace and joy in Himself and that she shall rest in His love. He is acquainted with the secret sorrows and discouragements that by your course of action you are bringing upon her, which are uprooting her faith in everything. If you try, you can help her. Make her lot as pleasant as possible. She has powers and qualities that, if directed in the right channel, are of value.*4LtMs, Lt 10, 1884, par. 10*

My dear brother, the idea that you are the only one who can do everything in the best manner, is not right. You have had advantages that others have not had. If others were given the same opportunity of gaining an experience that you have had, they might be strong in moral power and in Christian courtesy, points in which you are weak. If they could have the right kind of a teacher, they would receive a mould of character that you, because of your weak points, are unable to give them.*4LtMs, Lt 10, 1884, par. 11*

It is your duty to change your course of action. Learn to see and to recognize ability and talent in others besides yourself. For Christ's sake, do not lord it over His heritage, but be an ensample to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has given you this knowledge that you may impart it. Teach to others everything that you know, not in an arbitrary manner, making light of their mistakes and ridiculing their ignorance; but in a kindly spirit, you yourself sitting at the feet of Jesus as a learner. Take young men into your mission home and be

their instructor, teaching them as you would teach students in a school. *4LtMs, Lt 10, 1884, par. 12*

With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. Is there anything that you know which you have not received from the Source of your strength? You have had educational advantages. If you had improved your privileges and walked in the light that the Lord has given you, if you had been a diligent worker in the school of Christ, as well as a learner, you would today be a much more efficient laborer than you now are. How glad you should be for the privilege of training men, some of whom would reveal that they have much better balanced minds, much firmer self-control, far greater moral power, than you ever possessed. *4LtMs, Lt 10, 1884, par. 13*

Let no one exalt himself, talking of himself, extolling his abilities, displaying his knowledge, and cultivating self-conceit. Let no one seek to tear down the work of others who do not labor according to his standard. The heavenly Teacher gives us the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Christ was never self-confident, bigoted, or self-conceited. He declared, "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." [*John 5:19.*] *4LtMs, Lt 10, 1884, par. 14*

Brother Matteson, will you now become a learner, as well as an instructor, in the school of Christ? Will you daily learn the lessons of meekness and lowliness of heart, the lessons that you must learn if you ever enter the kingdom of heaven? Will you wear Christ's yoke? Will you bear His burdens? I am deeply anxious that you shall be an able workman, a wise general, able to discover and develop talent in others, as a wise teacher should ever do. Will you now regard this as your work? *4LtMs, Lt 10, 1884, par. 15*

Your Lord is willing to do great things for you if you will allow Him to work in and through you. But unless you cooperate with Him, He

cannot use you to do His work. All your powers, physical, mental, and spiritual, are His. If you weaken or debase any of the faculties or organs that He has given you, you please Satan and sever your connection with God, the Source of your strength. Said Jesus, "Without Me ye can do nothing." [*John 15:5.*] With all your powers strive most earnestly to co-operate with Him. If He is formed within, the hope of glory, you will through His strength become a workman that needeth not to be ashamed, rightly dividing the word of truth, giving by voice and pen to every man his portion of meat in due season.*4LtMs, Lt 10, 1884, par. 16*

Constantly Christ is sending messages to those who listen to His voice, but too often His voice is drowned by our voices. O how my heart yearns to see those in the ministry become men after God's own heart! The gospel minister is God's messenger, bearing a message to men. If God has given to one man superior talents and greater advantages, He has a right to expect that that man will use his gifts, not boastingly, but wisely.*4LtMs, Lt 10, 1884, par. 17*

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever we have that is of value, we should use for the benefit of our fellow-men, in order that they shall become valuable workers. Every energy, every endowment, is a talent that should contribute to God's glory by being used in His service. Our God-given capabilities should not be made to serve selfish ends. We should always be willing to impart, letting others know all that we know; and we should rejoice if they in their work develop an energy and an intelligence superior to that which we possess.*4LtMs, Lt 10, 1884, par. 18*

God's gifts are not to be used for the exaltation of self, but are to be put out to the exchangers, so that He shall receive His own with usury. Let not one attempt to secure greatness, happiness, or self-gratification by diverting from their proper use the powers with which he is endowed; for by so doing he dishonors the Giver and fails of fulfilling the purpose for which he was created. All our powers come from God and should be used to His glory. Energy, quick discernment, a good understanding, a fitness for God's work

—all these are talents given not only to fit a man for service, but also to enable him to teach others in those lines in which they may be deficient.*4LtMs, Lt 10, 1884, par. 19*

Men need not flatter themselves that they possess brilliant talents and strength of intellect independently of God and that therefore devotion to Him does not necessarily oblige them to employ in His service every iota of their knowledge, every faculty of their being. Men can do this only when they can distinctly show that there are two gods, two creators, and when with fine discrimination they can distinguish between the two givers and the claims of each one.*4LtMs, Lt 10, 1884, par. 20*

In all the departments of the Lord's work, every laborer is to help his fellow laborers. The workers are to take no credit to themselves because they have many advantages, nor are they to think that they deserve praise for using in the service of Jesus Christ the talents that He has entrusted to them. They should realize that the nonemployment of their capabilities would lay them under a burden of guilt, making them deserving of the just displeasure and severest judgment of God.*4LtMs, Lt 10, 1884, par. 21*

Every true minister of Jesus Christ, every true worker in His cause, will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Through the heavenly courts, in one grand chorus, resounds their praise of the Creator, "All things come of Thee, and of Thine own have we given Thee." [1 *Chronicles 29:14.*] Those who live on this earth should join the heavenly host in ascribing praise and glory to the Creator.*4LtMs, Lt 10, 1884, par. 22*

No one has the least cause of boasting. No one has any reason to glorify or exalt self, even when one does his very best. Men often fail of doing their duty. They leave undone a vast amount that a close connection with God would have enabled them to do. Constantly God is laboring to make up man's deficiencies. Even repentance is brought about through the application of grace. The natural heart can feel no need of repentance. The tears that fall from the eyes of man because of sorrow for his sinfulness and because of his sympathy with other sinners, start unbidden. They

are as dew from eyes that belong to God. Man's sighs are but indications of the deep feelings in a heart that is God's. The good resolutions made are but the outworking of faculties that are God's. The reformed life is but the better employment of a life that is God's. We should take no credit to ourselves for anything that we may do under the sun. "All things come from Thee," we shall eventually be led to acknowledge to our Creator, "and of Thine own have we given Thee." [*Verse 14.*]4*LtMs, Lt 10, 1884, par. 23*

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words that binds the heart to God's service. Whose is the understanding, if it be not God's? Whose is the heart, if it be not God's? To have faith is to render to God the intellect, the energy, that we have received from Him; therefore, those who exercise faith do not themselves deserve any credit.4*LtMs, Lt 10, 1884, par. 24*

Those who believe so firmly in God that they can trust Him with unlimited confidence, those who by faith can reach beyond the grave and grasp eternity, must pour forth to God the confession, "All things come of Thee, and of Thine own have we given Thee." [*Verse 14.*]4*LtMs, Lt 10, 1884, par. 25*

A great work is to be done in England. As yet this field has hardly been touched. It should not be in the condition in which the Lord has represented it before my mind. The most important work before those who have been sent abroad as missionaries is to combine the forces and strength of all whom then can possibly enlist as helpers. Thus they can make mighty strokes for God. He will do a great work in every part of Europe, if the workers put self out of sight and labor only for His glory.4*LtMs, Lt 10, 1884, par. 26*

Some workers are not capable of filling positions that others can fill. Many who might have been able to fill positions of trust have not disciplined themselves, nor have they done what they could from day to day to meet the increasing demands of the present time. Others are able to bear responsibilities and would do so, if they were encouraged and if there were some one who, with patience, kindness, and forbearance, would teach them how to work.4*LtMs, Lt 10, 1884, par. 27*

Ministers should show a real earnestness in helping such persons to succeed and should put forth persevering effort to develop talent. The inexperienced are in need of a wise general who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus, wanting in nothing. This is the work which every gospel minister should endeavor to do, but which so many have signally failed of doing. *4LtMs, Lt 10, 1884, par. 28*

Many ministers seem to think that talent and ability have been given only to them and that they must do all the work in order to make sure that it is done right. They find fault with everything that they do not originate. They seem to think that knowledge will die with them. A great amount of talent is lost to the cause of God because many ministers, desiring to be first, are willing to lead, but never to follow. They never seem to question but that which goes forth from their hands is perfect; yet they think that they must closely scrutinize and criticize all that any one else does. Men who have varied talents and superior ability will join us in the work of giving the message. *4LtMs, Lt 10, 1884, par. 29*

My dear brother, the Lord desires you to obtain decided victories. How does He who has borne so long, so patiently, and so mercifully with your perversities, regard your sharp, criticizing spirit, your lack of patience with those who do not meet your ideas? All of these things God sees. He is a discernor of the thoughts and the intents of the heart. Because the light of truth has shone so clearly upon you, you should have understood more fully than you have the relation that you sustain to your God and to your fellowmen. You should have learned to feel more deeply your helpless, dependent condition and your deep obligation to God, who has done and is still doing everything for you. You should now strive to train and discipline yourself to regard His work as sacred, a work given you as a faithful steward to do in righteousness. Your mind is to be purified, refined, and jealously guarded. *4LtMs, Lt 10, 1884, par. 30*

The chief of the apostles has written, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [*1 Corinthians 9:27.*] The lines of self-control must be held with a firm hand, lest the natural, carnal mind obtain the ascendancy. If the body is not

kept under control, it makes claims that are unreasonable. Yet many who profess to obey the truth are yielding themselves as servants to its imperative, unreasonable requisitions.*4LtMs, Lt 10, 1884, par. 31*

All that you know which helps you in any way to be an intelligent workman, you should teach to your fellow workers. If God has entrusted you with unusual gifts, He has done so to enable you to pour back into His storehouse that which He has given you, by imparting your knowledge to others. If you strive to use for the benefit of others that which He has given you, glory and honor will redound to His name.*4LtMs, Lt 10, 1884, par. 32*

Now, Brother Matteson, this is a fair representation of your case. You are not right in these matters. You should try to help those who make mistakes, but never should you do this in the self-sufficient, boastful spirit in which you have done it heretofore. You need to learn many more lessons at the foot of the cross of Calvary. The Lord is ever ready and willing to give His children ability to understand and power to obey His requirements. His truth is able to make us wise unto salvation. By believing it and obeying it, we receive grace sufficient to meet the duties and the trials that come to us from day to day.*4LtMs, Lt 10, 1884, par. 33*

May the Lord help you, my brother, strengthening and blessing you. May you learn to do His work with unswerving fidelity.*4LtMs, Lt 10, 1884, par. 34*

Lt 11, 1884

Smith, Uriah

Healdsburg, California

February 19, 1884

Formerly Undated Ms 140. Portions of this letter are published in *3SM 96-98*.

Dear Brother Smith:

I have today mailed you a letter, but information has been received from Battle Creek that the work upon *Testimonies* is not accepted. *4LtMs, Lt 11, 1884, par. 1*

I wish to state some matters, which you can do what you please with. These statements you have heard me make before—that I was shown years ago that we should not delay publishing the important light given me because I could not prepare the matter perfectly. My husband was at times very sick, unable to give me the help that I should have had and that he could have given me had he been in health. On this account, I delayed putting before the people that which has been given me in vision. *4LtMs, Lt 11, 1884, par. 2*

But I was shown that I should present before the people in the best manner possible the light received; then as I received greater light, and as I used the talent God had given me, I should have increased ability to use in writing and in speaking. I was to improve everything, as far as possible bringing it to perfection, that it might be accepted by intelligent minds. As far as possible, every defect should be removed from all our publications. As the truth should unfold and become widespread, every care should be exercised to perfect the works published. *4LtMs, Lt 11, 1884, par. 3*

I saw in regard to Brother [J. N.] Andrews' *History of the Sabbath*, that he delayed the work too long. Other erroneous works were taking the field and blocking the way so that minds would be prejudiced by the opposing elements. I saw that thus much would be lost. After the first edition was exhausted, then he could make

improvements; but he was seeking too hard to arrive at perfection. This delay was not as God would have it.*4LtMs, Lt 11, 1884, par. 4*

Now, Brother Smith, I have been making a careful, critical examination of the work that has been done on the *Testimonies*, and I see a few things that I think should be corrected in the matter brought before you and others at the General Conference. But as I examine the matter more carefully, I see less and less that is objectionable. Where the language used is not the best, I want it made correct and grammatical, as I believe it should be in every case where it can be without destroying the sense. This work is delayed, which does not please me.*4LtMs, Lt 11, 1884, par. 5*

Some things have been brought before me in a dream or vision, I know not which, that lead me to write as I do now, that there was a spirit and influence that controlled the decisions and judgment of the board meetings that was not wholly pure and in harmony with the Spirit of Christ. There were decisions made that would not work out the best results. Unless there was more of Christ and less of the lawyer, less of criticism, grave blunders would be made.*4LtMs, Lt 11, 1884, par. 6*

We cannot do our work and make our decisions after the common manner of doing business. All who are connected with the Board should be men of deep religious experience. United with business talent must be the spirit of Jesus Christ, and the tender, pitying, compassionate love of Jesus. All hardness of heart, all firm, set rules and measurements cannot be practiced in these meetings. There is more of self connected with these meetings than there is of the love and compassion and tenderness of Christ. This, God will not, cannot, approve. Unless your ideas are more broad, unless there is a greater foresight, you will work to the disadvantage of the cause in the place of working for its advantage. You will incur loss in the place of gain.*4LtMs, Lt 11, 1884, par. 7*

There needs to be an element in these meetings that you have not had. Your decisions were not always as the mind of Christ. Better, far better, err on the side of mercy than on the side of hardness of heart. You need Jesus, more of Jesus in your councils, and less of your own peculiar traits of character. Unless there is a change, you

will make some grievous blunders. Feelings too often come in to balance decisions, and there must be a change in this respect. Caution is good, but this may be carried to extremes, and greatly retard the work you would advance. Mercy and the love of God should preside at these meetings in a far greater degree than now. All is not as God would have it. There is too much of self and too little of Jesus.*4LtMs, Lt 11, 1884, par. 8*

This matter was presented to me in this way: We were in council in Battle Creek, and we were discussing the matter of the *Testimonies* and their revision. Prior to this, several cases had come up for decision. There had been sharp criticism, and very abrupt decisions had been made which I could not agree with and told them so.*4LtMs, Lt 11, 1884, par. 9*

A stately person I had not noticed at all rose in the room and said, as near as I can remember, the words I have written. He first said as he arose, "Will you please examine critically your motives and your feelings? Will you measure them in the light of God's Word, and see if the base metal of selfishness is not mingled with your decisions and your desire to advance the interest of the cause of God? Feelings have been brought into this room and have balanced your decisions more than sound judgment has. Your judgment is faulty. You must have a closer connection with Christ. Then your councils will be ennobled and bear more clearly the stamp of heaven. Look well to your own spirit."*4LtMs, Lt 11, 1884, par. 10*

My mind has been exercised upon the question of the *Testimonies* that have been revised. We have looked them over more critically. I cannot see the matter as my brethren see it. I think the changes made will improve the book. If our enemies handle it, let them do so. In some little points changes can be made, but I do not coincide with the criticism and sentiments expressed in regard to the work done on the book. I think that your position in some things in reference to the matter may be overwrought. I think that anything that shall go forth will be criticized, twisted, turned, and boggled, but we are to go forward with a clear conscience, doing what we can and leaving the result with God. We must not be long in delaying the work.*4LtMs, Lt 11, 1884, par. 11*

Now, my brethren, what do you propose to do? I do not want this work dragging along any longer. I want something done, and done now.⁴*LtMs, Lt 11, 1884, par. 12*

Lt 11a, 1884

Smith, Brother and Sister [Uriah]

Healdsburg, California

February 19, 1884

This letter is published in entirety in *19MR 77-80*.

Dear Brother and Sister Smith:

I thought I would commence this letter at all events, then I shall obtain a better opportunity to finish it. I have been wanting to write you for some time. And I have so much wished [during] this cold winter weather that you were all in California. We have had most lovely weather in January. Dr. Chamberlain and I would take our canes and climb the mountains in St. Helena. As she was sitting upon a rock on the twenty-third of January, with the warm sun shining upon her, with no outward wrappings on, bareheaded, I remarked I would be glad if her friends in Battle Creek could see her in the warm sunshine on the hillside. It was like a June day in the East.*4LtMs, Lt 11a, 1884, par. 1*

I received much benefit in my three weeks' visit in St. Helena. I would write until weary and then go out and walk and climb the mountains. The scenery is most lovely, exceeding any picture of loveliness I have ever seen. Brother Smith's artist's eye would take in the scenery and enjoy its beauty, if possible, more than myself.*4LtMs, Lt 11a, 1884, par. 2*

I feel like expressing my feelings right here. I do wish someone would come in to take charge of the *Review and Herald* and let you go free. I believe you could do great good in the field—now, at this very time—in giving your clear and powerful discourses on [the] United States in Prophecy. I wish your entire family were located here in California. Can you not work to that point, that not another severe winter like the present shall be spent in the East?*4LtMs, Lt 11a, 1884, par. 3*

I am happy to report I am in excellent health. I have proscribed all

meat, all butter. None appears on my table. My head is clearer, my strength firmer and my conscience more free, for I know I am following the light which God has given us. I write from fifteen to twenty pages each day. It is now eleven o'clock and I have written fourteen pages of manuscript for *Volume Four* and seven pages of letters to different ones besides this. I feel continually grateful to God for His merciful kindness. I will not allow one feeling of ingratitude to be harbored. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained me and blessed me, and returned me back in safety, my heart is filled to overflowing with His great love. *4LtMs, Lt 11a, 1884, par. 4*

We have, Sister Harriet, everything to be thankful for, that Jesus is our Advocate and that He pleads in our behalf. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, thinking of the important things to take place. Three hours' sleep, and sometimes five is the most I get. My mind is stirred so deeply I cannot rest. Write, write, I feel that I must, and not delay *4LtMs, Lt 11a, 1884, par. 5*

Great things are before us, and we want to call the people from their indifference, to get ready for that day. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and He will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done for us, to comfort and to save us from the hand of the destroyer. *4LtMs, Lt 11a, 1884, par. 6*

We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain He has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may well look on what is past as well as what is to come, and say, "Hitherto hath the Lord helped us." [1 *Samuel 7:12.*] "As thy days, so shall thy strength be."

[*Deuteronomy 33:25.*] The trial will not exceed the strength which shall be given us to bear it. *4LtMs, Lt 11a, 1884, par. 7*

Then let us take up our work just where we find it, without one word of repining, imagining nothing can come, but that strength will come proportionate to the trial. Our children are in the hands of God. Our faith must awaken to grasp the promises and we not repine, we not be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials, for God will never leave nor forsake one soul who trusts in Him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, has been better to us than our fears, in which He has interposed His power and His grace when sorely perplexed, sustained us when falling, comforted us when sorrowing, we would see that it is unbelief to distrust God or be filled with anxiety. Let mercies be remembered and enjoyed daily. We must live by faith daily. *4LtMs, Lt 11a, 1884, par. 8*

I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. Today praise God for His grace, and continue to praise Him every day. When the scene of sore conflict comes, we have learned the lesson of holy confidence, of blessed trust, and we place our hands in the hands of Christ, our feet on the Rock of Ages, and we are secure from storm, from tempest. We are to wait on our Lord; Jesus will be an ever-present help in every time of need. We may be glad in the Lord. We may show forth the praises of Him who hath called us out of darkness into His marvelous light. My meditation of Him shall be sweet—of Him to whom I have committed the keeping of my soul. *4LtMs, Lt 11a, 1884, par. 9*

I was much pleased to read just at this time the piece in [the] *Review* upon diet. It came in just the right time for me, for I am laboring on this point and needed just what is there published. *4LtMs, Lt 11a, 1884, par. 10*

Well, this must go to the mail. When you can find time, write me, both of you. I will be very glad to hear from you. Love to Anna. May the Lord give her a precious experience in His service, and may the younger children learn in the school of Christ to be children of Jesus Christ, is my sincere desire and prayer.*4LtMs, Lt 11a, 1884, par. 11*

In much love.*4LtMs, Lt 11a, 1884, par. 12*

Were Sister Ings' red stockings sent with the things she sent for? If not, will you send them by mail? She wants them.*4LtMs, Lt 11a, 1884, par. 13*

Lt 12, 1884

Brownsberger, Brother and Sister [Sidney]

Healdsburg, California

1884

Portions of this letter are published in *3SM 293-294*; *7MR 3-6*.

Dear Brother and Sister Brownsberger:

You invite me to visit you at Brother Fred Harmon's. I do not say I will not come, but I should do injustice to myself and to you should I come and converse with you both as [I] have done several times. A plain statement it is my duty to make to you.⁴*LtMs, Lt 12, 1884, par. 1*

You ask me serious questions which must not be answered by me in any careless way, for much is involved in these questions and, in order to answer you with due thought and intelligence, I must not be constantly interrupted by your playing with your children. Have you not thought, my sister, you are not doing justice to yourself and [not] showing due respect and courtesy to me, your guest?⁴*LtMs, Lt 12, 1884, par. 2*

Your daughter Daisy is a very promising child. She attracts notice and praise and flattery from others, and all praise her for her smartness; but be very careful that you do not administer to her vanity. When you have guests, you can say to your children, "Now I wish to visit with my friends and you must amuse yourselves." Daisy is [4 (?)] years old, a very nice little girl, and her perceptions are large. She will form habits rapidly. You can, when you have special visiting to do with your friends, say that she must not disturb you by putting in her little sharp voice to distract your mind, and you lose all the benefit it is your privilege to have. It will be just as you shall manage the matter. You held the lines and a little whip and [were] carrying on an imaginary driving [of] a horse. Your voice [was] heard in directing and et cetera, then her voice was constantly interspersed in the conversation and a laugh. It was a mixing of the common and sacred in such a way that it was a most painful

interview to me, for you could not possibly have been able to get clear ideas of what I was trying to say to you and could not be a reliable one to communicate that which was said.*4LtMs, Lt 12, 1884, par. 3*

You will not educate your children to respect those who are older and those who are laborers together with God. [You] yourselves have been exacting teachers. You have needed caution in regard to being so severe if all respect and due attention were not given to your words of instruction. You have a little school in your own family, and you need to move as parents wisely. If you consider that every expressed wish of your little ones must be gratified, you will make them selfish, and their wishes will multiply and be predominating. In visiting our people in other places, the education you give your children will make them an annoyance. I advise you now to leave them at home, for it is evident they are placed on exhibition as prodigies of smartness, and the good you might accomplish as laborers together with God in families you visit is not done.*4LtMs, Lt 12, 1884, par. 4*

It is not pleasant to you [to] be separated from your children and let others have a care for them. But I learned in our labors [that] the formation of the right character [in] my children required this. The continual changing brought the children to notice and to the hearing of remarks calculating to indulgence, and praising and petting brought into their education a love of self and the idea that they were to be administered to as the all-important part of the program.*4LtMs, Lt 12, 1884, par. 5*

I would advise you, as missionaries doing a work for God, have your little ones under as good care and discipline as possible. It is not in any way perfect. It would be far more so than the advantages you can give them under all circumstances.*4LtMs, Lt 12, 1884, par. 6*

We would not sever youth and old age, and I love to have children in the room where I am, if they do not fill the whole room and are the all-pervading element in the room. It is proper to teach the little ones that there are times when they must not command your whole time and resources to amuse them. You need not make a long

recitation of the matter to the children, but act as opportunities present themselves. Tell them you must not be interrupted, for you wish to hear and to talk now.*4LtMs, Lt 12, 1884, par. 7*

The character of the child must be formed so as not to consider your children in this world to carry through without restrain their own desires. They are to be educated as [to] what is proper and right. Hannah gave to the Lord her son and separated him from her as soon as he was weaned, and [she] brought a little coat to the lad every year. How many tears and prayers mingled in the stitches put in that little coat. Was it not a sacrifice for her to be deprived of the care of her loved one? With what pride she would have cherished the child given her of God, but she gave this child to the Lord to serve Him, and how grateful and joyous her heart that the Lord accepted the offering and evidenced that He regarded the mother's gift as a fragrant savor offered to God.*4LtMs, Lt 12, 1884, par. 8*

Brother and Sister Brownsberger, will you please consider these things? I am willing to give you any counsel that is in my power through the grace given me of God, but I am not willing to accede to your oft-repeated requests for a good long talk when your time is largely occupied in playing with and amusing your child.*4LtMs, Lt 12, 1884, par. 9*

Our work now is a very solemn, earnest work. We cannot evade it. There is the greatest necessity of education in more lines than one. The one great need with you both is to feel that you must be under [the] supervision [of] God. You are His property. Your children are His property to be trained as younger members of the Lord's family, not to consider themselves to be especially indulged in any whim and denied nothing. Were you an observer of the same plan of discipline you see others pursuing in managing their children, you would criticize them severely.*4LtMs, Lt 12, 1884, par. 10*

And again, [do] not indulge yourselves in sitting at the table spread with a large variety of food and because you enjoy these things, eat them before your children, and say, "No, you cannot have this. You cannot have that, it will hurt you," while you eat largely of the very things you forbid them to touch. Your discipline in this line needs the reformation and the principle of practice.*4LtMs, Lt 12, 1884, par.*

It is cruelty to sit down yourself to the third meal, and take satisfaction in talking and enjoying yourselves while you have your children sit by and eat nothing, representing the excellent discipline your children are under—to let them watch your eating and not rebel against your authority. They do rebel. They are young now, but you continue this kind of discipline and you will spoil your authority.*4LtMs, Lt 12, 1884, par. 12*

Then again, you seem to fear when your children are at the table, that they will not eat enough, and urge them to eat and to drink. You need not have the slightest concern and show the anxiety you have manifested lest they should not eat sufficiently. Their little stomachs are small and cannot hold a large amount. Better far let them have three meals than two for this reason. You let them have a large amount of food at one meal. The foundation is being laid for distention of the stomach, which results in dyspepsia.*4LtMs, Lt 12, 1884, par. 13*

To eat and to drink that which is not agreeable to them is not wisdom. Again, be sure and set before them the very food you desire they shall eat. That which is of a healthful quality of food for them is healthful for you, but the quantity of even healthful food should be carefully studied, [so as] not to introduce into the stomach too large a quantity at one meal. We must ourselves be temperate in all things if we would give the proper lessons to our children. When they are older, any inconsideration on your part is marked.*4LtMs, Lt 12, 1884, par. 14*

But I am sure, from the light given me of God, the less excitement there is brought into childhood's life and experience, the better for the children. The custom of having little children attend morning religious services is not wisdom. The breath of the company assembled is [not] free of disease. The kissing of children should be strictly forbidden, for disease is communicated in this way. I have had these cautions given to me again and again. Their attending meetings very young, the confinement, breathing impure air exhaled from the lungs and bodies, is a tax to them and produces a hatred of the meetings in time. I decided to leave my children at

home, under a wise instructor, for their present and future good. [I did] not compel them to travel to see many people and be brought to the notice of people, for all feel that they must give attention to little children, and they learn to love to be noticed, praised, and petted.⁴*LtMs, Lt 12, 1884, par. 15*

Lt 13, 1884

Butler, George I.

Healdsburg, California

January 2, 1884

Previously unpublished.

Dear Brother Butler:

I received a letter yesterday from Sister Addie Bowen stating that Sister Whitney's health was failing, and they desired her or Sister Philips to come with you to Switzerland.*4LtMs, Lt 13, 1884, par. 1*

Now, as my advise has been asked, I do not feel free to remain silent. I do not feel that the move would be in God's order. Sister Bowen and Sister Philips have important branches of the work. It has taken quite a lengthy experience to fit them to do the work they are now engaged in. Brother Buel Whitney's absence is keenly felt, and to remove Sister Bowen does not to me seem to be in the order of God. The same in regard to Sister Philips. I think both these Sisters should not be removed from their station or position of trust.*4LtMs, Lt 13, 1884, par. 2*

I know from what the Lord has shown me that there is quite a number of excellent girls, working girls in Europe, who cannot keep the Sabbath and work with unbelievers. Why not bring in and set to work some one or more of these girls? Why take away one or two who are doing acceptable work in the cause? If some girl must go let it be someone not filling important positions of trust. I cannot, with my present light, advise either of these to go. It is not as if there were no one from America there. There are Sister Martha Andrews, Mother Andrews, Edith Andrews; these, with the help that can be secured in England or Switzerland will supply them.*4LtMs, Lt 13, 1884, par. 3*

Even if Sister Whitney is sick, with needed help, this is how the matter looks to me. I do not feel that the cause of God should suffer for the gratification of peculiar preferences or notions. I would not

tear away one from the work of God to supply any lack of mine or through any selfish feelings of my own. The enemy is watching every opportunity to hinder the work in any department, and we must be prepared to not let the work suffer for any reason. I can see no need of Sister Whitney's calling for help from America. I know those who are sick should be tenderly cared for, but we must not carry our sympathies too far and lead us to extremes in these things. Will you carefully and prayerfully consider this matter and work to the point with an eye single to the glory of God? I see no special duty for these, either of them, to go, unless Brother [B. L.] Whitney needs some one to help him in the work. If this is the case, would not one in Europe who could translate, help him more than one from [America]?*4LtMs, Lt 13, 1884, par. 4*

All these things require prayerful consideration. We must not be too slow in our deliberations; while at the same time, we must not move impulsively, and in so doing, throw the work out of gear and perhaps introduce new, raw hands to do a work that they have not experience in. Let us consider all of these things with a single eye to the glory of God. We want to move just as God would have us. And we want His counsel and His presence in all our movements. I feel deeply our great need of workers, whichever way I may turn.*4LtMs, Lt 13, 1884, par. 5*

I know that a constant, wiley foe is on our track, and he will improve every advantage we may give him to do his work of hindering, blocking the wheels, and tearing down.*4LtMs, Lt 13, 1884, par. 6*

If you see good reasons that Addie Bowen should go, I will not say anything to hinder it. You may see reasons that I do not.*4LtMs, Lt 13, 1884, par. 7*

I will write no more on this point now. I am very much engaged in completing an article in regard to South Lancaster and Nehemiah.*4LtMs, Lt 13, 1884, par. 8*

I took cold on my journey and have been suffering with congestion of the lungs. It comes on about midnight. My lungs are very sore. They hurt me at every breath, but I am not discouraged.*4LtMs, Lt 13, 1884, par. 9*

Brother and Sister Butler, I wish you a happy New Year. I wish Willie and Hiland a happy New Year. May you, my dear boys, at the commencement of this year, feel indeed that you are sons of God, adopted into the royal family, children of the heavenly King. Jesus loves you and will bless you if you will be obedient. It is well for you at the commencement of the year to examine closely the history of the year past. What advancement have you made? What portion of your character is defective? Wherein are you weakest? To what extent are you able to bear burdens, to deny self, to take up your God-given responsibilities and go forward with manly courage and help these upon whom you lean and who may lean upon you? Take time to review the life calmly, critically. Self-cultivation by direct effort will be of the highest value to you. You may master difficulties. You may become strong in purpose and in principle like Joseph and like Daniel. May your character be like theirs, you cultivating a lofty, noble purpose. Let not the ruling power of your heart be vanity, pride, and love of approbation, but let it be to be good and do good.*4LtMs, Lt 13, 1884, par. 10*

The love of Jesus in the soul will be seen in the life in properly discharging your duty in this life, which will give you a fitness for the future life. Your power for usefulness, you can scarcely grasp. If you are seeking earnestly to establish a character which Jesus shall approve, you will be doing good to others. All your plans will probably fail unless you are sustained by motives higher than any which can be drawn from earth. To do and to suffer for Christ's sake softens every trial, sanctifies every pursuit, and gives peace and rest in Jesus Christ. Cultivate simplicity in Jesus and that piety which springs from faith in Jesus.*4LtMs, Lt 13, 1884, par. 11*

And again I wish you a happy New Year.*4LtMs, Lt 13, 1884, par. 12*

Lt 14, 1884

Newton, Brother and Sister

Crystal Springs, St. Helena, California

January 18, 1884

Portions of this letter are published in *UL 32*.

Dear Brother and Sister Newton:

I wish to present before you the case of your sister, Sister Golden. She is poor and has an invalid daughter dependent upon her. She has worked altogether too hard for her own and her sick one's support. She can no longer work to earn means. She is supported partly by the church and partly by the town. I now ask you to be at least as kind to your own sister as are those to whom she can claim no relationship.*4LtMs, Lt 14, 1884, par. 1*

Brother Newton, it is a duty resting upon you as a man, and doubly so as a Christian, to support your sister in her poverty. Let not the books of heaven show a neglect on your part to do your duty. I know that departure from God has a tendency to make the heart very unimpressible. I am sorry, very sorry, that Sister Newton, whom I have loved, has let the love of the world, love of self, selfishness, make her heart as hard as a stone; but, my brother, this does not make it necessary for you to be the same—to neglect your own flesh and blood and transgress the law of God. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all the mind; and thy neighbor as thyself.” *Luke 10:27*. Here is one nearer than your neighbor, one who has claims upon you. Are you doing your duty to your sister? Remember that the books of heaven will show your neglect.*4LtMs, Lt 14, 1884, par. 2*

I am now taking care of my husband's sister. She lives in a house which I bought for her in Battle Creek at a cost of one thousand dollars. She occupies a part of the house; the other part is rented for one dollar per week, which she receives toward her support. I pay the taxes. I have my own sister who is sick and helpless. I send

her about ten dollars every month to help her in her affliction.*4LtMs, Lt 14, 1884, par. 3*

My brother, you and your wife have everything comfortable; do not forget the poor and needy. Do not awaken the wrath of God against you to deprive you of health and of property because you shut up your bowels of compassion against your own relatives. You can do, and ought to do, something every month for your sister. If you will, you can send her means and never miss it. If Sister Newton feels no burden in this direction, she ought not hinder you from doing your duty.*4LtMs, Lt 14, 1884, par. 4*

Sister Golden owes me one hundred and fifty dollars on her place besides the interest for several years. I now need this money. If you will settle the bill, I will give her the interest.*4LtMs, Lt 14, 1884, par. 5*

I have supported one or two families besides my own for several years and think it my duty. We are commanded to be compassionate unto all, but especially to them that are of the household of faith. I have written an article for our papers concerning this subject. Read it carefully and thoroughly, and then see if, in the light of the law of God you can plead guiltless. See *Deuteronomy 15:7-11.4LtMs, Lt 14, 1884, par. 6*

Will you take your Bible, Sister Newton, and search out carefully the texts bearing upon this subject? The Lord has shown me that you were far separated from Him. Love of the world has eaten out the love of Christ and the love of the truth. You might now have been a woman of great usefulness, a co-laborer with Christ, a blessing to His cause, but the plague spot of ambition, self-indulgence, and pride has brought hardness of heart and blindness of mind. I greatly fear that your eyes will never be enlightened.*4LtMs, Lt 14, 1884, par. 7*

Oh, I am sorry. I am sorry that Satan has used you as his agent to take a course which has proven the ruin of your children and which will prove the ruin of your husband, unless he shall break loose from the world and make a determined effort to be true to the claims of God.*4LtMs, Lt 14, 1884, par. 8*

Brother Newton, love God above wife or children or property, and serve Him with your undivided affection. The question is, Will you obey God? Will you be earnest and sincere in your profession of faith, or will you be like the fruitless branch, dry and sapless, to be cut off as worthless?*4LtMs, Lt 14, 1884, par. 9*

Oh, how much the young need help from those older in experience, older in years! But they are led astray by the thousand arts of Satan which he has employed to make the way to destruction easy and inviting. It has been, and still, is the study of thousands from generation to generation to increase the attractions of the broad road and to allure multitudes to walk therein. Satan laid the road and ever since it was cast up, he has been employing his own powers, and all who would lend him their services, to win others from the path of holiness and truth. He employs every talent that he can control to make the way to hell more attractive.*4LtMs, Lt 14, 1884, par. 10*

Luther's abilities, used for God, would have brought many souls from darkness to light. He would today have been one of God's workman to minister to others; but the enemy of righteousness cast his snares about the mother, divorced her from God, and linked her to his side to work for him. In this work Satan has exulted. Oh, how much one strong, firm, unconsecrated woman can do on the wrong side! Pride, unsanctified reason, riches, power, genius, and pleasing address are enlisted in the work of making the broad road seem the way to life.*4LtMs, Lt 14, 1884, par. 11*

God help you, Brother Newton, not to make shipwreck of faith. If you continue to pursue the course you have taken, you will go farther and farther into darkness, as your wife has done, and will set darkness for light and light for darkness. You will have the same carnal security, the same iron determination to follow your own judgment at the risk of losing eternal riches.*4LtMs, Lt 14, 1884, par. 12*

God meant that your family should be blended into one symmetrical crown of beauty, to be His chosen, His beloved. But the temptation came in the form of worldly ambition. A choice made in the wrong direction has set them in different paths. From slight beginnings

they have gone to great extremes, until the gulf which separates them from God and the truth seems almost impassable. The first step taken in the wrong direction might have been prevented by the mother. But the world was her idol, the god she has worshiped with a determined zeal that shows the fascinating power of Satan. How many hundreds of souls might now have been wholly on the Lord's side had not mothers blocked the way with their unconsecrated lives, their worldly ambition!*4LtMs, Lt 14, 1884, par. 13*

It seemed to Eve a small matter to pluck of the forbidden tree; the fruit was pleasant to the eye and to the taste and seemed desirable to make one wise. But what terrible results! It was not a small matter to thus forfeit her allegiance to God. It opened the flood gates of woe to our world. Oh, the amount of evil which will come from one false step! Not to the earth must our eyes be fixed, but upward to heaven. We must pass through dangers and difficulties, making advances at every step, gaining victories in every conflict, rising still higher and higher; the air becomes purer as the soul is brought nearer to heaven. The earth holds no attractions now. The heavenly landscape opens with clearness and beauty. The Christian sees the crown, the white robe, the harp, the palm branch of victory; immortality is within his reach. Now the earth sinks out of sight.*4LtMs, Lt 14, 1884, par. 14*

Let no one trifle with conscience as Sister Newton has done. God's Spirit still strives with her; but I fear that conscience is too much blunted to feel the influence of the Spirit. If we lose everything else, we should keep conscience pure and sensitive. When asked to go where there is the least danger of offending God, doing that which you cannot do with a pure conscience, do not fear or hesitate. Look the tempter firmly in the face and say, No; I will not imperil my soul for any worldly attraction. I love and fear God. I will not venture to dishonor or disobey Him for the riches of the world or the love and favor of a host of worldly relatives. I love Jesus who died for me. He has bought me.*4LtMs, Lt 14, 1884, par. 15*

I am the purchase of His blood. I will be true to His claims, and my example shall never be an excuse for any to turn from the straight path of duty. I will not be the servant of Satan and of sin. My life shall be such as to leave a bright track heavenward.*4LtMs, Lt 14,*

1884, par. 16

A single word for God, a firm, silent resistance even, would save not only your souls, but hundreds of others.*4LtMs, Lt 14, 1884, par. 17*

Brother Newton, you are asleep when you should be watching. The bewitching power of Satan has held you and led you into temptation. How many are misled by the demons of darkness when they are not watching unto prayer. The spirit of worldliness and love of gain have perverted your senses. You have none too much time to make earnest efforts for eternal life.*4LtMs, Lt 14, 1884, par. 18*

I would plead with your wife, but this is useless. No words from my lips or from my pen will break through the crust of worldliness and unsanctified worldly policy. God's power may reach her and tear off from her the garments of self-righteousness and bring her to the feet of Jesus. But God alone can do this.*4LtMs, Lt 14, 1884, par. 19*

The time has come when every soul must stand or fall according to his own merits. A few righteous acts, a few good impulses, may be presented to the mind as evidences of righteousness, but God requires the whole heart. He will accept no divided affections. The whole being must be given to Him, or He will not receive the offering.*4LtMs, Lt 14, 1884, par. 20*

We must now be learning the lessons of faith if we would stand in that time of trouble which is coming upon all the world to try them who dwell upon the face of the earth. We must have the courage of heroes and the faith of martyrs.*4LtMs, Lt 14, 1884, par. 21*

Do not turn away from the instructions and admonitions of God's servants who spoke as they were moved by the Holy Ghost. Do not look for guidance to men or women whose wisdom is of the world, whose skill and adaptability is for worldly advantage, for these will soon feel the horrors of despair which will find no relief, no comfort, no hope. They forsook the plain path of duty, of trust in God, of prayer, faith, and humble obedience.*4LtMs, Lt 14, 1884, par. 22*

Brother Newton, come out wholly on the Lord's side and do your work for time and for eternity. Move now, before it is too late. Sell off part of your farm. Sell that ye have and give alms. Provide

yourselves bags that wax not old, a treasure in the heavens. I will make this appeal to you for Christ's sake.⁴*LtMs, Lt 14, 1884, par. 23*

Lt 15, 1884

Rue, Brother and Sister

Healdsburg, California

January 20, 1884

Previously unpublished.

Dear Brother and Sister Rue:

I am much troubled in regard to you both because there is serious danger of misconceived opinions that will lead to great unhappiness. You are both at fault. You need to cultivate love for each other. Brother Rue, you are too closely bound up in yourself. Those little attentions that a woman prizes, it is not natural for you to give.*4LtMs, Lt 15, 1884, par. 1*

Your mother sees nought but perfection in you and will be much inclined to be sharp and critical of your wife, and be strict to mark any want of devotion and attention from her to you. But she will not, in her selfish love, be as ready to see those things that need to be corrected in your own course of action.*4LtMs, Lt 15, 1884, par. 2*

Your wife's taste and inclinations, her education and training, are different from Brother Rue's. She has inclinations and preferences of her own. Although she should be ready to yield them to the husband, he should, in turn, yield his preferences to her. There should be a constant effort to be of one mind and of one soul.*4LtMs, Lt 15, 1884, par. 3*

Brother Rue, give your wife words of tenderness and love. Do not be exacting. You speak and act at times in an unreasonable manner calculated to wean the affections of your wife from you. You cannot, either of you, put down the will of the other by firmness or unkindness. All this had better be avoided. The wife appreciates sympathy and love expressed, love demonstrated. Self-will will not bring to you the firm affections of your wife.*4LtMs, Lt 15, 1884, par.*

4

You each have a tendency to love yourselves. Hulda has a wealth of affection but it is difficult for this affection to live in an uncongenial atmosphere. It is in your power, Brother Rue, to change the atmosphere. Hereditary traits of selfishness may overbear other excellent qualities and therefore should be watched and corrected.*4LtMs, Lt 15, 1884, par. 5*

This is not the work of a moment but that of a whole lifetime. The selfishness of one or both will show itself. It may be in small matters which are a grief to the other—but this close relationship with each other should make them mutually forbearing toward each other. Love will die a natural death unless it is cultivated. It is not a small matter for two minds to be brought into such close relationship with each other by the most sacred vows. You both claim to be Christians. You are then to be governed by religious principles in all your conduct toward each other.*4LtMs, Lt 15, 1884, par. 6*

Brother Rue, you are too cold and reserved in your affections. If you want to keep the love of your wife alive for you, you must keep your love, both by expression and deeds, alive for her, else you will drift apart in your sympathies and in your tastes and habits. You need to think less of yourself and appreciate your wife, who has superior qualities but is not free from vanity and self-love. You are bound to each other, and your two dear children strengthen and treble the bands that unite you together.*4LtMs, Lt 15, 1884, par. 7*

How few realize these responsibilities of so weighty a character. Put religion into your life. Live it daily. Breathe in the atmosphere of unselfish love for the sake of your little ones.*4LtMs, Lt 15, 1884, par. 8*

Be earnestly mild, kindly courteous to each other; diligently perform your everyday duties as in the sight of God. You will then love each other and you will be forgetful of self in seeking to make each other happy.*4LtMs, Lt 15, 1884, par. 9*

Let not your mother exalt your virtues. Let not yourself think that there is nothing for you in the way of reform. You have habits to correct you have changes to make to bring pleasantness, praise of your wife, into your daily life and exalt her virtues, and not in any way cultivate a cold, harsh, unloveable spirit. Shun the evil of self-

love. There is no way of retaining the love of God and the love of your wife except by ceasing to make yourself a center. Deny yourself. Cultivate pleasantness. Act from high and holy motives. You two will certainly drift apart unless you change your course of action towards each other and have deference and respect for one another.*4LtMs, Lt 15, 1884, par. 10*

Seek to be heavenly minded, to be pure, circumspect. Brother Rue, you need more warmth of love. May the Lord bind your hearts together in the sacred bonds of His holy love. If you love God supremely, you will love each other. You will in thoughts, words, and actions show respect and love for each other and express it. And let no one have the least influence over you to dim or to chill this love of heavenly origin. You must be at agreement. "If two of you agree on earth as touching anything that they shall ask, it shall be done of my heavenly Father." [*Matthew 18:19.*] Precious promise!*4LtMs, Lt 15, 1884, par. 11*

Your children, you are to guide in the path of righteousness. You are to correct them if they are wrong and help them with unselfish interest to overcome, yourselves appreciating the words of Jesus, "Blessed are the pure in heart for they shall see God." [*Matthew 5:8.*] Sin hath no dominion over the pure in heart. They have laid aside every weight and the sin which doth so easily beset them. They love God with all the heart. I will not write further to you now, but I entreat of you to make yourselves a necessity to each other. If you would be happy, bind your hearts together by the silken cords of love, and the Lord will bless you.*4LtMs, Lt 15, 1884, par. 12*

Brother Rue, you need encouragement to love your wife, to cherish her. Unless you shall be less selfish and more tender and affectionate, your wife, who is naturally affectionate, will be constantly in danger of seeking that love and appreciation that you do not give her. If you want to quench out of her heart the last spark of love, then be cold and silent. Give her no words of praise. Just let your heart be open to tenderness, to love; this will be no sign of weakness. If your mother should be less critical, if you should be less critical and praise more, it will be for the happiness of you all.*4LtMs, Lt 15, 1884, par. 13*

You have been made aware of your wife's danger. Help her to overcome all that has bewildered her senses and perverted her ideas. I know that you need more tender love in order to save your wife from imperiling her soul. The wife should cultivate devotion to her husband, and the husband should cultivate devotion to his wife, both acting your part nobly. Will you be faithful to the holy trust you have taken upon yourselves, and will you bring in all that fine grain of gentleness and protecting love that a woman's heart requires?*4LtMs, Lt 15, 1884, par. 14*

Will you cherish her happiness as a sacred jewel? "Believeth all things, hopeth all things, beareth all things." [*1 Corinthians 13:7.*] Help her study how you can help her to build up herself in her God-given womanhood. Encourage her confiding love. Be all and all to each other. Give endearing attentions to each other. Speak no sharp, cold, unsympathizing words that sting like an arrow.*4LtMs, Lt 15, 1884, par. 15*

God wants you both to make improvements. You are both under the most solemn obligations to take a sacred interest in each other and make personal sacrifices for each other. You must love as Christ loved His church when He gave Himself for it. This love implies the utmost gentleness in all your associations. One may be faithful and true to the marriage vows, and yet each love—and he may have love—and fail to express affection in words and deeds. Such cannot satisfy the heart of a loving woman. Let there be no display of fretfulness or impatience under any circumstances. Let the sweetness of Christ into the life and practice love.*4LtMs, Lt 15, 1884, par. 16*

I leave these words with you, for I love and respect you both. Make your life fragrant with good works. Let there be calm deliberation in the control and government of your children. Decide that no one shall in the least manner interfere in this solemn, sacred responsibility. Never repulse your wife's affections. Never allow yourself to seem cold and unimpressible when she would be affectionate. And may the dear Jesus make your path very plain is my most earnest desire.*4LtMs, Lt 15, 1884, par. 17*

Lt 16, 1884

St. John, Brother

Healdsburg, California

March 26, 1884

Previously unpublished.

Dear Brother St. John:

I received your letter in reference to the doctor and his wife. I will take with you the responsibility of encouraging their coming to this coast. Their wages are very moderate, and this is an object with the institution now. Your plans to have them go to the sanitarium awhile are good. But again, I think the sooner they come, the better it will be for our institution here. I have no time to write more now.⁴*LtMs, Lt 16, 1884, par. 1*

Lt 17, 1884

Hemstreet, Brother and Sister

Oakland, California

April 29, 1884

Previously unpublished.

Dear Brother and Sister Hemstreet:

I wanted to see you both together before I left Healdsburg, but I was too weak to have the conversation with you [that] I knew it was my duty to have when I was able.*4LtMs, Lt 17, 1884, par. 1*

I have not felt that you have dealt as you should with me. The condition of my place when you left it was very bad, and my heart was sick at the sight of things. You were your own servant. You had no one to say to you to do this or do that. You did just as you pleased. Those who, from time to time, were at my place stated to me that you were not the man for the place, for you left everything in a very slack, loose way. You frequently lay in bed until seven and frequently eight in the morning and your time was not well put in. But I determined to have no words or feelings over the matter. You cut down some trees and you used the wood yourself, but that time was charged to me.*4LtMs, Lt 17, 1884, par. 2*

Now when I look to see how much you accomplished for the rent (\$15.00 per month) after I ceased to pay your wages, I see but very little you have done. I should not have said you must move from the place, for I felt sympathy and pity for you. [But] when you proposed to move yourself, I was relieved of a great load. I had no hope of selling the place while you were on it. I shall never feel that you have done faithful work and put in your time as faithfully as you would if hired to do a day's work now for strangers.*4LtMs, Lt 17, 1884, par. 3*

I should not mention this but for your own good. You recommended yourself highly as one who would know how to take care and keep up a place, but you did not do it. I feel that I have paid you more

money for your work than your labor was worth. Why I write to you now is that I feel sad over these things, because I know that unless you shall be more thorough, more faithful to others than you have been to me you will injure your own soul. There is nothing in the religion of Jesus Christ that will warrant or excuse the least unfaithfulness in a workman and that will excuse slackness and carelessness and untidiness. You have not done by me that which you promised to do. I have had just about as much care and worriment over that place—yes, more than if you had not been on it. When I think of the money I laid out on that place for labor put on it, for the same amount of money that I paid you, much more should have been accomplished. I cannot see anything that I have failed in my duty to you, unless it was to talk to you faithfully in regard to slack habits. It is not right. It is not as God would have it. You will have to correct these slack, untidy, uncleanly habits, or you will not have the favor of God.*4LtMs, Lt 17, 1884, par. 4*

Time is money. If you do not make a good use of your time, if you are not in the habit of getting up early and being at your business in the morning you lose hours that might be spent in a profitable manner. You may reckon up how much time is lost in bed or in some easy, careless way through the day—perhaps nothing less than two to four hours a day. If you were working for yourself these hours reckoned up by the weeks and months and years [would be] a great loss.*4LtMs, Lt 17, 1884, par. 5*

You can ill afford it. If working for me, or any one, it is no less so. If you have done no better for others than you have for me you have made them suffer loss. Such things I cannot feel are right.*4LtMs, Lt 17, 1884, par. 6*

I am convinced that had you been diligent, not slothful in business, you would not today be without a home. You have managed badly for yourself. You may have managed as well for me as you have done for yourself but the loss you have sustained in your easy, careless neglect in the little things, as well as the larger matters, has left you at your age without a home, with a large family of children.*4LtMs, Lt 17, 1884, par. 7*

Now, I feel deep pity for you, and I do not feel clear before God

unless I tell you frankly you are not right. Your management is not right. You need to correct your habits and use wisely your time if you expect the approval of God and [to] hear at last the “well done, good and faithful servant.” [*Matthew 25:23.*] Will you please look carefully and prayerfully over this matter? Your habits have so long been slack and careless and negligent, you do not see and sense it yourselves, but God is not pleased with you in these things. I cannot longer hold my peace. If you are as unfaithful in the service of God as you have been in temporal things, I fear you will be weighed in the balance and found wanting. You are kind-hearted and have had some burdens to bear that you should not have taken on because you were unable but this will not excuse the defects that must be corrected. One hundred dollars I have had to expand on my house, inside and out to put it in a presentable condition, as good as when you went into the house. We left the house clean. Things inside and out were in a far better condition when you went on the place than when you left it. This is not as it should be. I do not feel satisfied.*4LtMs, Lt 17, 1884, par. 8*

You made a plain statement in regard to your horse that it was worth \$90.00. This was considered, by those who saw it, a larger price by ten or twenty dollars than you could sell the horse for when the horse was, for no fault of mine, injured on my hands. I told you you should not lose anything by the horse. I asked you the value of the horse. If you had said eighty dollars I should have felt that it was right. When you said \$100.00, I felt that that was not right, that there was in you a spirit to take advantage of the circumstances because you could do this. This I did not think was fair dealing, but I have become used to just such things among my brethren. They seem to think that Sister White has means and it is right to make all out of her they can. I have borne it, but I think you have not any reason to feel that you have had a hard chance. If you have you have, only yourselves to blame. I was not to blame for your sickness in your family, which made it hard for you. God has not bound upon you these heavy burdens. You have taken this burden upon yourselves.*4LtMs, Lt 17, 1884, par. 9*

When at Healdsburg camp meeting, I remembered some things but could not gather them [as] clearly as I wished to before the engagement was entered into in regard to my place. I was told that

you had managed such places, knew just what should be done, but I felt not clear. Willie thought that it must be [that] you would be just the man for the place for you were highly recommended. Still I did not want to leave my house, [which] I had just cleaned and at considerable cost placed in a wholesome condition again, misused as it had been. But while the meetings in the winter were held at Healdsburg, then the matter was all clear before me—your past, your present state. I could not see that anything could be done to better things and I let them go—but feeling that when a favorable opportunity presented I would lay these things before you.*4LtMs, Lt 17, 1884, par. 10*

You have a work to do for yourselves or you will be made to suffer more keenly than you have done the consequences of your own course of action. When these things came vividly to my mind last winter, I felt glad that it was not an unbeliever whose place you had rented for I could bear it better than others.*4LtMs, Lt 17, 1884, par. 11*

I was shown that you have not felt that it was a part of your religion to be economical of time, to plan your work wisely and to make your time tell to the best account. When you had things, you did not manifest zeal and diligence to take care of these things you did have. Self-indulgence and an easy, careless neglect have lost for you property which today might be yours if you had worked and used the intelligence God has given you.*4LtMs, Lt 17, 1884, par. 12*

There is a careless abandonment of temporal things that is against you. Temporal concerns are a cross to some who are religiously inclined, but Christianity was never designed to encourage idleness or any neglect. While we are still in the world, although not of it, we are to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] The great question for you to settle is how you may [serve the Lord].*4LtMs, Lt 17, 1884, par. 13*

I told you when you went on the place you must not let your cattle into where my trees were planted but this you did, with the assurance to me that it would do no harm, [that] the cattle would not hurt anything.*4LtMs, Lt 17, 1884, par. 14*

You stated the children would watch them. I knew that this was

doing me a wrong. You ought not to have done thus to your own property. It is a careless, easy, thoughtless neglect of my property. There are many trees injured in my orchard. Every tree is money to me. But it is just such things that have taken money out of your pocket. It is just such things that were done by my tenant before that worked me out of an orchard that might have been bearing now and in good order. I consider, and I think every one who is acquainted with the matter will consider the same, that you have not done justice by me in the care of my place.*4LtMs, Lt 17, 1884, par. 15*

I would have just as freely offered you \$30.00 a month or more as [J. A.] Burgess if I had any courage you would keep things up, but your time that I had paid you for, you had not well put in, and I do not feel that you have done me justice. These things God sees, and they are registered in the books of heaven.*4LtMs, Lt 17, 1884, par. 16*

Another matter: your calf was offered for \$20.00. Your neighbors said \$15.00 was all that it was worth. I saw the calf about the premises. The neighbors said you ought to take it away. I offered you just \$5.00 more than I considered that calf was worth because it was wanted to the place and you were a poor man. But I hear that you now have come up \$5. All right! If you can get the \$25.00, I shall be glad to have you, but this manner of dealing does not carry a right appearance. It has seemed to me that you thought I could command money readily and in our deal you would get all that you could possibly get. I do not enjoy this appearance very much but I will not have unkind feelings and I open these matters before you that you may see and understand the matter. I do not want the calf. I do not want the cow. I do not want the horse, only must take it and shall pay you all you ask if it is \$100.00. And then the responsibility will rest upon you. I thought, from some remarks made by Bro. Waggoner that you thought I did not pay you enough for your cow. I paid you all I thought the cow was worth and, I think, just \$10.00 more than it was worth. And I have had only one mind about the matter from the first. If you have thought I have taken advantage of you in any particular, I will restore to you four-fold.*4LtMs, Lt 17, 1884, par. 17*

When you made the remarks you did in regard to removing the dressing from the farm, with the remarks that it was all you had taken off from the farm, I was convinced you regarded the whole thing in the light as though you were doing me a favor, when I have felt for a whole year burdened and distressed that you were doing me a positive injury every week you remained on the place.⁴*LtMs, Lt 17, 1884, par. 18*

Everything about the place looked as if things were going to loose ends and had a run-down condition. I do not want to take one penny's worth of advantage of you, [and] I want you to deal only fairly and squarely with me. As it is, I have thought it wisdom that we should have no deal with one another. I decided not to do this. This will close a door of temptation to you.⁴*LtMs, Lt 17, 1884, par. 19*

Lt 18, 1884

Hemstreet, Brother and Sister

Oakland, California

April 30, 1884

Previously unpublished.

Dear Brother and Sister Hemstreet:

When I saw you at the Healdsburg camp meeting I remembered your countenances and that your case had been presented before me with the cases of many others who were unfortunate because of their lack of management. At the very time when you should be diligently attending to your business, you neglected it. And losses occurred that need not to have been if there had been thoughtful care to save, to plan, and to manage to place your family where they would not suffer for the comforts or necessaries of life. It was unwise stewardship that has left your family without a home. God did not want it thus, but He did not work a miracle to counteract your own mismanagement. God has not been pleased with you increasing your family as you have done, with no better prospect to support them, to educate them, and to give them the advantages they ought to have.*4LtMs, Lt 18, 1884, par. 1*

The wife and mother has not had the advantages she should have had. She has had a hard time, and she has weaknesses and infirmities brought upon her by this that might have had been avoided with due consideration.*4LtMs, Lt 18, 1884, par. 2*

You should regulate your business so as to not let it come in between your soul and your duty to God, that you may maintain the purity of your faith and Christian character, while all temporal interests are held in subjection to the higher claims of the gospel. This matter should be examined in the light of the teachings of God's word.*4LtMs, Lt 18, 1884, par. 3*

Religion requires diligence in business. No precious moments are to be idled away. You are not a lazy man, but you are no manager.

You do not gather up the fragments of time. You need to time your labor with thoughtful care to make it productive. Your hands must be guided by thoughtful brains. Thoughtful care, correct application of diligence and care at the right time would have saved you losses on every hand. Many of your losses have been wholly through your own neglect. *4LtMs, Lt 18, 1884, par. 4*

You have not been thorough and diligent to preserve what you already had. Diligence at the proper time will secure the best of results. “Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men.” *Proverbs 22:29*. Let not your mind drop into the mistake many make that in order to be a Christian you must neglect the duties that devolve on you to be done. Your religion requires that you should make the most of your opportunities for the comfort of your family as well as for the glory of God. Your slack habits God is not pleased with. If you carefully husband the moments, you will accomplish far more than you will by indulging yourself in a careless, indolent, spendthrift way at sometimes, and then hurried at other times—never getting ahead. It is right that we should have interest in religious things but this will not unfit us for diligent labor. Will you consider these things? You need to overcome slack and untidy habits. God is not pleased with these things. You are giving a stamp of character to your children in these things not pleasing to God. The Lord would have you orderly, neat and cleanly and teach these lessons to your children as a part of their education. A neglect of the commonest duties of life has made you many losses. *4LtMs, Lt 18, 1884, par. 5*

May the Lord help you to see these things and correct them in order for you to be fit for those mansions Jesus has gone to prepare for those who love Him. These defects in our character must be overcome. *4LtMs, Lt 18, 1884, par. 6*

Lt 19, 1884

Smith, Brother and Sister [Uriah]

Walla Walla, Washington Territory

June 15, 1884

This letter is published in entirety in *21MR 202-205*.

Dear Brother and Sister Smith:

Our meeting is nearly closed in this place. We are encamped in a cottonwood grove in a very pleasant, retired spot, although it is only a few minutes' walk to the business part of the city. There is a swift running stream of clear water that half encircles the camp. We are on the bank of the stream very pleasantly located. We have a large tent fifteen by twenty-two. Professor [Sidney] Brownsberger and Willie [White] occupy one end of the tent; Sister Ings and I, the other end. We have the best arrangement for meals and for order we have had on any encampment. And we needed good food.*4LtMs, Lt 19, 1884, par. 1*

We have had an amount of the hardest kind of labor. Brother Van Horn did not bring the people up to do their duty, and as he was president of both conferences, the work devolving upon him left undone, left both conferences in a bad condition. For anyone to work after him (because he is one of the ablest preachers we have) —when a man with less preaching talent but with financial ability should come in there—bringing up the work to a healthful condition was not so easy.*4LtMs, Lt 19, 1884, par. 2*

Bro. and Sr. Colcord came as workers and for the first year they did quite well, but after that the Milton Church ran things and did not magnify his office. They would criticize his preaching and dictate to him until he was manipulated like a ball of putty. He was president only in name, and he lost his courage and his manhood and had no moral backbone, and under this management everything in the conference ran down. And when [J. O.] Corliss was sent here to help them, they put him through the picking machine until his courage was about gone.*4LtMs, Lt 19, 1884, par. 3*

Bro. [W. L.] Raymond has never been in harmony with his brethren. He has been independent, self-conceited, but carries such an appearance of humility that nearly all believed him to be the humblest of men. He was talking against the General Conference and finding fault with the men in responsible positions. He had some new light on Revelation. Was saying your views on two or three points were incorrect. He was discouraging some from canvassing for *Daniel and Revelation*. *4LtMs, Lt 19, 1884, par. 4*

How [we] dreaded to touch this case, for the moment we should take hold of this matter, there would be trouble in the camp. We prayed over the matter. We had all the ministers and the leading men in the conference come into our tent each morning and had special seasons of prayer. The Lord blest us abundantly, but these men from Milton who had run things, the president and all, thought they would run us, and they set at the work most decidedly, telling us we ought to do this and that and preach this and that. But we heard them respectfully and preached the Word of the Lord without any reference to their suggestions. I entered upon my labors Friday in the early morning meeting. I spoke as the Lord bid me, which [made] them somewhat uneasy. *4LtMs, Lt 19, 1884, par. 5*

I took some of our brethren aside in our tent and read the matter I had written three years ago in regard to their course. They had pledged to the General Conference and taken it all back again. I read to them straight, clear, and pointed testimonies but here was the trouble: they had felt no obligation to believe the Testimonies. Bro. Nichols had been one of the Marion party when he lived in LaPorte, Iowa, and what to do with these folks was a mystery. There was no minister or his message [that] they respected above their own judgment. How to bring anything to bear upon them was the question. *4LtMs, Lt 19, 1884, par. 6*

We could only pray and I work for them as though they did believe every word of testimony, and yet so cautious as though they were unbelievers. It was in my mind day and night—a portion of the Lord's prayer—"Thine is the power and the glory." [*Matthew 6:13*.] God's power could come to us and we could work only in faith, believing that the Lord would help us. Just as soon as we preached the plain principles of truth, there was a buzzing in the camp like a

swarm of bees. They said Elder Waggoner and I were clubbing them. They did not want that kind of preaching.*4LtMs, Lt 19, 1884, par. 7*

Sabbath morning early I went into meeting, and the Lord gave me a testimony directly to them, all unexpected to me. I poured it out upon them, showing them that the Lord sent His ministers with a message, and the message they brought was the very means God had ordained to reach them, but they felt at liberty to pick it in pieces and make of none effect the Word of God. They had run over Bro. Colcord and Van Horn, but they must hear the words from God we brought them. We did not propose to ask them what we should present before them. We came to bring the message of God to them, and we should not abate one word of the testimony given to please any of them. This had already been done until they felt at liberty to sit in judgment upon every sermon preached. We did not come to have them preach to us, but we came with a message to them, and we should give them the word of the Lord.*4LtMs, Lt 19, 1884, par. 8*

I can tell you there was great astonishment and marveling that I dared to speak to them thus. Bro. Nichols would order the ministers as though he knew all about the work. Sabbath forenoon the Lord helped Bro. Waggoner to preach with power. In the afternoon, He helped me to speak. We dealt on general principles.*4LtMs, Lt 19, 1884, par. 9*

Bro. [W. L.] Raymond was going to go right away from the camp. He said we were clubbing him. I sent for him. I read to him. I talked with him. I told him that when my brethren, as did Bro. Owen, came up with new light, he almost made me have an ague chill, for I knew it was a device of Satan which no one could understand although a man declare it unto them. It is a sure case that Satan throws a bewitching power into their new views they take with minds, although the arguments are as clear as mud, disjointed [and] out of harmony with the message. Well, this talk helped the man. He is one of these studying men like Bro. Edson but with a firm, determined purpose with such a precious talent with it as a helper, ready to do anything with ready tact and apparent martyr-like humility.*4LtMs, Lt 19, 1884, par. 10*

But the snare was broken. Bro. [W. L.] Raymond was balanced in the right direction once more where he could be helped. It will take time to work him out all clear.*4LtMs, Lt 19, 1884, par. 11*

Well now, the work must be carried on for others, and we have been diligent, preaching and praying and talking upon general principles. They would confess a little and scold a good deal and find fault and pick flaws, but we worked for them all the stronger. We told them we had come here to help them, and we were determined to work till we did help them.*4LtMs, Lt 19, 1884, par. 12*

We have had excellent meetings all through. All seemed to enjoy the meetings but these criticizers, and we were so close upon them for the work they had done they did not like it at all. One Brother says, "I felt good when I came to the meeting but I do not feel so good now. I begin to see, brethren, we have been wrong and done wrong."*4LtMs, Lt 19, 1884, par. 13*

We kept at work. One part [of] the morning meeting we would declare the true condition of these leading men; then we would change the exercises and have a meeting, calling the wrong forward, laboring for them, praying with them; and there were their own children we labored for, and we would have a most remarkable meeting. The Spirit of the Lord was manifested. Then these men would half confess and bear good testimonies, but the grumbling and criticism were in them and they could not keep it from breaking out. The next meeting would be discourses on general principles, bringing the truth to bear upon these men.*4LtMs, Lt 19, 1884, par. 14*

Sabbath, June 14. We had meetings long to be remembered. Sabbath forenoon Bro. [J. N.] Loughborough talked. I talked in the afternoon. The Lord helped me. I then called them forward. Thirty-five responded. They were mostly young men and women, and old men and women. We had a most precious meeting. Some who had left the truth came back with repentance and confession. Many were starting for the first time. The Lord was here Himself. This seemed to break down the prejudice, and melting testimonies were borne. We had a recess and then began again, and the good work went on.*4LtMs, Lt 19, 1884, par. 15*

I forgot to say, Friday afternoon I read important matter written three years ago. This was acknowledged to be of God. The testimonies were accepted heartily and confessions made of great value to the wrong doer.*4LtMs, Lt 19, 1884, par. 16*

We can say the Lord is giving us precious victory but it has been a hard battle from the very first. God has been giving me strength every day. I was very feeble when I left Oakland, so weak I could scarcely stand alone, but I have been receiving strength from the first day I bore my testimony. I believe it was right I came here.*4LtMs, Lt 19, 1884, par. 17*

Lt 19a, 1884

Haskell, S. N.

[Walla Walla, Washington Territory]

June 10, 1884

This letter is published in entirety in *21MR 198-201*.

[To Elder Haskell:]

[First page missing] ... But as we desire to let our light shine forth to the world, we concluded to put it on a candlestick that it may give light to all that are in the house. We decided to try to get a place in West Portland, if we failed in this, to try East Portland. We learned that we could not get the place in West Portland, so have secured a good, prominent ground in East Portland. We sent Elder [J. N.] Loughborough up to Salem to visit all the church [members] and get the people out to Portland convocation meeting. Bro. Ings was to remain with Bro. Boyd to fit up the grounds and canvass, preparatory to the meetings. *4LtMs, Lt 19a, 1884, par. 1*

Elder Loughborough came in this morning at half past five o'clock. The cars were delayed five hours. A long rail road bridge took fire in the center and burned out two sections, but forty hands made quick work in preparing a passage for the cars. *4LtMs, Lt 19a, 1884, par. 2*

The enemy is at work through different ones to block the wheels of progress. Elder [W. L.] Raymond has been doing a bad work in complaining of all the leaders and finding fault with the General Conference, the building of churches and schoolhouses. He is a man that can do much harm because he has good traits of character and is of ready tact as a helper. But the Lord understands it all, and He will work for His people that they shall not be confused or confounded. *4LtMs, Lt 19a, 1884, par. 3*

Elder Loughborough says these whom Barnes has had an influence over are getting their eyes open. He wrote to the Marion paper that if a man could be sent here, they would sweep in the whole of Milton church. That man will be with Barnes at the camp meeting, it

is stated. We shall go straight ahead doing our work and make no reference to these rebels. We hope to see the Lord at work at these meetings and great good done.*4LtMs, Lt 19a, 1884, par. 4*

We have the camp located just in the suburbs of Walla Walla. It is a good location, half encircled with a swift-running stream of pure, soft water in a grove of cottonwood trees. There is, Willie [White] states, a much larger turnout than they had last year.*4LtMs, Lt 19a, 1884, par. 5*

We may expect Satan will work with might and power to hold the people in darkness, to confuse them with the ideas of men like [W. L.] Raymond, but we hope he will be thoroughly converted before this meeting shall close. Our trust is not in the number of ministers but in the presence of Jesus.*4LtMs, Lt 19a, 1884, par. 6*

How my heart has yearned to meet our brethren in their yearly gatherings East. Sometimes I think I must meet with them, then again I am sure it cannot be my duty. The visit East was a financial loss to me. This is nothing, but the book has been hindered, for I have been greatly reduced in strength and could not write as I would. I attended ten days' meetings in Healdsburg, ten days' meetings in Oakland, ten days' meeting in camp in Los Angeles. All these, with my writing, were a great tax. I shall have to remain this side of the Rocky Mountains, and after my book is done, if possible, have a little change in traveling.*4LtMs, Lt 19a, 1884, par. 7*

My heart has been bad. A sense of suffocation, of general debility, keeps me where I am obliged to hold on to the promises with all my strength, and hang my helpless soul on Jesus Christ. Were it not for this, I should not venture out to labor at all. At Los Angeles I spoke six times at length, and in the morning meetings. I had the burden of testimony, the Spirit of the Lord rested upon me and sustained me every time I opened my lips.*4LtMs, Lt 19a, 1884, par. 8*

Brother Haskell, we must pray more in simple, humble contrition of soul. We must exercise faith, teach the people how to have faith. I long to speak to the people in the yearly meetings East. I long to tell them, "Behold Him, behold Him, the Man of Calvary, the Lamb of God who takes away the sins of the world." I long to tell the people that all the exalted privileges granted them, all the love and tender

mercy of our God, all the warnings of God's messengers, all the labor and enlightenment of His grace through holy men, will not save one of them. They must save their own souls by their own righteousness.*4LtMs, Lt 19a, 1884, par. 9*

All the light of present truth will not prevent them from falling away from their exalted privilege and losing all they have once held sacred and valuable. It is necessary for them to be instant in prayer and to live a life of humiliation and constant, living faith. I want to say to them, "Your iniquities have separated you from your God, and your sins have hid His face from you." [*Isaiah 59:2.*] Your Maker has not forsaken you; Jesus has linked you by His own body to the Infinite One, and His faithfulness will never fail. His promises are more sure than the everlasting hills. But you have departed from God, you have forsaken the Fountain of living waters, [and] you have distrusted His love. You have had every spiritual advantage. The precious, clear light of truth has shone upon your pathway, but you have not rendered corresponding obedience and kept yourselves in the love of God. This very love which should have been a blessing has become a curse.*4LtMs, Lt 19a, 1884, par. 10*

We are to see fearfully trying times, but need not despond. Trust in the living God. They that fear the Lord and work righteousness, He will be to them as a pillar of fire by night and a pillar of cloud by day. I would tell them the most precious blessings and the most exalted privileges are prepared for and promised to them that love the truth and obey it in the love of it.*4LtMs, Lt 19a, 1884, par. 11*

But how many are transgressing His holy law which they profess to keep! How many do not according to the light given them! The blessings are changed into curses, and they do not know why they do not have spiritual sinew and muscle. They are always without spiritual moisture, dry and sapless. Their testimonies are backslidden reports, mournful recitals. Oh, God would have it otherwise. He has made every provision for them that they should have help and blessings and courage and faith, but they remain away from His presence. They will not come unto Him that He may give them life.*4LtMs, Lt 19a, 1884, par. 12*

Oh, how Jesus is grieved with the unbelief, the distrust, the want of gratitude, and the sinfulness of those who profess to be the advocates of the law of God! Will not this people understand [that through] their own course of worldliness, of selfishness, [they] have forfeited the mercies promised to the obedient? In view of the great benefits of the salvation brought to us through Jesus Christ, the whole heavenly host in the plains of Bethlehem broke forth into songs of praise saying, "Glory to God in the highest, and on earth, peace, good will toward men." *Luke 2:14*. Why is there not more praise and less complaining? Should not our hearts be filled with gratitude to God? If angels saw cause for anthems of praise, why should not the objects Christ came to save be filled with thankfulness? There "are given to us exceeding great and precious promises that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 *Peter 1:4*.] *4LtMs, Lt 19a, 1884, par. 13*

These precious promises are given us that we might receive and enjoy them. They are not given to us that we may reject them and refuse to accept their fulfilment. The grace of truth revealed to us is that we may be renewed in knowledge and true holiness and glorify God in our bodies and our spirits, which are His. The praise of God is to flow forth from His children and continually extend and increase in the earth. We are, every one [of us,] to know for ourselves that the blood of Jesus Christ cleanseth me, even me, from all unrighteousness. I, even I, may be holy in heart and in life and in all manner of conversation. These privileges were purchased for me by the blood of Christ and presented to me that Christ may not have died for me in vain. *4LtMs, Lt 19a, 1884, par. 14*

We cannot, [even] one of us, glorify God, only through the acceptance of the grace given us. We cannot keep His commandments, only as we improve the grace and truth given us for this purpose. Brother Haskell, we must come up upon higher, holier ground. We must lead the people step by step. We must teach the people to improve the talents God has given them. We do not sufficiently impress upon the ministers the importance of ministering as well as preaching. They do not half of them know what duties, what sacred responsibilities rest upon ministers to become acquainted with souls, to labor earnestly by personal effort

for their salvation from house to house, coming close to hearts.*4LtMs, Lt 19a, 1884, par. 15*

Love for souls that Christ had will lead the minister to pray most earnestly for divine grace, will lead to importunate prayer. There is altogether too much sermonizing and too little ministering. We must work in wisdom, work with hearts imbued with the love of Jesus. Men without one particle of grace may preach a discourse, but men without grace will not be inclined to weep and to pray and seek to lead souls to the Lamb of God. It is this kind of labor the people need.*4LtMs, Lt 19a, 1884, par. 16*

We need now men who are acquainted with Jesus, men of faith, men of experience, men who will work for souls as they that must give an account. We have speakers but very few laborers. Teach the members of the church to be workers. Oh, that God would let His convicting, converting power come upon Sabbathkeepers, for many of them by experience know not if there be any Holy Ghost. Self has filled so large a place in their experience they know but little else than its gratification. May the Lord help us to do work—close, faithful, efficient work—for the Master, for all our work will bear the inspection of the Chief Shepherd. He will understand just how we have done our work. He will say, “Well done,” only to those who have done well. [*Matthew 25:21.*]*4LtMs, Lt 19a, 1884, par. 17*

May the Lord bless you in all your labors, is my prayer.*4LtMs, Lt 19a, 1884, par. 18*

Lt 20, 1884

Smith, Uriah

East Portland, Oregon

June 27, 1884

This letter is published in entirety in *20MR 356-360*.

Dear Brother:

There is a matter that must have attention. There is a man by the name of J. N. Bunch laboring in the Missouri Conference. He is preaching. This man has no right to be engaged in this work at all. I fear he will leave a terrible stain upon the cause of God. I have been shown some things in regard to him which are of that character that makes him unworthy of confidence as a Christian. I do not know whom to write to, but I thought you might know who are the proper ones to be entrusted with this matter. But something ought to be done.*4LtMs, Lt 20, 1884, par. 1*

I wrote to him while he was attending school at Healdsburg, stating to him that he had no duty in the line of teaching others the truth. His character was not of that stamp that he would honor the cause of God. He left soon for Oregon, then I saw his name in the report of labor as a worker in the cause. I will write this much to you, hoping that you will see that something is done in the matter. His course is very questionable. I shall write to him, but cannot for a little time.*4LtMs, Lt 20, 1884, par. 2*

Our labor in both these conferences have been very, very hard. The mould that Elder Van Horn left upon these two conferences was of that character to make it exceedingly hard for any minister who should follow after him.*4LtMs, Lt 20, 1884, par. 3*

It has been three years since I visited these conferences. The upper conference was a success. We found the spirit of faultfinding against the General Conference decisions and against them as a conference. We were able through God [to] break this up.*4LtMs, Lt 20, 1884, par. 4*

Brother [W. L.] Raymond has done a work that was tearing down—new views after the order of the views Brother Owen presented to the council for examination. The same was done with Brother Raymond's views. A council heard his arguments and then wrote out their answer. He has consented to abide by the decision of his brethren.*4LtMs, Lt 20, 1884, par. 5*

From that which the Lord has been pleased to show me, there will arise just such ones all along and many more of them claiming to have new light which is a side issue, an entering wedge. The widening will increase until there is a breach made between those who accept these views and those who believe the third's angel's message. Just as soon as these new ideas are accepted, then there will be [a] drawing away from those whom God has used in this work, for the mind begins to doubt and withdraw from the leaders because God has laid them aside and chosen more humble men to do His work. This is the only interpretation they can give to this matter, as the leaders do not see this important light.*4LtMs, Lt 20, 1884, par. 6*

God is raising up a class to give the loud cry of the third angel's message. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [*Acts 20:30.*] It is Satan's object now to get up new theories to divert the mind from the true work and genuine message for this time. He stirs up minds to give false interpretations of Scripture, a spurious loud cry, that the real message will not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God.*4LtMs, Lt 20, 1884, par. 7*

The Lord gave me great power before the people on the Sabbath. About fifty came forward for prayers. Many of that number were seeking the Lord for the first time. Backsliders came back with confessions, well wet down with tears.*4LtMs, Lt 20, 1884, par. 8*

Sunday I had great freedom in speaking upon temperance. The power of the subject was never seen and felt by me as upon this occasion. The people from the city listened attentively. Several unbelievers who have used tobacco since their youth have left it off

and say they will not touch it [any] more. We left the ground, ten o'clock p.m., stepped on board the train, and were on our way for East Portland. Tuesday morning the cars stopped at Multnomah Falls for twenty minutes, that all the passengers who chose might ascend to have a clear view. I undertook to go and I would not go back. It was very steep. There would be steps made, then quite a distance zigzag, then more steps. This was repeated many times until we stood upon a [rustic] bridge made to bridge a chasm above the first fall. This is the Bridal Veil.*4LtMs, Lt 20, 1884, par. 9*

The water pours from the top of a mountain about 900 feet high, and as the water descends, it breaks upon the jutting rocks, scattering off in beautiful spray. Here was the most beautiful sight to look upon. I would have enjoyed it could I have spent an entire day viewing this scene, but we were grateful for the few moments (although it cost laborious climbing) standing on the bridge made for this purpose to view this enchanting scene of nature—above us eight hundred feet the water rolling from the mountain tops, dashing upon the cliffs and rocks, throwing the water like a veil on every side, and below us this water accumulating from the flow above dashing in a larger fall over the rocks.*4LtMs, Lt 20, 1884, par. 10*

This was the work of the great Master Artist, and we could but exclaim, “How wonderful are all Thy works, Lord God Almighty.” We feel subdued and awed in the presence of such manifestations of the great God. I thought of the psalmist who calls upon everything, animate and inanimate to join in one chorus of thanksgiving to God. He, thus calling upon the senseless and irrational, is the most powerful rebuke to those blessed with intelligence if their souls do not glow and their lips proclaim the majesty and glory of God. “Praise ye him, sun and moon; praise him, all ye stars of light. Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy winds fulfilling His word.” [*Psalm 48:3-8.*]*4LtMs, Lt 20, 1884, par. 11*

All these agencies of God in nature are summoned to bring their tribute of praise, and who among God's creatures will be silent! Every star as it walks its course, and every breeze as it sweeps the earth, and every cloud as it darkens the firmament, every shower of rain and every ray of sunshine, all are uttering the praises of God

and publishing the glories of the Lord God who reigneth in the heavens.*4LtMs, Lt 20, 1884, par. 12*

We arrived on the campground Tuesday noon. Wednesday I was stricken with sickness. A burning fever came upon me, and for three days and almost four I was not dressed. The prospect of my laboring looked very dark. But Sabbath at five o'clock I was helped to the stand and talked about thirty minutes. Sunday I spoke about one hour and [a] half to a tent full, with great clearness and freedom, and have been gathering up my strength day by day ever since. But the work in this conference was of the same character as the work above, only more so. We have had one of the hardest battles we ever had to engage in.*4LtMs, Lt 20, 1884, par. 13*

The leading men in this conference seem to have no respect for the General Conference. The people have no respect for ministers or president. Brother Boyd was despised by them. Elder Van Horn was a pleasing speaker, and they despised the man because he could not speak as fluently as Elder Van Horn. They contrasted the gifts to his face in the assembly. Brother Boyd has felt [hurt] to the very depths of his soul, yet his love for the cause has made him cling to the work of God under discouragements that but few would have borne as nobly as he has done.*4LtMs, Lt 20, 1884, par. 14*

We cannot give you all particulars. We had men hard to deal with, difficult to be impressed. The labors of our ministers were accounted of no more value than their own wisdom and judgment. The only thing they did not dare to reject was the Testimonies. To these they did bow after long delay.*4LtMs, Lt 20, 1884, par. 15*

Last night I ventured in my feebleness to speak, and the Lord gave me great freedom. The tent was full of outsiders and our people. All listened as for their lives. I presented Peter's ladder of progress before them and the final abundant entrance into the everlasting kingdom. The Lord gave me His Spirit and His power as I described the overcomer's reward.*4LtMs, Lt 20, 1884, par. 16*

Friday morning there had been a little rift in the cloud now and then during the meeting, but to be covered again in blackness and darkness. I arose unrefreshed with a broken night's sleep. Four nights I had but little sleep. While I was speaking to the people, one

minister was left to open the meeting; the rest resorted to a grove to plead with God in prayer. They were blest and had faith that we should see of the salvation of God.*4LtMs, Lt 20, 1884, par. 17*

Friday morning at five o'clock we commenced our meeting, and I arose and talked a short time telling them we had waited for these leading men to take a position which God could approve and let His Spirit into the meeting. We had no more appeals to make to them and no more time to lose in waiting for them. They had stood directly in the way of our work from the first, and now our work was for these who had come to this meeting to be benefited. I had two front seats cleared and asked those who were backslidden from God and those who had never started to serve the Lord, to come forward. They began to come. Other seats were cleared, and finally there was the whole body [of] seats of the tent filled; about one dozen were in the side seats.*4LtMs, Lt 20, 1884, par. 18*

Then the Spirit of God like a tidal wave swept over the congregation. Such solemnity! Deep, earnest, heartfelt confessions were made. These men who had stood like icebergs melted under the beams of the Son of righteousness. They came right to the point. They made thorough work. Confessions were made with weeping and deep feeling. We had a most solemn, blessed season of intercession, and then closed the meeting and took our breakfast and assembled again at eight o'clock to finish the work. Parents confessed to children and children to parents, husbands to wives and wives to husbands, brothers to sisters, and sisters to brothers. It seemed like the movement of 1844. I have not been in a meeting of this kind for many years. After the hard fought battle the victory was most precious. We all wept like children.*4LtMs, Lt 20, 1884, par. 19*

Brother Boyd spoke of his gratitude while the tears rained from his face. Oh, I praise the Lord. I praise Him for He is to be praised. In the Lord's mercy, He laid me by from hard labor, for rest and repairs, and I will trust Him with my whole heart. I will trust Him.*4LtMs, Lt 20, 1884, par. 20*

There seems to be an entirely new atmosphere in the camp. Elder Boyd yesterday was elected as president of this conference, but the

very ones who had treated him shamefully did not come out fully and freely, and he declined. He told them he could not serve them; he longed for peace and rest. Yet he would proclaim the third angel's message while he had breath. But now, today, he has accepted and will serve them as president. The work now goes off like clockwork in the conference business. Oh, what a work the Lord can do in a short time!*4LtMs, Lt 20, 1884, par. 21*

I have given you but little particulars. It is so childish and inconsistent and miserable a mess that I do not think [it] possible for me to write. These murmurings, faultfindings, these exalting little motes to mention this. Making a man an offender for a word is a grievous sin in the sight of God. But this battle has turned; victory through Jesus Christ is ours. And we know the battle must be fought some time, and it must be done without yielding one inch to gratify and please this faultfinding, disorderly element.*4LtMs, Lt 20, 1884, par. 22*

We never saw so much dust and storm raised against a man that when investigated there was not the least thing for it all, as in this case. O, what work Satan can make with human hearts that are not daily partakers of the divine nature. I did not expect to write this when I commenced, but I felt so thankful I wanted to tell you.*4LtMs, Lt 20, 1884, par. 23*

Much love to Sister Harriet and your dear children. Annie in particular. May the Lord bless this child and may she win a crown of glory.*4LtMs, Lt 20, 1884, par. 24*

Lt 21, 1884

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

Healdsburg, California

July 10, 1884

Portions of this letter are published in *3Bio 248*; *9MR 136*.

Dear Brethren Haskell and Butler:

There are many urgent calls coming from all the conferences for me to come East and attend the camp meetings. They gravely state they have arranged them so that I could go from one to the other without loss of time. One meeting laps over onto the other, and I do not admire your judgment in this arrangement. Better have a set of camp meetings one year full and thorough, in selected places, and then next year take up the places left and have those well manned, full and thorough. I have marked [that at] meetings such as this, started with expectation of help to come, the work is not carried on sharply and thoroughly, but lags until the expected someone comes. Then, if the meeting is left before its close by that someone, the interest of the meeting is very much injured. Have less meetings and [have] those you do have thoroughly attended and the work thoroughly done.⁴*LtMs, Lt 21, 1884, par. 1*

But should I attend your meetings, I remember I am fifty-six years old, instead of twenty-five or thirty-five and no provision is made for me to rest, but to rush from one to the other as fast as the cars will take me. I do not think your plans very flattering for me. I am not immortal yet, and have cause to remember this every day of my life. If you wish to finish me up this year, I think you have planned excellently for it. I think my best course is to remain in California and not trust myself to your mercies. I have a strong desire to attend your meetings, and at the same time I cannot approve your arrangement of the meetings and dare not in my exhausted condition of health consent to undertake such work as you, my good brethren, have laid out for me. I am deeply moved when these urgent appeals come to me from the East, for I know I have a testimony for God's people. It burns in my soul day and night,

seems as if it would consume me. But I have large work here. Three camp meetings are planned in California—one at Humboldt, one at Reno, one at Oakland. I have several books that I ought to complete this winter, much writing I ought to do. My copyists are here on the ground. It is at great loss to me every way that I leave this coast. Duty does not call in two directions at the same time. Now which is the most urgent? I am trying to determine whether I shall leave duties right at home and go over the Rocky Mountains to take up duties far off. These things puzzle me. As yet I get no clear light, only a positive drawing East; because you are praying for me, I expect to come.*4LtMs, Lt 21, 1884, par. 2*

I leave Healdsburg this morning for Oakland to complete *Volume 4*. I have only been four days in my home in Healdsburg for three months. Have attended Oakland, April meeting, two weeks, and three camp meetings. If I go East I shall not be able to return for four or five months, my writing hanging on unfinished, everything put back as far as my work in California is concerned. At the camp meeting, they think in California I ought to be here. I went East last year and worked hard. The Conference has done nobly for me as far as liberality in pay is concerned, but the money I then pledged has cramped me in all my work, for I could not sell anything and am, as far as means to handle is concerned, constantly pressed until something shall sell.*4LtMs, Lt 21, 1884, par. 3*

Now, my good brethren, I state things as they are. It is too late for you to change any appointments, and if I want to live another year, I had better stay where I am, for I can serve the cause here with the help of Jesus. Excuse this letter, but I have not slept since two o'clock, thinking of these things, and I have written you.*4LtMs, Lt 21, 1884, par. 4*

Elder Haskell or Butler will not be at our California camp meeting, and do you think it is just to try to draw me away from here East when they have so few workers here? I write in haste.*4LtMs, Lt 21, 1884, par. 5*

Lt 22, 1884

Ings, Jennie

Oakland, California

July 30, 1884

Previously unpublished.

Dear Sister Ings:

I was glad to receive a few lines from you last Friday, but I have wanted and hoped to hear something of those things that had interested me most in regard to the institute, how matters were moving there. Perhaps you do not mean to write me anything more because I wanted you should go there. But this is one of the very reasons I wished you to go, that I might know more definitely how things are moving there since the efforts we last made there.*4LtMs, Lt 22, 1884, par. 1*

I have been working too hard, writing and planning in regard to my Healdsburg place, to leave it all right. Then I have spoken Sabbath in our church to a houseful. We had an excellent meeting. Sunday afternoon I spoke to a crowded tent full of attentive listeners upon the entry of Christ into Jerusalem. But both of these days were a great tax to me on account of bowel difficulty which made me weak, and I felt so dissatisfied with my efforts; but others say they never heard me speak with greater freedom.*4LtMs, Lt 22, 1884, par. 2*

But I know I must have more power from on high to deal with these sacred, all-important themes. I abhor myself because I cannot do better than I do. I have been overtaxed and am still. I have grave difficulties, but I am pleading with God, the precious Physician, to heal me. My heart and my head, the base of the brain, are quite troublesome; but then, I will not talk about myself. I am of good courage. I am clinging to the Rock that is higher than I. If I fall [while] in the harness, praise God in my behalf and rejoice that rest has come to the weary.*4LtMs, Lt 22, 1884, par. 3*

Yesterday was the first day I have ventured to throw off the strain of

labor. Sister Kelsey and I rode over to Sister Haman's and called on Lilly Corruth. All are unusually well. Lilly has had an afflicted time but is now about. She was very glad to see us. We took dinner at Ella Sanders Haman's. Sister Sanders was there and we had a pleasant visit.*4LtMs, Lt 22, 1884, par. 4*

I am up early writing by lamplight. My book is progressing finely. I have heard all read but the two last chapters. I shall feel greatly relieved when it is done.*4LtMs, Lt 22, 1884, par. 5*

The interest in the meetings keeps good. They have large congregations. One intelligent looking woman took her position on the Sabbath question last Sabbath. We think this effort will not be in vain. We hope and pray the seed sown will be watered by the Lord of the vineyard and that precious fruit will be the result.*4LtMs, Lt 22, 1884, par. 6*

Now Sister Ings, if it is distasteful for you to stay at St. Helena, just don't stay, but go to your open doors at Healdsburg. I have missed you very much and would in no case have consented for you to leave me now when about to go on a long journey if it were not for the pity and interest I have for the Health Retreat. But I want you to be happy. I feel lost when you are away from me, but I will soon be speeding on my way east. I wanted to go next Sunday afternoon, but it is decided I speak on temperance next Sunday afternoon and also speak Friday evening and perhaps Sabbath; so I shall not leave here before Monday or Tuesday next. Sister McOmbler will probably be down the last of this week, so she writes.*4LtMs, Lt 22, 1884, par. 7*

I wish you would inquire if anything has been done in regard to the notices in regard to price of rooms. If they want anything published, send it along. Brother St. John was to attend to this matter. How is his health? How is Addie [Walling] getting along? How many patients have they? How many guests? Now do not withhold from me the things I wish to know. Let me have the particulars of matters. Are the Chinese there yet? Sister Sanders says Sister Western, whom Sister Chamberlain saw in Woodland, would like to come to work for her board for the privilege of being in the institution.*4LtMs, Lt 22, 1884, par. 8*

Much love and respect to Sister Chamberlain and all good friends. Write at once if you want me to get it. Write what you design to do before I leave, for I'm anxious to know.*4LtMs, Lt 22, 1884, par. 9*

Mother.

The worse thing with me is that I have no appetite, and what I will find to sustain and nourish me on the road is a mystery. I find no traces of that pin. What kind of a pin was it? Please describe it. I have looked thoroughly. No one knows anything about it. I have asked them all. I hope those who camp on my place will not use my wood, for I want it this winter.*4LtMs, Lt 22, 1884, par. 10*

Where is my rubber bag? I cannot see it anywhere.*4LtMs, Lt 22, 1884, par. 11*

Lt 22a, 1884

Ings, Jennie

Oakland, California

July 30, 1884

Portions of this letter are published in *3Bio 244*.

Dear Sister Ings:

I am very glad to hear from you. This morning Willie [White] brought me your letter. I greedily devoured its contents.*4LtMs, Lt 22a, 1884, par. 1*

Oh, how much one head can do to set things in order! I felt so sorry for Dr. Chamberlain, who had no one to speak to or counsel with. Now you can counsel together and be a good, strong team. But, Sister Ings, do not stand over the stove. Be careful in this not to get your blood heated. If ought should happen to you I should feel that I was responsible. Be careful, I beseech of you; be careful! While you can be of a great help in arranging and planning, you are not to do the heavy work yourself. Head is of more value than hands in such an institution. Preserve your strength to do head service. The right arrangement of work is one-half the battle. I am glad you are there. I am greatly relieved.*4LtMs, Lt 22a, 1884, par. 2*

I am preparing my writing to go East. Sister McOmber has not yet come. She will come perhaps today or tomorrow. I am beginning to need her now. I wish I could run up and see you, but this is out of the question. We go East next Monday. I hope the Lord will strengthen and bless you. I believe He will. Only have good courage.*4LtMs, Lt 22a, 1884, par. 3*

In regard to the house, you did not say one word about how you liked it. Tell me in your next letter. Is it not a little gem of a house? I will write no more now as I am full of writing. You have our tenderest regard and best wishes and prayers. Be prudent. Do not let the help go so that you will have the burden of cooking upon you. This I positively forbid. If you can direct and others be over the

stove and not you, all right; but do not heat your blood.*4LtMs, Lt 22a, 1884, par. 4*

In regard to your board, we will talk about that and something else when the board meets. You will have your wages for your work.*4LtMs, Lt 22a, 1884, par. 5*

Well, I must say goodbye. The Lord bless you.*4LtMs, Lt 22a, 1884, par. 6*

Addie [Walling], I hope you will in every way show solidity of character. Show that you are a follower of Jesus. It is expected as you have lived in my family that you will be a girl of improved manners. You can be a recommendation to me or you can demerit me by a wrong course of action.*4LtMs, Lt 22a, 1884, par. 7*

Be kind, courteous, affable, polite to all. Keep from all frivolity, all vanity, pride, immodesty, and forwardness. Do not seek to ape others around you in dress, in manners, or in anything unless they are seeking to follow Christ. Be meek, be lowly of heart. Oh, my dear child, live for the future immortal life. Copy the Pattern, Jesus your Saviour. You have battles to fight with self. You have a work to do for yourself daily if you build up a character which God can approve. Try to overcome daily. Look to Jesus. Pray often, and Jesus will help you, for He loves you.*4LtMs, Lt 22a, 1884, par. 8*

Much love to Dr. Chamberlain and all dear friends.*4LtMs, Lt 22a, 1884, par. 9*

Write me once more before I go. Addie, I want you to write me, if only a few lines. Tell me just how you get along, whether you like the place, how you like our little house.*4LtMs, Lt 22a, 1884, par. 10*

Will you cook for me, Sister Ings, some rolls and a chicken nicely boiled and then fried, and send by St. John when he comes, if he comes before Monday at three o'clock? There is so much going on here, I fear I shall go poorly prepared.*4LtMs, Lt 22a, 1884, par. 11*

Lt 23, 1884

Ings, Jennie

Oakland, California

August 4, 1884

Previously unpublished.

Dear Sister Ings:

Brother Rogers came to our house last night bringing a basket of provisions, which will save making the preparations here we would otherwise have had to make. We have been very busy but will get off without breaking down. I spoke yesterday to a large audience and it wearied me considerably.*4LtMs, Lt 23, 1884, par. 1*

I am so thankful you are at the Health Retreat. I am sure it is in the order of God. You will be placed as matron officially; then no one will question your authority. Suggest, devise, and plan as you see fit. I have felt the Lord would certainly bless you if you would come into the position that I was confident you could fill with acceptance. I am glad if Addie [Walling] can work in and take her place orderly and regularly. It is a discipline she needs very, very much. You must see that what she does is not slighted but done thoroughly. I go feeling a great weight off my mind in regard to the Health Retreat. I know they needed a head so much. It distressed me beyond measure to see the great want of a head, someone to see and tell what must be done.*4LtMs, Lt 23, 1884, par. 2*

At the next camp meeting we will make a decided effort in behalf of the institution. I think it will prove every way so much better for you than to travel in the heat and in the dust across the plains. I feel you are just where you should be, and the Lord will bless you in doing this work, which I know you can do. I start East with better health than when I commenced my journey last year.*4LtMs, Lt 23, 1884, par. 3*

I am glad the prices on the guests and patients are raised. You will not have as many, but those you do have will be more profitable

and better keep up the institution. To let the prices down to the lowest figure and then have a great raft come in who demand first-class hotel fare at these prices will never bring one cent of profit to the institution. Better have less in number and those who will pay and require less provision, make less expense, and be better in every respect. I hope the things there will move off much better. They now have a head and that is what they wanted. I shall be only too glad when my journey is ended and I return back to occupy my little home in St. Helena, for this I intend to do.*4LtMs, Lt 23, 1884, par. 4*

I shall hope to hear from you and Dr. Chamberlain in regard to the prosperity of the institution. You will know by the camp meeting appointments where to direct your letters to the different points where I may travel. I shall want to learn from Addie all the particulars in regard to herself, just as a daughter would write to a mother. I again thank you for everything in the basket but the cake, which you know I am never able to keep out of the dinner basket, with all my efforts.*4LtMs, Lt 23, 1884, par. 5*

Mother.

Lt 24, 1884

Jones, Brother and Sister

Kansas City, Missouri

August 10, 1884

Previously unpublished.

Dear Brother and Sister Jones:

When you leave the place, do not leave the hose attached to the pump (thus I found it, when you went to Petaluma), for this can be removed and stolen very easily. Remove it, if you please, from the pump and put it under lock and key when you leave the premises alone or at night. I wish you would water the flowers in the other yard, if you can do so without too great trouble.*4LtMs, Lt 24, 1884, par. 1*

Yours with respect.*4LtMs, Lt 24, 1884, par. 2*

Lt 25, 1884

Whitney, Brother

Kansas City, Missouri

August 11, 1884

Previously unpublished.

Dear Brother Whitney:

I intended to pass on directly from here to Syracuse, but there [have] been urgent calls for me to spend a short time Sabbath and Sunday at Iowa camp meeting. I hope that this will not detract from the interest of the meeting in Syracuse.*4LtMs, Lt 25, 1884, par. 1*

Dear brethren and sisters who attend this meeting, do not, I beseech of you, neglect the work that ought to be done for you at the very commencement of the meeting. Remember that the ministers cannot make for you a profitable meeting. With what spirit have you come to this meeting—to be lifted out of your low estate by a wave of excitement? Have you come with hearts drawn out in love for the salvation of others? Have you come to selfishly be made happy yourselves, or have you come to let your light shine forth to others?*4LtMs, Lt 25, 1884, par. 2*

The watchman upon the walls of Zion have a sacred and important work: to watch for souls as they that must give an account. You must be arising constantly to greater heights in Christian experience, in heavenly attainments, [and] in holy purposes. Your vigilance must increase constantly as we near the close of time. If souls are in danger and you are stupified and see not their peril and give no warning, their souls will be lost and you will be chargeable with their blood. It is not enough to do pulpit labor. Your work and your efforts must be to see and discover the dangers and give warning.*4LtMs, Lt 25, 1884, par. 3*

While this work rests upon the ministers, there are heavy responsibilities that rest upon every soul who professes the name of Christ, not one is excused in occupying a position of indifference

and indolence. Our case is not to be consulted. [Our] pleasure is not to be thought of. There is earnest work to be done for Jesus in the salvation of souls. This is the all-important theme. Everything of a temporal character can bear no comparison with this. Every man, woman, and youth, God has claims upon you. He will hold you accountable for the good you might have done and did not do. *4LtMs, Lt 25, 1884, par. 4*

It is not enough that you are merely interested, and would interest others, to save your soul. You must remember you have personal work to do for other souls, to reach them where they are. Live out your profession of faith; humble your souls before God. But at this holy convocation work unselfishly. "Without Me," says Christ, "ye can do nothing." [*John 15:5.*] Examine your own selves, see whether you be in the faith. Except Jesus Christ be in you, then ye are reprobates. *4LtMs, Lt 25, 1884, par. 5*

Have you this knowledge? If not, do not let day after day of the meeting pass and you be unfitted to be benefited. You want Jesus at the very commencement of the meeting; you want help which Christ alone can give you. Lay hold by faith the mighty Arm of your strength. Let your very first work be deep, heart-searching confession of sins. If a brother has aught against his brother, take it out of the way for Christ's sake. In the very commencement of the meeting bring not the displeasure of God upon the whole encampment by your hidden sins. God requires of you to make wrongs right. If you have, any of you, been hard, censorious, unpitiful, let the confession be made and the heart broken before God. Clear the way that your personal sins shall not shut away from the encampment the sunbeams of Christ's righteousness. Let the hard, sinful heart break and you have a heart of flesh. [Neglecting] this work of humiliation, of confession before God, has done such harm [at] every camp meeting. I now appeal to you who profess the truth to make crooked ways straight through the grace of Jesus Christ. *4LtMs, Lt 25, 1884, par. 6*

I call upon you who have long professed the truth to get out of the way that souls shall not stumble over you to ruin. Let those who profess the faith put away sin and be reconciled to God, and you will then see the salvation of God. *4LtMs, Lt 25, 1884, par. 7*

P. S. I will leave Iowa Sunday night if I can. Emma White will accompany me. I must sleep alone. Two beds will be necessary.⁴*LtMs, Lt 25, 1884, par. 8*

Lt 26, 1884

Bell, G. H.

Portland, Maine

September 11, 1884

Previously unpublished.

Dear Brother Bell:

I have felt many weeks that I must see or write to you. I expected to meet you at the Worcester meeting, but was disappointed. We met some things there that troubled me not a little—it was the youth paying their addresses to young ladies. This spirit, we felt, must be rooted out entirely. Last February, I think it was, while at Crystal Springs, in the night season, a very solemn view was given me of the closing scenes of this earth's history and the dangers and duties of our people. The colleges, the teachers, the professors, were shown me and the grave responsibilities resting upon them.*4LtMs, Lt 26, 1884, par. 1*

I was shown the past and present of your life and was made very sad, as some things were shown me, in that you have not followed the light which God has given you. Your own imprudence, your own impetuous, passionate temperament, lies at the foundation of the great troubles that existed in Battle Creek. You had not done right. You were not correct in your ways, and this weakness and sin on your part was the beginning of letting out of strong waters.*4LtMs, Lt 26, 1884, par. 2*

Your friends vindicate your course because you were about to be crushed. This caused them great trials and great perplexities. We had fond hope that you had learned a lesson so that you would distrust yourself, be willing to be counseled and advised, and that you would be circumspect in all your course of action, and by your close connection with God show to those who are prejudiced against you (because you have given them occasion to pass judgment upon your course of action) that you were pressing on to the right, obtaining victories daily.*4LtMs, Lt 26, 1884, par. 3*

But I was shown that you have not overcome your weakness and that your own unsanctified feelings were gaining the mastery. You are pursuing a course that will give triumph to your enemies and burden and distress those who have loved you, respected you, and spoken in your behalf. I was shown you inviting the company of young ladies, paying them attention and receiving attention from them, binding them to you, fascinating them by words and acts which you know well how to exercise. *4LtMs, Lt 26, 1884, par. 4*

I saw the frown of God upon your course. It was not purity [or] elevated, sanctified, holy impulses that prompted you to desire young ladies or young women or married women to be attached to yourself and to desire of them attentions which have at least the appearance of evil. You have done much of this kind of work. It has had that influence upon the minds of girls that you could exercise your spirit and power over them, if you were disposed, to their ruin. You have had this matter reproved in your past course of action. You have seen your name bandied about through the papers, and reproach brought on the precious cause of God. And yet another trial was given you, but you did not show that you were reformed. You have kept on this same course of action and taught the youth to deceive by secretly being in your society. You have taken liberties with them in your attentions that have left a mold or impress upon their minds and upon their deportment that will never be fully effaced. *4LtMs, Lt 26, 1884, par. 5*

I was at [a] meeting when young girls made confessions. I knew what these confessions meant, while many did not. I do not feel that you are a safe man to take charge of youth. God has set before you your dangers, but you did not see them or sense them. We dare not encourage you to have charge of youth, not because you have not ability, but because you have so little power of self-control. *4LtMs, Lt 26, 1884, par. 6*

I think if you could take your family out of Battle Creek into some less prominent place and remain with them where there are not so many to watch and see your defects and the strange defects of your family, you could serve the cause of God better than in any other way. You will certainly prove a great burden to the cause of God unless you are a transformed man, or you leave the work and

connect as little as possible with the institutions of responsibility. I cannot now say one word in your vindication. You have allowed your mind to take a low level, and it is this that has left you shorn of your strength, that is wrecking you physically and mentally. Why do you not connect yourself with young men, love their society, choose them as companions? This would be proper, but your association with young ladies and your preferment for their society is a blot upon your character, and is ruin to the youth you thus prefer and pet and favor.*4LtMs, Lt 26, 1884, par. 7*

I have more [to say] but cannot write more—am not well.*4LtMs, Lt 26, 1884, par. 8*

Lt 27, 1884

Ings, Jennie

South Lancaster, Massachusetts

September 17, 1884

Portions of this letter are published in *3Bio 261*.

Dear Sister Ings:

I have been hard pressed with labor and have had but little opportunity to write; but I have written several articles for the paper, which would become stale unless I could get them out at once.⁴*LtMs, Lt 27, 1884, par. 1*

I felt bad that Edson [White] and Willie [White], or one of them, could not be with me on this journey. It is too bad. I expected Edson would certainly be with me, and Emma [White] too. They were with me at the Iowa meeting. There Emma was taken sick with great distress in her stomach. It was very stubborn. Edson worked with her nearly all night. Next day she did not sit up but a little. Sister McOmber was willing to go with me to New York. Then I hoped Emma would improve, but she had another attack. Sister McOmber mastered it after a while. Edson could not go to this meeting on account of his business; then Sister [Lucinda] Hall and her mother urged Emma to go home with them, thinking the working with hops might improve her health. She went. Sister McOmber has been with me since. We meet Emma at Syracuse today. She goes with us to Ohio and to [the] Michigan meeting. Then Sister McOmber leaves me in Emma's and Edson's hands, for she is anxious to get to her mother—if she can leave me in good hands, but [otherwise] would not leave me, even if I said to her, Go.⁴*LtMs, Lt 27, 1884, par. 2*

I left Portland, Maine, Monday. Am staying here at Brother [S. N.] Haskell's for a breathing spell. We had good meetings in Vermont and in Portland. The outside attendance at Portland was good. Through the day there was good attendance. One and another came up claiming my acquaintance; [they] knew me when we were school children together. Cousins and acquaintances came to the

meeting. Mellessa Tapely, my niece was present. Her husband attended one meeting; her children came Sunday and attended Sunday. Emma Morrison and her husband came to the meeting but left Sunday. It was ... [Remainder missing.]⁴*LtMs, Lt 27, 1884, par. 3*

Lt 28, 1884

Brisbin, W. L.

Battle Creek, Michigan

November 18, 1884

Previously unpublished.

W. L. Brisbin:

Your letter I read last eve and am glad that there is some evidence that you are becoming a sane man. You have been all that you express in your letter—cruel in the treatment of your wife. She kept her own counsel. She was discreet and not like many women who would find relief in telling their troubles to others. She bore silently your abuse and your suspicions She carried her load upon her heart until it broke. Should I say you were not the cause of her death, I should tell that which is not true. Your course toward her was satanic. Satan was working in you to will and to do of his own good pleasure. You have carried out your own unhappy, uncontrollable, wicked temperament until its results was seen in the dead clay before you.⁴*LtMs, Lt 28, 1884, par. 1*

Jesus loved her. Jesus pitied her. Every pang of anguish endured from the blasting hail of your tongue was as if you had done this to Jesus Christ. Poor heart-sore, discouraged woman! None knew of her burdens and her griefs but her Redeemer, and in mercy He has given her rest.⁴*LtMs, Lt 28, 1884, par. 2*

But now the past with its burden of record is passed into eternity. You cannot undo the past. You cannot make restitution to the dead. It remains to be seen whether your course will be changed toward the living, whether you will so humble your proud, jealous, overbearing spirit that God can give you a new heart, even a heart of flesh, that the hard, un pitying, loveless nature may be so transformed that your life will be fragrant with good works. Self must die. Self must be crucified.⁴*LtMs, Lt 28, 1884, par. 3*

The Lord loved your wife. She was precious in His sight. But your

course has been an offense to Him, and your separation will be final unless you repent and become converted. The blood of Christ cleanseth from all sin, even the scarlet sin.*4LtMs, Lt 28, 1884, par. 4*

As you did not respect and love your wife, there was not thoughtfulness and caretaking and dutiful behavior on the part of your daughter to her mother, who lifted too heavy burdens for her physical strength, who carried too heavy cares of heart troubles. If this child misses the care and attention and burden-carrying mother, I am not sorry. If she feels her own neglect of the dutiful help she should have been to her mother, this is as it should be. If it makes her a more thoughtful dutiful child, this is as God would have it. If your wife's death works a transformation in the lives of those she left behind she will not have died in vain.*4LtMs, Lt 28, 1884, par. 5*

Now I know that Jesus will pardon to the full the blackest crimes if repented of and forever forsaken. I entreat of you to make thorough work. Do not let the impressions you now have wear away. The Spirit of God is appealing to you. Will you hear the voice of invitation and of mercy? Will you make a decided, determined effort for your soul's salvation? Let nothing divert your mind. Let nothing hinder you from seizing the present moment to seek God by penitence and confession. Your work is before you—to reform, if you would inherit eternal life. With your present traits of character, you will never enter the pearly gates. Then make earnest work to cleanse yourself of all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.*4LtMs, Lt 28, 1884, par. 6*

I leave these lines with you, hoping and praying that they may do you good. In much love.*4LtMs, Lt 28, 1884, par. 7*

P. S. Please return this to me, as I have no time to copy it.*4LtMs, Lt 28, 1884, par. 8*

Lt 29, 1884

Salisbury, Brother

Battle Creek, Michigan

November 20, 1884

Portions of this letter are published in *2SM 329; OHC 317*.

Dear Brother Salisbury:

My mind has been troubled on your account, and I do not feel clear unless I write to you some things that have been shown me in regard to your spiritual condition. Last spring many things were shown me in regard to different families that were not what God would want them at home.*4LtMs, Lt 29, 1884, par. 1*

I saw you were greatly deficient in this respect. You allow your imagination to control your reason and your attitude in your family. Sickness has afflicted your wife, bringing upon you additional burdens and cares and expense. You have fretted over this. Every one must accept this providence of God and meekly bow to His dispensations. Every soul has anxieties and worries in their daily life. There are continual irritations and annoyances coming to every family. You are tired and nervous, but had you a right hold from above as a Christian should have, you would be not only a hearer of the Word but a doer as well. The practical Christian will live for God, doing His duty in the face of all hindrances.*4LtMs, Lt 29, 1884, par. 2*

There are tangled briars through which every follower of Christ must travel. The feet, the hands, may be torn by them, but still the way is onward. The feelings you have had toward your family are not that of a reasonable man. You have felt that they were to you a burden too heavy to carry, and this has not been in thoughts only but expressed in words, in your actions and deportment.*4LtMs, Lt 29, 1884, par. 3*

When your wife was very sick you tried to do your duty to her but when she began to improve, then Satan came with his temptations,

and you listened to his suggestions. You have thought, How can I live peacefully amid vexing and irritating things and the multitude of little worries and fretting which come in my home life which I cannot evade? This is a diseased imagination. You must, you should gird up the loins of your mind, not let it dwell upon these matters where Satan is trying to lead your mind. Call it back to duty to your married vows and [do] not get the impression that your lot is so hard and unbearable. Let not your mind be occupied with other women outside your family. Give your affections, your love, to her [whom] you have vowed to love and cherish. You cannot prosper until you are a changed man. Your ideas must change. You must have more clear and rational ideas of your duty to God and [to] your family. It is not enough to get along day by day in a sort of maze, not knowing where you will drift next—fluctuating, speaking and acting unworthy [of] a Christian, then feeling remorse and then acting upon the same plan again.*4LtMs, Lt 29, 1884, par. 4*

Life to you should be no burden. You should live victoriously, even mastering your experience, weaving into it brightness, joy, and hopefulness. As a follower of Christ live a truly Christian life whatever the circumstances surrounding you may be. Do not, for Christ's sake, pursue a course to wean the affections of your wife from you. For you to make straight paths for your feet is to live as Jesus would live and behave as Jesus would have you. You will please remember you are making a record in the books of heaven such as you would not be pleased to meet in the judgment.*4LtMs, Lt 29, 1884, par. 5*

You should live a life that will please God and [give] evidence to all connected with you of the genuineness of your Christianity. Your life must be lived in the very circumstances God in His providence placed you. Your fretful, harsh words to your wife are to her like the cruel hail beating upon the precious plants. You cannot divest yourself of the responsibilities of your family, and would not if you could; therefore, you must make the best of your circumstances and surroundings as you are placed. Whatever you are to make of your life must be made amid your every day experience. It is just where you are [that] you must fight the battles of life over and over again. Here you must either win your victories or be defeated and driven from the field of battle.*4LtMs, Lt 29, 1884, par. 6*

You often think your lot hard and wish it otherwise, that you had a life free from perplexities, a life of greater freedom from care with no briars or thorns, worries or provocations. Is this the life you desire? Then do your utmost to make it so. Your efforts, through Christ, will do much toward removing the briars, the thorns.*4LtMs, Lt 29, 1884, par. 7*

Be always gentle. Never let your words wound your wife and bruise her soul that she shall carry a sad, grieved heart day after day, for this is a slow death like slow poison. Show your wife you appreciate her. Be gentle, kind, patient, forbearing with your children. Never, never speak words to your wife or children that will irritate. Forbear the expressions you have allowed yourself to make again and again. Long after they have passed from your memory, they live to wound, to bruise the soul of your wife and children. You will be the means of the ruin of the souls of your wife and children unless you are a thoroughly changed man in spirit, unless you view these matters in altogether a different light.*4LtMs, Lt 29, 1884, par. 8*

Remove from your wife every vexing thing, not alone for her sake but for your sake also. Your aspirations are not what they should be, whatever your life is to be made, whether it is beautiful or marred. Others may have more desirable positions than ours but here is your lot and my lot, and we must make the very best we can out of it. Many men with eight or ten in the family praise God that they have ten dollars per week and you have double this. Here is something to be thankful for.*4LtMs, Lt 29, 1884, par. 9*

Every week you should lay by in some secure place five or ten dollars not to be used up unless in case of sickness. With economy, you may place something at interest. With wise management you can save something after paying your debts.*4LtMs, Lt 29, 1884, par. 10*

Accept the battles of life on your field and stop not to long for the chances some others have, for, while you are doing this, you are overlooking the present privileges [and] opportunities which God places in your path, which will pass never more to return.*4LtMs, Lt 29, 1884, par. 11*

You must overcome this restless discontent. The place where we

find ourselves we must do our best in, for it may be the Master's design we shall live our life right here, fight our battles on this ground, [and] become strong men and women in God through surmounting difficulties that appear on our ground of conflict. *4LtMs, Lt 29, 1884, par. 12*

God [knows] what is for our best good. The peculiar discipline to which we are subjected is discipline to bring out, not the worst and most unlovely traits of character, but the meekness and loveliness of Christ, developing the precious graces of Christ. *4LtMs, Lt 29, 1884, par. 13*

You need to learn in Christ's school to become Christlike. God adapts His grace to the peculiarities of each one's necessities. My grace is sufficient for you. As your burden grows heavier, look up and by faith cling more firmly to the hand of Jesus, your mighty helper. As difficulties thicken about His people amid the perils of the last days, He sends His angels to walk all the way by our side, drawing us closer and still closer to the bleeding side of Jesus. And as the greater trials come, lesser trials are forgotten; the heart feels the need of more firm trust and becomes calm. You must remain pure and true and firm, remembering your character is being imprinted upon books of heaven—just as the features are imprinted upon the polished plate of the artist. There is no circumstance or place or difficulty or hardship where we cannot live beautiful lives of Christian fidelity and approved conduct. *4LtMs, Lt 29, 1884, par. 14*

You should not be satisfied with the life you are now living. It is a faulty life. You should discipline yourself to live a faultless, gentle, unspotted life in every place and under every circumstance. The true victory is not found in shunning trials—getting rid of them—but in meeting them heroically, enduring them patiently. Then you will avoid the many harassing trials that you think are almost unendurable. Give your wife sunshine in the place of frowns, pleasant words in the place of irritating, stinging words. What confidence can she have in your missionary work when its influence upon you is what it is—unkind at home, hasty, denunciatory, fault-finding—anything but a Christian at home. *4LtMs, Lt 29, 1884, par. 15*

I was astonished at your course as it has been presented before me. You must love your wife. You must cease your complaining and treat her tenderly, lovingly. What has she done that you should thus treat her? What have you done? Please review the past and then break this spell that is upon you, which will certainly prove your ruin and the sure ruin of your family. Your wife needs love and affection. Never leave the impression upon her that she is a burden. There is no reason at all why your life should not be happy; but you are, in the course of action, making yourself think you have a hard time, when it is a delusion of the enemy. Be cheerful, kind and affectionate at home. Be a real home missionary.*4LtMs, Lt 29, 1884, par. 16*

There are duties for you in the family from which you cannot excuse yourself. No other mortal must take the time, the care, the love, the devotion belonging to your wife. Jesus is your pattern. Copy the pattern. You have made many crooked lines and many blotted pages which you regret, but not half deeply enough. Yet you must not become discouraged. You must keep a brave heart, an unfaltering purpose, a calm and joyful confidence in God. When you see your weakness, then you will feel your need of leaning more fully upon Jesus. You must grow into Christ's likeness at home. Do missionary work for the dear ones at home. Their souls are as precious in the sight of God as the souls of others, and these demand kindly care, loving words, tender affection. Flee to Jesus now. Change your course and encourage your wife. You imagine many things that are all wrong. God help you to be firm and true to principle.*4LtMs, Lt 29, 1884, par. 17*

Lt 30, 1884

Savage, Adeline

Battle Creek, Michigan

November 21, 1884

This letter is published in entirety in *DG 198-200*.

Dear Niece, Adeline Savage:

I think you should know how your mother [Mary Chase] is at the present time. She is quite feeble. She has needed care constantly. I cannot possibly have any care of her whatever.*4LtMs, Lt 30, 1884, par. 1*

We leave Battle Creek for Otsego today. Next week we shall be, I expect, at Chicago. The eighth we start on our long journey for California. I feel very sad to leave your mother in her present state of feebleness. I provide for her the very best I can. I purchased a house which has cost me a thousand dollars and furnished it simply, with necessary articles for her use. We have let a family into the house—a mother, son, and daughter. They have the use of the house for your mother's board. I pay the taxes. Last year your mother paid the taxes, but she met with an accident in building a fire in the stove. The floor took fire and there was seventy-five dollars expense to me for repairs. The son of the widow lady who has my house has been sick for five weeks. During this time your mother has been sick, attended by a physician and sometimes a nurse, for she could not receive attention from anyone in the house.*4LtMs, Lt 30, 1884, par. 2*

It was in the bargain that your mother's fire should be made in the morning so that she could have a warm room to get up in, but further than this, they could not do.*4LtMs, Lt 30, 1884, par. 3*

If she needed a nurse she must provide it. She has only three hundred dollars, which will melt away very soon. She must have clothing. She must have wood. I have done all I can do, and more than I should do. I look to you, her children and her grandchildren,

to act your part. I feel badly indeed at the present appearance of things, that stranger's hands have to do for your mother the duties which justly belong to you to perform. When the neighbors and friends inquire, "Has she no children to have a care for her?" how embarrassing to say, "She has two sons and a daughter and grandchildren and brothers." The question is asked, "Why do not her children take care of their aged mother in her feebleness?" I am not able to answer that question, but perhaps you can answer it. *4LtMs, Lt 30, 1884, par. 4*

I have my work, which is speaking and writing. I am in constant labor and ought not to have one thought or one care upon my soul for your mother. I have invested twenty-five dollars for clothing because your mother needed it. I have ordered wood for the winter because last winter I learned she lay abed hours in the daytime to save burning wood. The little money she has on hand, she is reluctant to use, thinking she might be sick for sometime like her mother, and she dreads becoming a pauper. I cannot blame her for this, for judging from the past, she may feel she cannot depend at all on her children. *4LtMs, Lt 30, 1884, par. 5*

Your mother has been very economical. I shall not leave her to suffer if you do nothing; but if you feel conscience clear in this matter, if you wish your record to stand in the judgment in the future as it has in the past in regard to your poor old mother, I cannot help it. But God marks this unfeeling neglect. *4LtMs, Lt 30, 1884, par. 6*

God holds her children accountable for this neglected duty. I am sorry, so sorry, that the matter stands thus. *4LtMs, Lt 30, 1884, par. 7*

Christ will judge every man according to his works. He identifies His interest with His suffering, neglected children. He says to one class, "I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: Naked, and ye clothed me not: sick, and in prison, and ye visited me not. ... Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." The terrible word, "Depart," is spoken. [*Matthew 25:41-45.*] *4LtMs, Lt 30, 1884, par. 8*

To those on His right hand He says, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." The question is asked, "Lord, when saw we thee an hungered and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" He said "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Verses 35-40.*] Thus that which is done to His needy brethren Christ accounts as done unto Himself. *4LtMs, Lt 30, 1884, par. 9*

Lt 31, 1884

Smith, Uriah

Refiled as *Lt 20, 1884*.

Lt 32, 1884

White, W. C.

Refiled as *Lt 48, 1884*.

Lt 33, 1884

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

Refiled as *Lt 21, 1884*.

Lt 33a, 1884

Ings, Sr.

Refiled as *Lt 22, 1884*.

Lt 33b, 1884

Ings, Sr.

Refiled as *Lt 23, 1884*.

Lt 34, 1884

Jones, Br-Sr.

Refiled as *Lt 24, 1884*.

Lt 35, 1884

Children

Refiled as *Lt 49, 1884*.

Lt 36, 1884

White, W. C.; White, Mary

St. Helena, California

January 15, 1884

Previously unpublished.

Dear Children:

We had a very pleasant journey up here from Healdsburg. Dr. Chamberlain was delighted. Now I feel sure that I am going to be better—my lungs and throat.*4LtMs, Lt 36, 1884, par. 1*

I want you, Mary and baby, to come up, for we must talk about my books. I want Willie should meet me here and talk over matters. You can never come in a pleasanter time. It is just beautiful. I have been going over the hills with Dr. Chamberlain. Now come if you can. Do come now before it will rain again. It is very mild here, so different from the mornings in Oakland or Healdsburg.*4LtMs, Lt 36, 1884, par. 2*

Tell Marian [Davis] I have matter in regard to Nehemiah on usury. Will send [it] I think tomorrow. Wish she were here. I am delighted with [the] prospect.*4LtMs, Lt 36, 1884, par. 3*

Sister Rogers seems so glad to see us all. Brother Rogers' brother leaves today. Come now if you can. The children are here to take care of baby. Bring me the history of John. Borrow it. I have yours, Willie, coming in [a] box. Jennie [Ings] is very urgent for you to come. When patients get here, it will not be as good a time. No one [is] here but Bro. Robbins from Japan and Bro. St. John and our party.*4LtMs, Lt 36, 1884, par. 4*

Willie, bring the fountain pen. Tell Sister Sarah I would like a settlement of our account. I shall be so glad to meet you here. Do not delay, because it is so beautiful now, sunshine so warm. Ella can be out of doors all the time after early morning.*4LtMs, Lt 36, 1884, par. 5*

In haste,*4LtMs, Lt 36, 1884, par. 6*

Mother.

Shall I set Brother Burr to work on my lot? Let me know if you do not come at once.*4LtMs, Lt 36, 1884, par. 7*

I think you had better, if you come, bring some of those green peas. They are nice.*4LtMs, Lt 36, 1884, par. 8*

Mother.

I want tinted scratch books to write on.*4LtMs, Lt 36, 1884, par. 9*

Mother.

I send this article to follow the others in regard to South Lancaster. If you think it not best to put in the paper, now, hold it or put [it] in [the] *Signs*.*4LtMs, Lt 36, 1884, par. 10*

Lt 37, 1884

McEnterfer, Sarah

Healdsburg, California

February 14, 1884

Portions of this letter are published in *3Bio 241*.

Dear Sister Sarah:

I would be pleased to have you send me the account of our expenses that have been incurred since we left Battle Creek to our return to Oakland. I wish to put it in my book. Do not delay this, please.*4LtMs, Lt 37, 1884, par. 1*

I have a nice tooth brush somewhere. Do you know where it is? There is one box, I am satisfied, we have not received. Those large cloth shoes, buttoned on the side, have not come. Those goods that I bought did not come. There are several things that I expected to find that are not here. What about that large piece of white oil cloth such as we have for tablecloths? I had one in Battle Creek, sewed together, but it is not here. Was it packed at all? It was new, had never been used. Was made to cover our wagon. Will you please see if any box is in Oakland? I suppose there is, as the doll is not here that we fixed for Ella [White].*4LtMs, Lt 37, 1884, par. 2*

Please give me this statement of account. I want the address of Byron Belden, Stephen Belden, and Charlie Belden. You had these. Please send them to me.*4LtMs, Lt 37, 1884, par. 3*

I am writing every day. Mean to get my book finished next month, and can scarcely write a letter, I am so intent on this matter.*4LtMs, Lt 37, 1884, par. 4*

Love to yourself and your friends whose acquaintance we made on the journey.*4LtMs, Lt 37, 1884, par. 5*

Lt 38, 1884

White, W. C.

Healdsburg, California

February 14, 1884

Previously unpublished.

Dear Son Willie:

I received a telegram from Kellogg saying that \$42,000 deposited in the office would meet his claims, without profit. Now if we can get the money, we will meet this.⁴*LtMs, Lt 38, 1884, par. 1*

I wrote to you before you left Oakland. You had, I think, ample time to receive it. I asked several questions, but no answer came to my inquiries. Did you get the letter? Why not answer the letter, if you did?⁴*LtMs, Lt 38, 1884, par. 2*

Is there another box to come to me? Several things are not here that should be here. They were not in the boxes that came. There was large piece of white oilcloth, two breadths sewed together, to be used as a cover to our new large buggy, but it has not come. Do you know anything about it?⁴*LtMs, Lt 38, 1884, par. 3*

I am making good progress. I am feeling quite well, for me. I had enough of meat at the Health Retreat. I eat no meat, no butter. [I] have a good appetite and think I had better remain here with my family until my book, *Volume 4*, is completed. I sent to Eliza yesterday—with things Marian had to send—six of the talks given in the ministers' meeting.⁴*LtMs, Lt 38, 1884, par. 4*

I am pleased to be with my little family. It is cold, very cold, but clear. Ice is quite thick mornings. Brother Pratt came down last Monday with his girl. Left for home yesterday morning. Elder Brownsberger is in great anxiety to know when you are coming here. Please say in your answer to this. They say you sent for your Bible and hymnbooks. Where did you leave them? Professor says he cannot find them. Your rubbers I found in a satchel of mine with

scratch books. Addie is doing housework cheerfully. All are doing well.*4LtMs, Lt 38, 1884, par. 5*

Come and see us when you can. We had an extra good meeting Sabbath. The church seems to be of good courage; bore excellent testimonies. Write about your meetings. Do write something.*4LtMs, Lt 38, 1884, par. 6*

Mother.

Read Sister Chamberlain's letter and hand [it] to her.*4LtMs, Lt 38, 1884, par. 7*

Lt 39, 1884

White, W. C.

Healdsburg, California

February 21, 1884

Previously unpublished.

Dear son Willie:

Professor [Sidney] Brownsberger has been waiting anxiously for you for some time to decide some matters. Come Friday if you can.⁴*LtMs, Lt 39, 1884, par. 1*

Brother Pritchard wants to know what to do, whether he is wanted at St. Helena. He may have to move out of the house he occupies any day, and he doesn't want to get another if he goes to St. Helena. Brother Pratt said he could have his old house for his family to move into, and he would go Sunday if he knew what to do. He would get settled with his family ready to begin work.⁴*LtMs, Lt 39, 1884, par. 2*

P. S. Bottle of ink for fountain pen.⁴*LtMs, Lt 39, 1884, par. 3*

Mother.

Lt 40, 1884

White, W. C.

St. Helena, California

February 29, 1884

Previously unpublished.

Dear Willie:

I found the cellar partly dug, lots of stone piled up in heaps everywhere. They could go no further because they knew not what to do. [The] trees [are] all set. Now a wire fence must be put around the whole at once, or the cows will prune them. Sanford [Rogers] has taken his oak trees and pine trees for fence posts. I can do the same. Can get Italians to work for two dollars per day on this kind of work. They ask two and a half for laying stone foundation. Sanford has his foundation, or rock wall, for the back of his basement. Cost fifty dollars. All seem to think it a good thing and advise me to have it. I have all the stone I will want for the purpose.*4LtMs, Lt 40, 1884, par. 1*

If Whalin comes up Tuesday, he will want the foundation prepared if it is to be stoned up. What had I better do? Let me know. You ought to have come up with me. I do not mean to stay long, for I fear perplexities will come upon me to hinder my book work. The lumber has come and must be unloaded today. If you were only here, you could see Sanford's house—it is all enclosed—and could judge for yourself better what is wanted. I will pay you for your time if you will come. You can take the phaeton and get a horse. Set Henry on the track of a horse.*4LtMs, Lt 40, 1884, par. 2*

It will take three coils of wire to enclose my land. This must be done at all events at once.*4LtMs, Lt 40, 1884, par. 3*

Now, is Bro. Whalin coming or not? These things confuse me. If the work does move forward, I want you here at once just as soon as you can come. Then I will come right back with you when you return. If the whole thing is to be put off two weeks, telegraph, and I

will start home Sunday.*4LtMs, Lt 40, 1884, par. 4*

Mother.

P.S. Do write something. Come yourself or tell us something definite to do.*4LtMs, Lt 40, 1884, par. 5*

Sanford Rogers has excellent workers, outsiders that Whalin can use. They are real nice-looking, enterprising, sturdy workmen. Two men get three dollars each day and pay their own board, and some he pays two and a half and boards them. He says these are the best kind of workmen. Now tell me what is best.*4LtMs, Lt 40, 1884, par. 6*

Lt 41, 1884

White, W. C.

St. Helena, California

February 29, 1884

Previously unpublished.

Dear Willie:

I want you to come up at once if you can. There are many things that need to be settled, talked over, if the house is to go up at once. One week more finishes the house of Brother Rogers, then the workmen can go on to mine. It will take one week's work to prepare the basement, and no one seems to know what you want. Everything is at a standstill. Will you please come up and tell what must be done? Come as soon as Sunday, and you can go back in a day or two. There are some things to be considered.*4LtMs, Lt 41, 1884, par. 1*

Sister Scott is not here yet. I know not when she will come. May Sawyer goes home tomorrow. Hannah goes with her to Oakland.*4LtMs, Lt 41, 1884, par. 2*

I stood the journey well, but I am rather weak today and nervous, else I should have turned round and gone straight back to Healdsburg, for I cannot be troubled with these things of building that I know nothing about.*4LtMs, Lt 41, 1884, par. 3*

These workmen here will, I think, do well, even if Pritchard does not move up here with his family. They will work for three dollars, boarding themselves, or two and a half, boarded. They are excellent workmen. Brother Atwood's brother that came from Kansas was sick. He works well. [The] two outsiders do good work. Now I believe you have the whole story.*4LtMs, Lt 41, 1884, par. 4*

Mother.

Lt 42, 1884

White, W. C.

Healdsburg, California

March 16, 1884

Previously unpublished.

Dear son Willie:

I received your letter in reference to Battle Creek. I have been in the carriage all day today. I have been trying to secure money; have the loan of \$1,500.00 (fifteen hundred) from Bro. Condivent at 6 1/2% interest. Will send you a draft with this. Tell me how much more I shall raise. All this brother required was my simple note. I tried Bro. Mills. All borrowed by boarding house. Tried Bro. Cook. Bro. Harmon borrowed all he could spare to stock a ranch, and I began to think I should utterly fail, but I was glad to get this sum.*4LtMs, Lt 42, 1884, par. 1*

The farm is in great need of several pairs of hands just now. We left Crystal Springs Friday morning. We came through without stopping for dinner. Arrived at home at one o'clock, [at] Dr. [E. J.] Waggoner's at half past one.*4LtMs, Lt 42, 1884, par. 2*

It rained hard in the morning, but nevertheless we started. We were all afraid of a long storm.*4LtMs, Lt 42, 1884, par. 3*

My head troubles me much; last night [I] did not sleep until morning. I received a letter from Dr. Young, which I send with this. If you and I promised to see her through, I do not know when it was. The only thing I told her was that if I could secure her a little room in my house, I would do so, and it should cost her nothing. Out of pity to her, I gave her freely two dresses and told you to make her comfortable at my expense for the value of two hundred dollars. This I thought was considerable for me, pressed for means as I have been. But when she lays her whole weight on me, I will not carry it. I never promised to pay her bills in her medical course. If she has told others that I did, she has at least misstated me. I told

her before going east just how I stood, that I could not obtain means for her. I wrote her to that effect, and now as she comes into a straight place, she writes this letter, making no acknowledgment that I had helped her. I do not accept her letter at all. It robbed me of a night's rest and cut off one day of my writing. I cannot bear these things as I once could. They disturb my thoughts and I ponder over them and become almost distracted. I rode over to Sister Butchers'. She said she would write to her husband to hire three hundred dollars for her. She had not the means, but he could hire it if he felt it was right to do this.*4LtMs, Lt 42, 1884, par. 4*

Benton is now in the little house on the farm; moved today. I went all over [the farm] on the side where the house is. The trees seem to be doing well. But I think Benton is another Hemstreet—slack and shiftless. If he earns two dollars even a day, he will have to put on more energy than I give him credit for now. I am sorry that we have anything to do with them, for such ones never know themselves. They are thinking [that] that which they do [is] of much greater value than it is. I have had my share of such ones' labors.*4LtMs, Lt 42, 1884, par. 5*

Willie, I think of all the dirty houses I ever looked upon, this house of mine is the worst. It is really the paint plastered with dirt. I understand he is somewhat dissatisfied now, because I did not pay him what I am paying [J. A.] Burgess to do my work. He says he shall take the manure from the farm—that is all the farm has yielded. I shall have Wallace ask him what he asks for the dressing and pay him, but I fear I have another just such in Benton. Brother Ings wrote to Bro. Leininger yesterday to learn what his purpose is in regard to the farm.*4LtMs, Lt 42, 1884, par. 6*

I received a letter from Dr. Lay yesterday. What shall I say to him? If he cannot come soon, will it be any use for him to come at all? I send you the letter and Dr. Young's letter.*4LtMs, Lt 42, 1884, par. 7*

I will not say what I think of her statements. She is certainly arrogant and gives evidence of her manner of working. I cannot know what to make of such a production, after writing her as I did in my last [letter]. I do not know what to write her. I shall take no more responsibility in her case than I have done. The least I am mixed up

with her, the better. I never shouldered her and never shall, and fear I have done more than I ought to have done. I never could see that it would pay for her to take this medical course, and I see less in it now than I ever have before. Her throwing herself on me is unreasonable and ridiculous. I shall take no further burden in her case; shall not answer her letter.*4LtMs, Lt 42, 1884, par. 8*

I have just been talking with Wallace. He says he went down last night and talked with Hemstreet. He has a different spirit. Says that there is something my due. He has not, as far as the rent is concerned, put in full time, and will make it right. I told Henry that I would make no claims upon him if he would only feel that he had had things his own way and [that] I had done all that I ought to have done by him. He says he will not remove the dressing, but I tell Henry to pay him, that there shall be no cause to feel that I would take the least advantage of a poor man. I may have to pay for the horse yet. He does not come right, yet he may. We are keeping it, seeing how the matter turns with him—if bad, I must pay for the horse, for he shall not lose a dollar. The horse was in my hands and that makes me responsible for it.*4LtMs, Lt 42, 1884, par. 9*

Send me Michael's papers at once, and I will see him myself. If I can get anything, I will do so. Now please do not forget this.*4LtMs, Lt 42, 1884, par. 10*

Mother.

P.S. You spoke of getting sugar peas, rice, and some staple articles. What will you do about it? In regard to that carpet, I hope you will not neglect to look it up, for I do not want it lost.*4LtMs, Lt 42, 1884, par. 11*

Please look after these things for me.*4LtMs, Lt 42, 1884, par. 12*

Mother.

Willie, I think I shall sell both places. If I can, I will. I must break up housekeeping. I cannot any longer bear the care and burdens. I will sell everything in Oakland and in Healdsburg, keep the place in St. Helena, board at the institute. I ought not to keep house. Let the girls go—Addie to learn some trade—May to do something, I cannot

tell what. Sister [Jennie] Ings has too much care and burden and ought not to be situated as she is. She thinks she does too much work. I think so too. Sister McOmer can go to Crystal Springs. I shall put both my places in the market, [but] not to furnish means for Sister Young.⁴*LtMs, Lt 42, 1884, par. 13*

Mother.

Lt 43, 1884

White, W. C.

Healdsburg, California

March 18, 1884

Previously unpublished.

Dear Willie:

I received a letter from Sister Coolidge for the money lent me one year ago. I am perplexed. I can find no writing, except the one calling for \$1,000.00. Is there any more due her? Let me know at once. Brother Bolton will let me have a couple thousand. He has bought him a place, but he is desirous to get all the interest he can get. He will not let it go short of seven percent. What think you? Shall I give him eight if he will not let me have the money for seven? Answer by telegram at once.*4LtMs, Lt 43, 1884, par. 1*

How much do I owe Sister Coolidge, and interest? I must send [it] as soon as possible. I am trying to write with my tired head. I think I am some better in my head; sleep a little more. These rainy days, do not go out much.*4LtMs, Lt 43, 1884, par. 2*

I hear Sawyer is coming the first of next month, but what his purpose is, about the place I cannot tell. Henry has been up there at work with [J. A.] Burgess the last two days. Today they plow. I think it is the dirtiest place I have ever been in, everything neglected, but we will slick it up before Brother Leininger sees it again. Nobody would want to purchase such a looking place. I am sure it is the best for me to have no home here and free myself from care. I wish you would try to sell the places on 38th Street if you can.*4LtMs, Lt 43, 1884, par. 3*

I would sell for three thousand. Cannot this be done?*4LtMs, Lt 43, 1884, par. 4*

Mother.

Lt 44, 1884

Children

Healdsburg, California

March 27, 1884

Portions of this letter are published in *3Bio 242*.

Dear Children:

After we had arrived at Brother Chapman's, we saw prospects of rain and decided to come home. Started at one o'clock and arrived here at seven p.m. We found everything moving on as usual. Nothing new except letters—one, from St. John, I will send you. I think these people better be secured at once. I fear if they go to Battle Creek, Dr. [J. H.] Kellogg will secure them there. I think we must have them.*4LtMs, Lt 44, 1884, par. 1*

I do not think Bro. Driver wants my place. He does not say much. I was out with him nearly all day yesterday—although it rained some. There were no cheap places—everything is high, very high.*4LtMs, Lt 44, 1884, par. 2*

I think much of Brother Driver. He is a substantial man, a man of worth. I have told him not to be in a hurry, but to be perfectly at home until he shall look around the country. He seems to be pleased with Healdsburg.*4LtMs, Lt 44, 1884, par. 3*

I spoke to the college students yesterday in the parlor and shall speak to them occasionally while school lasts.*4LtMs, Lt 44, 1884, par. 4*

I see by appointments there are only three weeks left for me to close up my book. Dr. [E. J.] Waggoner is fearful I will not get through but I mean to by that time, if possible. I told Brother B. to send the five hundred to you.*4LtMs, Lt 44, 1884, par. 5*

Mother.

P.S. I send this little note for you to add what you will and send to Brother St. John. I do not think it will amount to much, the doctor spending much time at the sanitarium; but it seems to me that there is needed now the very men to take hold and do something with Chamberlain's help. I think they can do good service.*4LtMs, Lt 44, 1884, par. 6*

Mother.

Bring me another good fountain pen.*4LtMs, Lt 44, 1884, par. 7*

Lt 45, 1884

White, W. C.

Healdsburg, California

March 27, 1884

Previously unpublished.

[Willie:]

Willie, I spoke with Bro. Fay in regard to [a] sewing machine. He said he would let me have or rather let the Health Retreat have a Howe machine for \$20.00. I think you had better purchase the machine and send it up to the Retreat, for they need it. It has been stormy all night and much of the time this afternoon. The mountains are all white with snow. Brother Driver may not come back till you come.⁴*LtMs, Lt 45, 1884, par. 1*

Mother.

Lt 46, 1884

White, W. C.

NP

April 26, 1884

Previously unpublished.

[Willie:]

Sister Davis and myself left Healdsburg with our horse and phaeton [and] rode thirty miles to Sister Chapman's. We intended to take the boat that night, but the Donahue boat was still eight miles farther and we feared we could not reach it in time. We had a very pleasant visit with Sister Chapman and her family. Thursday we left the pleasant home of our sister's for [the] Donahue boat. We had no trouble in getting our horse on the boat. Then the officials there took charge of him, so we had no more worry until we reached San Francisco.⁴*LtMs, Lt 46, 1884, par. 1*

Lt 47, 1884

Children

Los Angeles, California

May 15, 1884

Portions of this letter are published in *3Bio 246*.

Dear Children:

I am feeling some better than I did. I had an appointment last evening, but it had been rather a disagreeable day and my lungs were congested, and in my feebleness I dared not venture to talk. It was lowery and rainy, and my brethren favored me. Brother Waggoner preached and they had a good meeting.*4LtMs, Lt 47, 1884, par. 1*

Came down to the early morning meeting. I spoke about fifteen minutes, and it was the best social meeting we have had. Brother Cody came only last Monday intending to go back today, but we are urging him to stay. Brother Yoakman came Monday from Lemore but had the ague and went back Tuesday. No one has come from San Diego. The attendance of brethren is small; outside attendance [is] the very best.*4LtMs, Lt 47, 1884, par. 2*

Sister McOمبر bathes me in bed and rubs me every morning and night. I am still weak indeed, but am able to attend one meeting daily and some days two. Sister McOمبر is faithful as the day is long, tender, attentive, and at times, as she sees my feebleness, appears in agony because she cannot do more.*4LtMs, Lt 47, 1884, par. 3*

This meeting is doing the church great good. They are learning more than they ever knew before.*4LtMs, Lt 47, 1884, par. 4*

Will you write to Dr. Smith and talk with Sister Sawyer? I believe he will be the one to come to the Health Institute, if you can get him. All are doing, I believe, their level best to make this meeting a success.*4LtMs, Lt 47, 1884, par. 5*

Mother.

Lt 47a, 1884

Ings, Sr.

Refiled as *Lt 27, 1884*.

Lt 47b, 1884

Brisbin, W. L.

Duplicate of *Lt 28, 1884*.

Lt 48, 1884

White, W. C.

Healdsburg, California

July 7, 1884

Previously unpublished.

Dear son Willie:

I am in my mountain home; everything here is quietness and peace. I long for this, but some way my mind is exercised in regard to those eastern meetings. I shall not be obliged to leave this coast before the first of August. In that time I can do all essential upon my book and see that it is completed. That is all that I can do on it. I do not know certainly that I shall go, but my mind is drawn that way by night and by day. I cannot close my mind to it, for it will force itself upon me every few moments. It may not be my duty. It is not my choice, by any means. Sister McOmber will go East this fall. She thinks she must be with her mother. If Edson and Emma [White] do not go with me, she will accompany me whithersoever I go, if I desire it. If Edson and Emma will go, then Sister McOmber need not go; so it will be a saving of expense. Sister McOmber will go anyhow, she says, so you see how the matter stands. *4LtMs, Lt 48, 1884, par. 1*

I think of these large meetings, so many of them; and I was so weak when I went East before, I could not accomplish that which I desired; but if I am even as well as I am now, I could do much better work with the help of God than last year. I do think that just this year in these appointed meetings I could do much work for the Master. *4LtMs, Lt 48, 1884, par. 2*

In that case, I cannot be at the camp meeting in California this year, but one camp meeting should not stand in the way of five or six. Should I decide to go East, [I] will come to Oakland this week. Will you lay this matter before Elder Waggoner and pray over it as I am doing? *4LtMs, Lt 48, 1884, par. 3*

I find myself rather exhausted, but of good courage. Wrote yesterday seventeen pages, part for *Volume Four*. I think my writing on it is about done. Just as long as I exercise my mind on it, there will be something more to write. I shall never feel that I am through. The matter must be left in this way—that it is not possible for me to crowd into this volume all I have to write, so that what I shall write more fully, if I ever do, my enemies will not have a chance to make a handling of it.*4LtMs, Lt 48, 1884, par. 4*

Willie, the long lost carpet has come. It has been in Santa Rosa all this time. It was not injured for it was done up nicely.*4LtMs, Lt 48, 1884, par. 5*

I hear nothing more in regard to Leininger; shall send him a letter today. I should return and spend the winter here.*4LtMs, Lt 48, 1884, par. 6*

Mother.

Lt 49, 1884

Children

Kansas City, Missouri

August 10, 1884

Portions of this letter are published in *11MR 145-146*.

Dear Children:

It is Sunday morning. I ought to have written you as soon as we came, but the cars were delayed. We had only time to get here and get our baggage all settled, and the Sabbath was come. So I did not write, but will say we had a pleasant time at Denver.⁴*LtMs, Lt 49, 1884, par. 1*

Brother Jones rushed into the cars [and] took us across the tracks to [the] depot. [It was] raining smartly, and Brother Someone (his name I cannot remember) was waiting with [a] hack and took us about two miles to the tent. We found them very conveniently and comfortably fixed. There were two small tents carpeted, furnished with beds, besides a double tent, or two tents together, with [a] kitchen stove and everything for living. Then there was the large tent. I unpacked my fruit at once—every bit of it, with the exception of three tomatoes—and gave it to Brother Jones. He packed it in a little box and sent it to his wife and children.⁴*LtMs, Lt 49, 1884, par. 2*

I was requested to speak a short time to the canvassers [and] I told them I would. Notice was soon given by sending different ones in different directions informing our brethren that I would speak. One man was so zealous [that] he walked four miles to notify one family. We had quite a little company assembled. I spoke to them one hour, and all seemed to be pleased. A man and woman came in and seated themselves after a while. I began to have impressions that the countenance of the woman was familiar, and soon I discovered Fred Walling. The woman was his mother, sitting by the side of her husband Dunn. Before her was a lad of about ten years, the same [one] that had crossed the snowy range with us. Now,

how they ever knew I was to speak, I cannot tell. It may be they were passing and heard me speaking. I expected they would come and speak to me, but they all passed out, and I was relieved. An interview might not have been agreeable to either party. *4LtMs, Lt 49, 1884, par. 3*

We had a very pleasant season with our brethren, then were taken in the hack back to [the] depot. From this point we had a dusty time. Could not sleep well. The smoke from [the] engine was blown back, and it was very strong. Throat and lungs were severely affected with this coal smoke. But all this is over. We are at Edson's. He is pleasantly situated in a location separate from other houses and standing high and dry. The location is every way better than the one they had before. I cannot write all I would be pleased to write, for I am not feeling much life and energy. Had severe pain in my heart yesterday. Today my hip troubles [me] considerably. *4LtMs, Lt 49, 1884, par. 4*

I find that Iowa camp meeting can be made on my way to [the] New York meeting. I can spend four days there and then have six days for Syracuse. What think you of that arrangement? I seem to feel it may be a little hard on me, but it may do [a] little more good, and the blessed Saviour has plenty of strength to give for just such needy ones as I. But do you think it will be robbing New York of that which is their due? But some way it seems right to go with Edson to Marshalltown, Iowa, and spend Thursday, Friday, Sabbath, and Sunday there, and Sunday night start for Chicago. *4LtMs, Lt 49, 1884, par. 5*

Edson says [that] in that case I must send my tickets back to you to be used at some [other] time. He says they would gladly pay my extra expenses to Marshalltown and on from there to Chicago. I think the arrangements will be made for me to attend the camp meetings in Nebraska and in Independence, Missouri, after the Michigan meeting. Then if they still insist, I will attend the General Conference. If not, will go toward home in California. Edson cannot attend the camp meetings with me, for his business requires his presence. He can attend meetings within range of his business, but if he goes a distance, his business will suffer. He has no responsible man here and cannot get one until too late to

accompany me. He wants to go wonderfully, but I am glad he feels inclined to stick to his business; but, Willie, it would give character to my work if one of my sons could attend me as I journey. It must be so in the future.*4LtMs, Lt 49, 1884, par. 6*

Now, Willie, I want you no longer to be keeping a boarding house. I want you to be making arrangements to connect your interest with me and do my business and have a share equal, equal share with myself.*4LtMs, Lt 49, 1884, par. 7*

[Apparently from a later letter written from Worcester, Mass.]*4LtMs, Lt 49, 1884, par. 8*

I have received one little letter from you since I came from Oakland, one from Marian [Davis]. You are many; I am one, with work enough before me to almost frighten me, but I am calling upon God. He will help me. He has promised it. I shall not be discouraged one bit.*4LtMs, Lt 49, 1884, par. 9*

Elder [S. N.] Haskell goes to Portland [directly] from here. Brother Roberson goes with him to help him to arrange for the meeting. We dare not trust Brother Goodrich, for he is so slow to act. I shall not feel any security in leaving matters in the hands of Elder Goodrich and those who live in Portland. I expect tomorrow morning we shall go to Vermont, [and] get there the same night.*4LtMs, Lt 49, 1884, par. 10*

September 2, 1884

Dear Children:

Yesterday I had rather a hard day's labor. I was in the morning meeting and occupied about one-half hour. The galleys of proof I read. Wrote some then. Then there was [a] baptism. Twenty were baptized. We had a large crowd of outsiders. I spoke to them from the words, "Consider the lilies of the field, how they grow." [*Matthew 6:28.*] I had the most perfect freedom and clearness in presenting the subject. Then I visited a sick woman and prayed with her in agricultural hall, sister of the man who takes charge of the grounds. She has just had a tumor removed from the abdomen, weighing forty pounds. She is doing well. She had one of my volumes. One

and another had contributed eighty cents, and I went to the stand and purchased the other two volumes and *Early Writings*. They were very thankful.⁴*LtMs, Lt 49, 1884, par. 11*

I can write no more now. Just came in from [the] morning meeting. Had a good parting meeting. We have decided to go to South Lancaster for a little change and get on the Vermont ground Wednesday night.⁴*LtMs, Lt 49, 1884, par. 12*

Mother.

Lt 50, 1884

White, W. C.; White, Mary

Kansas City, Missouri

August 13, 1884

Previously unpublished.

Dear children, Willie and Mary:

I thought you would want to hear in regard to our plans. Edson [White] and Emma [White] go with us to Marshalltown, Iowa. We take the six o'clock train this evening. We shall spend four days at this camp meeting and then go on to Syracuse to be at the last week of their meeting. This looked right to me. Edson obtained half-fare tickets to Chicago and [a] permit to tarry at Marshalltown. We have to leave the direct route and go a short distance on another road. Emma goes with me the rounds at the camp meeting. Edson will join us when he can, but his business is such he cannot leave it. Trunks came all right. They are checked for Marshalltown.⁴*LtMs, Lt 50, 1884, par. 1*

The time we have spent here has been very busily occupied. There have been efforts made in Lawrence about sixty miles from here. Brothers Barton and Enoch have been at work there. There has been a church raised up of about forty in all. They have drawn into the net of truth one woman, a remarkable case, Mrs. McCullouch, a great money speculator, speculator in lands, grain, and everything where there is any show of money. She does an immense business. Well, this woman has powers adapted to just such a work. She is a woman of commanding appearance, of wonderful influence. She is worth one hundred and fifty thousand dollars, and this woman has embraced the Sabbath. She has purchased a library of our publications, the four she had paid for.⁴*LtMs, Lt 50, 1884, par. 2*

I had an opportunity to talk much to this lady, being in trade, and I hope she will come heart and soul into the whole truth as it is in Jesus. She asked many, many questions. I told her frankly the truth.

I told her that money, the handling of money, was a part of existence, but there was a greater work for her to do than this— [working for] the souls of men and women for whom Christ has died. “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” *Isaiah 13:12.4LtMs, Lt 50, 1884, par. 3*

There was work for her to do; there were faculties she was to exercise and develop [in] her work and enlarged powers she would take with her into the future, immortal life. But all the work she was now doing would not, could not, be carried on in the future life; therefore, her life work would tell nothing there. *4LtMs, Lt 50, 1884, par. 4*

I said many plain things to her, which I hope will be thought of hereafter. Money or the handling of large business is her element or her God. She is awakening upon some points. She has large moneys of an infidel invested with her money. He is a foul blasphemer, and she has decided she cannot have his means mixed up with hers. She is a woman of keen sensibilities and acute discernment. She has peculiar powers of intuition, and all these powers are valuable. I tell her, they belong to God, to be used not in the world, but for the glory of God. *4LtMs, Lt 50, 1884, par. 5*

Well, we must wait and see what will come of this singular acquisition to the truth. She has supported the work being done in Lawrence. She has an immense skating rink, which she opened and used for meetings. She expected many would come into the truth, and to have only twenty-five or thirty adults seems to her small business. She opens her princely establishment for Brother Barton and Bro. Enoch and their wives, and she seems to be willing and thankful for the opportunity. But we will leave her now and write of something else. *4LtMs, Lt 50, 1884, par. 6*

Bro. Cudney heard I was to be here. He came down yesterday and he solicited my attendance at the Omaha meeting, to commence [the] 24th [and continue] to the 30th. Brother [G. I.] Butler writes that it is a week too early, earlier than he told them to have the meeting. Brother Cudney thus understood him, and he has made arrangements for the meeting with the railroad officials. I told him

they could extend the meeting one week, to the 6th of October, and the first week have someone, at least, who could be there to speak and attend to much of their business that could be done, and then the last week we would come in to take hold in earnest. He has written to Brother Butler about it. In this case, I could not attend the Indiana meeting, but I was there last year and I think I ought to attend the meeting at Omaha.*4LtMs, Lt 50, 1884, par. 7*

To say the very least, you must consider I am getting older every year. I need you. If you do accept this offer, I will pay you weekly a sum that will be as much as you receive now. This looks right to me. We will work either at Healdsburg or St. Helena this winter, probably at Healdsburg. You may occupy the house with us, have Anna and Mother Kelsey with us and your family, and let us be united in our efforts. Sell your place, if you can. Think of these things candidly and prayerfully. There is now a good boarding house so that the necessity is not now so great for you to remain where you are to make a home for the young. Edson works very hard. He feels much cramped and worked up about things at Battle Creek. They crowd him and hurt him unnecessarily. I think it will be essential for you to be at Battle Creek at General Conference, if not before, to accompany me, but I will see and test matters still further.*4LtMs, Lt 50, 1884, par. 8*

Emma is very thin and poor in health. I do not think she will accompany me. [She] is willing to do so if I say that I want her, but if Edson does not go, I think she had better not go. Now I have written quite fully.*4LtMs, Lt 50, 1884, par. 9*

A woman has just embraced the truth in Lawrence. She wished to see me. Edson telegraphed that I was here, and a dispatch has just come that she will be here at six o'clock today. She is a woman in possession of property and wants some advice about the matter.*4LtMs, Lt 50, 1884, par. 10*

Bro. and Sister Shireman are living in this city. They want to do missionary work on their own responsibility and try to work with persons and introduce the truth to individuals.*4LtMs, Lt 50, 1884, par. 11*

Edson seems to be anxious to do all he can, in any way he can

work. He wants no pay for his time, only his expenses for traveling paid. He has been unable to do much for months on account of [buying?]. Now he says nothing is in the way, but to go ahead. He feels very hopeful. He has another book, *Breakfast, Dinner, and Supper*, for public sale. It is a good thing; it has been much of it [done] by himself. Mary Clough has done some; William Gage, some. He found his large book was wanted, but many could not take it because they could not go so high. This will go with the other, both canvassed for; this will be much cheaper, so it will go. He hired seven hundred dollars to get this out. The work had been paid for, before [completion of] the material or matter composing the book. I know so little about business. I cannot tell much about it. Edson wants so much to see you and talk with you.*4LtMs, Lt 50, 1884, par. 12*

Well, I found out I could not get this in before night, and I concluded to write [as] fully as I could. When I get to Marshalltown, will write you again. Edson has a Sabbath school in his house every Sabbath. There are three families that attend. He says he will try to have meetings every Sunday evening when he is here. He will speak to them on Bible subjects. When he is absent, Bro. Shireman will hold Bible readings. Thus they are trying with a little leaven to do what they can. I think this is a good plan. They are going to advertise for meetings here every Sunday, and may the Lord bless their efforts is my prayer.*4LtMs, Lt 50, 1884, par. 13*

I shall make the most of my little time to rest, but I cannot spend my strength in private conversation to entertain those who have no real claim upon me. It really tires me more than giving an address in public.*4LtMs, Lt 50, 1884, par. 14*

May the Lord bless you, all those working for me, and those working for the interest of the meetings in the tent.*4LtMs, Lt 50, 1884, par. 15*

Mother.

Lt 51, 1884

White, W. C.; White, Mary

Marshalltown, Iowa

August 16, 1884

Previously unpublished.

Dear children, Willie and Mary:

It is evening after the Sabbath. Thursday at about half past six, we left Kansas City. Edson and Emma [White] accompanied us. We all had half rates and privilege of the chair car, but I could not rest or sleep. Edson and Emma obtained a berth for me in the sleeper, but I slept but little that night. We left the train at three o'clock in the morning. We hired a room at the Eldon house and we occupied it and all slept considerable, one on the floor, three of us on the one bed in the room. The cars were thundering all the time, coming and going and making up trains, but wonder of wonders, I slept.⁴*LtMs, Lt 51, 1884, par. 1*

We took the cars again at 8:00 a.m., rode a short distance to Givin, and had to lay over again until four o'clock in the afternoon. We found a grove near and took our writing and dinner out in the grove and had a very pleasant picnic. Some slept. I wrote out some matter to be used in *Testimony* No. 32. It cost us, including all expenses, fifteen dollars to reach the encampment.⁴*LtMs, Lt 51, 1884, par. 2*

I spoke Friday morning [at the] 5 o'clock meeting and [in the] evening at the commencement of the Sabbath to one thousand people. I had great freedom and the people listened earnestly. Many outsiders were present. Several carriages were in the road, listening during the services.⁴*LtMs, Lt 51, 1884, par. 3*

In the night Emma was sick. I tried to find some things for Edson, who occupied the next tent. Had a serious time with my left arm, that dulled so I had but little sleep.⁴*LtMs, Lt 51, 1884, par. 4*

In the early morning meeting I spoke a short time; directly after breakfast, spoke for about thirty minutes to the ministers alone. I talked very plainly and pointedly in regard to the state of the cause in the conference. Many wept. Then I was present at the Sabbath school. Spoke about twenty minutes to the Sabbath school. We had a very interesting school. Edson managed the school efficiently and acceptably to all. In the afternoon I spoke upon Joshua and the angel. Deep feeling was in the congregation. The tent was full. Seven carriages were drawn up to listen and remained during the entire services. Many outsiders were in. There was deep feeling in the meeting. Many wept. Their heads were bowed down and they seemed to feel deeply. Oh, that God would impress hearts!*4LtMs, Lt 51, 1884, par. 5*

We made a call for those who wanted prayers to come forward. About one hundred responded. There was a deep feeling throughout the congregation. After some time spent in hearing the testimonies of those who came forward, we had a season of prayer and then divided up in companies to carry on the work in different tents, and the Lord wrought by His Spirit in these tents. Some brought in excellent reports of these meetings, but the work must go deeper and more general. I am weary tonight.*4LtMs, Lt 51, 1884, par. 6*

August 17, 1884

We all slept well last night. I sweat profusely in that left arm, was as if bathed in water. I took sponge bath, went in early morning meeting, spoke about twenty minutes. We are making progress. The work is deepening. Many heartfelt testimonies were borne. Four were on their feet at the same time, and we had to close when the interest was steadily increasing.*4LtMs, Lt 51, 1884, par. 7*

As soon as we had taken breakfast and had attended prayers, we, Edson and I, went into the minister's meeting. I talked with them most earnestly and pointedly for about thirty minutes. There were several who wept freely. At half past two p.m., spoke to a full tent with great freedom [on] the subject [of] the lawyer who asked Jesus what he should do to have eternal life. [*Luke 10:25.*] Many outsiders were present. There would have been a large crowd today, but it

has rained all night and much of the time today. They are now having a Bible reading. Edson is having a meeting with the children and youth. I never saw Edson in the place he is now; evidently the Spirit of the Lord is working with him. He is doing all he can as he is now situated and means to do all he can. He has excellent ideas of work and his labors are appreciated. He worked earnestly in the Sabbath school. He has a canvassing class for which he is working. He has a love for the work. I hope he will ere long be able to give himself wholly to the work. He seems to have precious ideas and he labors well upon temperance. *4LtMs, Lt 51, 1884, par. 8*

Tomorrow I talk to parents in regard to their duty to their children and attend the early morning meeting, ministers' meeting. At half past six we go to the train, ride about thirty miles, stay over night at hotel, take the cars then direct for Chicago. From Chicago, take cars for Battle Creek and make no change until we get to Syracuse by the way of Buffalo. I am desirous Emma shall accompany me, for I think it will do her good, but she has acute attacks of most stubborn pains in the pit of her stomach. I think I shall venture to have her go. There are those who will take care of me where we shall go. It is not as if we were traveling west and among those who do not know me well. I will now let this rest until tomorrow. *4LtMs, Lt 51, 1884, par. 9*

Sister McOmer is reluctant to leave me, while Emma is so poorly. She fears I will not have proper care, but I will risk it. *4LtMs, Lt 51, 1884, par. 10*

I shall expect to hear from you at Syracuse. *4LtMs, Lt 51, 1884, par. 11*

Monday morning [I] attended the early morning meeting. Spoke earnestly for thirty minutes. Edson had been holding meeting with the teachers in Sabbath school in another tent. He came for me to talk to them. I spoke thirty minutes to them in a very pointed manner, showing them their responsibility as teachers, then took breakfast. Then I went directly to ministers' meeting, put in one hour of hard labor. Then there was a breaking down and many confessions were made with the deepest feeling. Many tears were shed and there was a good work wrought. One young minister

confessed he had felt hard as a stone all through these meetings. He had really despised the testimonies borne of reproof, showing them they must have the Spirit of God with them in their labor. Other confessions were made and the work we felt was begun which would let the light into the meetings.*4LtMs, Lt 51, 1884, par. 12*

I did not intend to go in meeting again, but at two o'clock I went under the tent and spoke for one hour. Many outsiders were present. We called them forward for prayers, about two hundred [came]. Many were youth and children. It was a time of deep feeling. We had an earnest season of prayer, and then the meeting was divided into three parties. The ones who came forward were taken into a tent by themselves to be labored with.*4LtMs, Lt 51, 1884, par. 13*

Edson is now holding meeting in the Sabbath school interest. He has worked heartily, interestedly and efficiently in many branches of Sabbath school, of temperance, and in instructing canvassers. But he had a meeting for the children, and he conducted this ably. He was intensely interested and blest, himself. He is doing all he can, fettered with debt as he is. And he has the fear of God before him, and his heart is very tender.*4LtMs, Lt 51, 1884, par. 14*

In about one hour we take the cars for Chicago. I do not know as we can get a berth, for we have need of it very much. I have worked tremendously. God has given me strength, or I could never have done it. There were but two who could lift here, and the heaviest weight came on me. I have tried to stir things and I think things will move differently in Iowa than they have done. Brother [G. I.] Butler comes the last of this week. When the reenforcement comes, we hope that they will continue to progress, for the work is well started. I am real tired for I have spoken in all about five hours today, beside praying three times.*4LtMs, Lt 51, 1884, par. 15*

Mother.

Please send this to Sister [Jennie] Ings after you read it, and it will save my writing to her.*4LtMs, Lt 51, 1884, par. 16*

Lt 52, 1884

White, W. C.

Syracuse, New York

August 20, 1884

Previously unpublished.

Dear Willie:

I have had some talk with Brother [S. N.] Haskell, and from that which I have been myself able to see, I cannot see how it is possible to spare one laborer. It was a real pitiful thing to see the large number out at Iowa and no one calculated to understand the situation but Brethren Farnsworth and Olsen. They were very hoarse, and the rest were young men who knew not how to lift. The Lord helped me to work, and I think there is a right mold on the meetings. Here you see are so many camp meetings running that all are not thoroughly manned, and this is sad to think of. The meetings are in large places and need the wisest generalship to do what they ought to do. *4LtMs, Lt 52, 1884, par. 1*

Elder Haskell should be at the General Conference and Michigan camp meetings. Could not Elder Waggoner leave California in season to attend on his way the Omaha and Independence camp meetings? I think it would be well for him to do this. Elder Haskell would have me be at the dedication of the school and boarding house, which will be arranged after the camp meetings. *4LtMs, Lt 52, 1884, par. 2*

Brother Oviatt wants a meeting again in Pennsylvania, but they are laying out too great an amount of work for me. I cannot see how I can do it all. Elder Haskell says if he can be of service this winter in California in going from church to church, he can do more than in a camp meeting. What think you of this? Will it not be better? You have now Elder Waggoner, Corliss, Jones, Loughborough, beside other help as Ballou and St. John, if he is able, [and] Bro. Briggs, who should certainly attend your camp meeting. I think you will do very well for help. Consider the proposition in reference to Elder

Haskell's coming in the winter to California.*4LtMs, Lt 52, 1884, par. 3*

I think I shall speak this evening. It is oppressively warm. Elder [Uriah] Smith is here, also his wife, Brother Wilber Whitney, Brother Cottrell and Brown. Haskell leaves tomorrow or tonight, so you see this meeting is feebly manned. I mean to [start] in early and get away next Monday, if possible. I am enduring the heat well, but it is terrible.*4LtMs, Lt 52, 1884, par. 4*

Mother.

Thursday Morning, August 21

Brother Smith has just informed me that George Lay has made an assignment. The facts are these: He [was] engaged in business with his son-in-law, Lane, who is not a safe businessman. This Lane was connected with a party in partnership. These men did not like the way of Lay and Lane doing business and refused to be connected with them for the principles upon which they had done business were objectionable. The result was, Lay pompously bought them out and established his manufacturing works directly opposite theirs, using the same signs, doing business in the name of these men who had been their partners. These men complained of this and threatened the law against them. Lay asked what they would settle the matter for. The parties said eight thousand dollars.*4LtMs, Lt 52, 1884, par. 5*

They had been damaged that amount. Lay pompously told them he would pay no eight thousand dollars. They might law it as much as they pleased. He had money and would law it as long as they would. Well, the result was, judgment was obtained against George Lay for fifty-eight thousand dollars. He lost five thousand by fire. This has broken him down financially. There are men in Monterey, Elder Smith says, that heard me make the statement to George Lay in the last conversation I had with him, that he would be lifted up because of his prosperity in making money and for a time God would bear with him, test him, to see what he would do. But he might gather, and if he abused his God-given powers to place his affection on his property and exalt himself, God would show him how quickly He could scatter his possessions because he did not

honor God with his substance and lifted himself up against the God of heaven.*4LtMs, Lt 52, 1884, par. 6*

Elder Haskell remains today. Tomorrow he goes to the Worcester camp meeting. This leaves them really short handed. May the Lord give me strength, is my prayer, to say and do all that I ought to do. He will do it.*4LtMs, Lt 52, 1884, par. 7*

I attended the morning meeting and spoke to them quite pointedly. We long to see the Lord work here. I am so glad to receive your letter from home. Write me as often as you can if you expect me to write to you real often. I shall expect letters often. Don't disappoint me. There is a meeting now in this tent, the auditing committee.*4LtMs, Lt 52, 1884, par. 8*

Bro. Oviatt says that from that meeting held in Pennsylvania, there went out an influence that has done a work all through their section as was never known to be done in any winter before. The result is one hundred accessions to the truth.*4LtMs, Lt 52, 1884, par. 9*

Courage and hope has inspired them since that meeting. This is good news.*4LtMs, Lt 52, 1884, par. 10*

Mother.

Lt 53, 1884

White, W. C.; White, Mary

Syracuse, New York

August 20, 1884

Portions of this letter are published in *TSB 202*; *12MR 269*.

Dear Willie and Mary:

We arrived here all right at half past one o'clock. No one was at the depot to meet us, but we engaged a hack and it took us to the ground. This is a large encampment, but I think it is no larger than the one in Iowa. I was astonished at its size and at the large number that attended the meeting. Brother [S. N.] Haskell is speaking.*4LtMs, Lt 53, 1884, par. 1*

Emma [White] came along with us. I thought it might benefit her healthwise. She is having another painful season with her stomach.*4LtMs, Lt 53, 1884, par. 2*

We left Marshalltown about half past six o'clock, took [a] sleeper, and came northwestern route to Chicago. Brother [G. B.] Starr, his wife, and Brother Sawyer met us. We took omnibus to the other depot, Michigan Central. We left Chicago about eight o'clock. We had more dust from this point than any of the past journey. We tarried over one train to Battle Creek. Then I heard that little Mabel Kelsey was dying of consumption. As she was then in the death struggle, I did not go to see her. They say the grandfather and mother have been keeping the Sabbath since the death of their daughter. Little Mabel has a very precious record as a child of God. Sweet child, let her rest in Jesus.*4LtMs, Lt 53, 1884, par. 3*

I called upon Aunt Mary just a few moments. I found a large family, Schroder family. The children were noisy and he was a hard, miserable being. She had received no rent for five weeks. She looks very thin and feeble. I shall make some decided arrangements for her before we leave for California.*4LtMs, Lt 53, 1884, par. 4*

Brother Palmer says he has written to you in regard to the insurance. If the house is not insured, it should be at once. He says you have all the papers, and you have not answered his letter at all. If you have the insurance, they can get pay for the damage done to the house. Please attend to this immediately. Write something at once so that we may know what to do.*4LtMs, Lt 53, 1884, par. 5*

We took [a] good bath at [the] sanitarium, then we again took [the] sleeper. We had forgotten to buy a section in Chicago so we could get no berth, but I tried the upper berth and I did well. This morning when the lower berth occupants crept out of their berth, so black, so fearful looking, I was glad I was where the cinders and coal dust did not reach me. But it was bad enough for us, all hot and dusty.*4LtMs, Lt 53, 1884, par. 6*

Received a letter from Brother B.*4LtMs, Lt 53, 1884, par. 7*

We have some hard labor to do here. There was a spirit on the ground of lightness. The young men were mating up the young girls and when reprov'd, were, some of them, defiant, hard-hearted, reckless. We had to get this cleared away before we could get the spirit of freedom into our meeting. But Sabbath everything seemed to break away. Elder Fifield, who has been preaching, had been running after the girls, married women, and widows, and this seemed to be his inclination out of the desk, from state to state. Sunday morning I called him out by name and told him and all present we had no use for any such men, for they would only make the work of the burden-bearing laborers double what it was now.*4LtMs, Lt 53, 1884, par. 8*

If they would only take themselves out of the way and act out just what was in their heart, without doing this evil work under a pretense of godliness, the cause would be relieved. He has made no confession yet. Do not know as he will do so. But light came into our meetings, and the young who had been following his example came out decidedly and confessed their wrong course of action. When will those who profess Christ be wise?*4LtMs, Lt 53, 1884, par. 9*

Yesterday I spoke to the crowd on temperance. There are many convicted on the truth. Some have decided to obey the

commandments of God.*4LtMs, Lt 53, 1884, par. 10*

This meeting has been very trying. We have had dog days weather—rain and a depressing atmosphere, oppression in breathing. Today I am able to breathe more freely, thank the Lord.*4LtMs, Lt 53, 1884, par. 11*

I think of you all. I pray for you and I believe we shall see God working with our efforts. Do not be faithless. Ask and believe and receive, that your joy may be full. According to our faith so it shall be unto us.*4LtMs, Lt 53, 1884, par. 12*

The people of temperance in the city sent a request for me to speak at five o'clock, but we would not divert the interest from this point. Brother Haskell and [Uriah] Smith have labored hard. Brother Smith takes especial pains to vindicate the testimony and show the necessity of our having this gift in the church. When reproof is given, he is right on hand to stand by them and impress them upon the people as the greatest blessing God has ever vouchsafed to them as a people, which constitutes them as God's chosen ones, preparing to stand in the day of the Lord. We seem to draw in even cords now, and I hope the enemy will have no power to separate us again.*4LtMs, Lt 53, 1884, par. 13*

[Apparently from a different letter written about the same time:]*4LtMs, Lt 53, 1884, par. 14*

Then immediately following this, will be a camp meeting in Independence, ten miles from Kansas City. I could attend this meeting in Kansas also. Then, if I must needs do so, [I] will go back to General Conference. Perhaps Elder Waggoner could attend both these meetings held in October and yourself, if you come, Willie. I mean to trust in the Lord and do all I can on this visit to the camp meetings. I hope and pray that your meetings will prove a success in Oakland, and especially that you may see of the salvation of God in your camp meeting.*4LtMs, Lt 53, 1884, par. 15*

My heart is fixed, trusting in God. I think Edson is altogether in the best place religiously he has been in for years. I cannot see why his business should not be finally successful. I am glad we have helped him. Emma seems well, but is not strong now. Will improve. She

decided to go with me, was really anxious to go. Edson will be with me at these Western meetings. I dare not say one word to urge him to go to the more distant meetings, for I know he greatly desires to go and he lifts a cross in remaining away from them. But I wish he could go. It would do him good and he could help me.*4LtMs, Lt 53, 1884, par. 16*

If you can get out the books so that they can be had at the camp meetings, I would engage to sell all I could myself, and these large sums paid to canvassers, I could have myself.*4LtMs, Lt 53, 1884, par. 17*

Well, Willie, write me. Tell Marian [Davis] to write Eliza, and Mary [to] write. I want to hear from you all very, very much. I am thankful I am as well as I am.*4LtMs, Lt 53, 1884, par. 18*

We awoke this morning with heavy thunder and vivid lightening. It is now nine o'clock and the storm continues. The dust will be laid and we shall, I think, have a pleasant journey. I think of you all, every one—Mother Kelsey, Anna, and little Ella May [White] comes in for a large share of tender love and thoughts. I see Marian at work, so busy. God bless the dear child. To me she is as precious as gold. I appreciate Eliza's work above gold, and Mary, my faithful daughter. Mary her price is above rubies. May the Lord deal very tenderly with my precious Mary is my heart's wish and earnest prayer. Willie, I think of you so much, steady, earnest, constantly at work. God sees it all and will by and by say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." *Matthew 25:21.4LtMs, Lt 53, 1884, par. 19*

Pray for me. I believe you do this.*4LtMs, Lt 53, 1884, par. 20*

Willie, I send back this ticket. See if you can get the time extended, and see if [in] the place of "McOmber," you can get "attendant" inserted. I can use it from Omaha back to Chicago.*4LtMs, Lt 53, 1884, par. 21*

Mother.

Lt 54, 1884

White, W. C.; White, Mary

Syracuse, New York

August 22, 1884

Previously unpublished.

Dear Willie and Mary:

I have just come from the stand from speaking to a large congregation of most interested listeners. I had freedom in speaking. Last night Elder [S. N.] Haskell left us. This morning at half past five I went into the morning meeting. Before there was a prayer offered, I invited those who had not a living connection with God to come forward, those who had backslidden from God and those who wished to become Christians, to separate themselves from the congregation and thus testify they were seeking the Lord. Nearly the entire congregation came forward, and what a change a few minutes made from stiffness and formality, coldness and hard-heartedness to deep feelings of penitence, confession, and contrition. There seemed to be heart work. We had another meeting of the same kind at nine o'clock. I labored considerably in these meetings, then went into a meeting or the meeting was held in our tent in the outer court. Two small tents are pitched side by side [near] the larger tent. This leaves a court or hall with [a] table for dining [and] for writing for the ministers. *4LtMs, Lt 54, 1884, par. 1*

They are trying to raise means to cancel the debts in the conference. It is slow work. I talked several times in this meeting, but everything comes by the hardest. My work is now done for today. I am tired. Yesterday [I] was in morning meeting and a meeting of certain ones assembled to raise means. I talked some but had a hard day; inflammation of the eye affected my whole nervous system. I just worked with it all day. It is better today, and I am so grateful that I could speak to the people this day as I have done. I seem to draw the people. It is the Lord. I will praise Him who is the light of my countenance and my God. I will, as soon as I can get time, give a little sketch of my journey and labors. I have been

so full of labor and care and traveling [that] I cannot write much, but I mean to write you often, just a little if no more. I think they are indeed poorly provided for [in respect to] the real working element in this meeting. May the Lord work, is my prayer. There is certainly a break here now, and this afternoon God helped me. I know it, I know it! They need the testimony God has given me here as much as in any place I am acquainted with.*4LtMs, Lt 54, 1884, par. 2*

Monday night I shall go to Worcester, ride all night, reach there in the morning. I am harassed continually about that *Volume Four*. Do make haste with it and get it off. The people are so anxious for it. I feel deeply in regard to you all in Oakland.*4LtMs, Lt 54, 1884, par. 3*

Pray with all your might. Pray that God shall work. Just had chance to send this to office. Pray for us.*4LtMs, Lt 54, 1884, par. 4*

Mother.

Lt 54a, 1884

Children (?)

Benecia, California

Circa May, 1884

This letter is published in entirety in *19MR 283-286*.

The sleeping car conductor spoke to the gentlemen in the seat with us [asking them] to go in another car, so we have the whole seat to ourselves. We are pleasantly situated. We are delayed—a box is heated, a fire smelling badly—but we are now started again. I shall endure the journey well, I think.*4LtMs, Lt 54a, 1884, par. 1*

May 9

Since writing the above we have had some experience. I realized difficulty in breathing and was greatly annoyed by the effluvia of tobacco, but as I had crossed the continent from the Pacific to the Atlantic nineteen times, I had found [that] on the Northern route there could be secured in the sleeper every convenience without the annoyance of being obliged to inhale tobacco-poisoned air.*4LtMs, Lt 54a, 1884, par. 2*

Once only was I grievously troubled. My husband and I were situated in the car opposite a gentleman, his wife, and daughter. This gentleman was a steamboat inspector. He smoked in the cars. Others took lenity from him and they smoked. We changed our seat for the smoke room which could be closed. I thought we were safe, but I realized no relief. I used lemon freely but felt the same strange emotion, and the tobacco-poisoned air was the same as in any [other] part of the car. I was determined to endure it and I laid down, but my head felt that a tight band was drawn around it. I was unable to think and soon went into a spasm. It was one hour before this was overcome and I was relieved, but with a strange sensation of giddiness and weakness which lasted me three months.*4LtMs, Lt 54a, 1884, par. 3*

The smoking steamboat inspector was told it was the tobacco

smoke which had acted like poison upon me. He threw away his cigar and we had no more smoking on the train. A physician on board stated that he feared it was to me a fatal poison and that I would never become conscious again. He told me never to consent to be in the room or in the car, carriage, or steamboats where I would be obliged to breathe the air poisoned by tobacco, for he had in his practice treated many cases of mothers and children with affection of the heart caused by living in and inhaling constantly tobacco-poisoned air. Notwithstanding he warned the husband and father of the sure result, he thought there could have been no change, for the afflicted ones only lived a short time and were [as] verily poisoned to death as if a dose of arsenic or strychnine had been administered. The blood was poisoned.*4LtMs, Lt 54a, 1884, par. 4*

He further stated that a very large share of these wives and children who die with heart disease are purely the sure result of living in an atmosphere that is charged with tobacco. "Yours is," said he, "a miraculous escape. The twitching of the muscles of the face, the rigidity of the muscles followed with great prostration and relaxed muscles, are the sure tokens of poison. The violent action of the heart followed by a feeble, intermittent pulse, I have met it very many times. It is the effect of tobacco poison. Hundreds are falling victims to this plague of men's own creating, and then have to suffer the consequence of their own perverted habits. They sacrifice wife and children and themselves for [an] indulgence which is a curse to themselves and to all around them."*4LtMs, Lt 54a, 1884, par. 5*

On this short trip I have suffered great pain in my heart and dullness of the head. I questioned whether it would be safe to lie down and attempt to sleep. I was very weary, but the drawing room opening directly into the car with the door open was devoted to smoking. A party of Germans were on the car, and their habits are to smoke almost constantly.*4LtMs, Lt 54a, 1884, par. 6*

I spoke to the ticket conductor. He said he had no control whatever of the passengers of the sleeping cars. He could do nothing. If the passengers wanted to smoke, they would, and no one could control the matter. I spoke to the porter, asking him if there was no place in the so-called palace car that I could be free from tobacco-poisoned

air. He said he could not do anything; he was only a servant. I decided to try [to solve] the matter and went into my berth, drew the curtains as closely as possible about us, and opened the window; and, as there was no smoking after they took their berths, I [thought I] might sleep. In the morning I had a severe pain in my heart, and breathing was quite difficult.*4LtMs, Lt 54a, 1884, par. 7*

I had yet ten hours on the cars. Close by our seats the Germans began their devotion, to offer up their morning sacrifice. To whom—to the Creator or to the devil? I spoke to the conductor. He said he could not hinder them but would speak to them in regard to it. He did, and they desisted from smoking in that locality. They went into the rear department. In order to obtain correct information, [I] inquired of the sleeping car conductor. He says that it is the custom to devote one end of the car to smoking. As the door is either left wide open or continually opening and shutting, so that the smoke was fully and thoroughly distributed through the car. I know now what we had to hope for—nothing but poisoned air to breathe the entire journey. I must bear it as best I could.*4LtMs, Lt 54a, 1884, par. 8*

We passed over some striking scenery. We passed Sumner (?) some miles and there is much on this route that is interesting in the scenery. The engine is climbing up the steep ascent with two engines tugging laboriously with their load of coaches in their serpentine course, bearing to the right, [then] to the left, going through the heart of [the] mountains.*4LtMs, Lt 54a, 1884, par. 9*

Lt 55, 1884

White, W. C.; White, Mary

Syracuse, New York

August 24, 1884

Previously unpublished.

Dear children, Willie and Mary:

Our important meeting is now over. They estimate we have had from five to eight thousand people out, and the very best part of community. I never addressed a more noble appearing people. They listened, many with tears, while I spoke one hour and three quarters upon temperance. Then at the close of the meeting they came to my tent to speak to me and bid me Godspeed. One lady spoke to Emma [White] and said I was too tired, she knew, to be troubled with visitors, but could Mrs. White be prevailed upon to stay one more week and speak to the people. I could do so much good, that the congregation was composed of the very best class in the city, and if Mrs. White would only stay! Several have come and spoken with me, kissed me, and expressed their gratitude to God that they heard me—noble-looking, richly dressed ladies.*4LtMs, Lt 55, 1884, par. 1*

Brother Whitney says just this one meeting alone would pay for all the efforts and expenses of the whole meeting. I bless the Lord that He gave me strength today.*4LtMs, Lt 55, 1884, par. 2*

I am, of course, weary, but of good courage. Many say, "I hope this meeting will be reported in the papers, for we want it. It is too good to be lost, and we want to ever remember the ideas presented before us." I feel now that my work is about done.*4LtMs, Lt 55, 1884, par. 3*

Tomorrow there will be twenty or thirty baptized. Oh, I am so grateful to the Lord that He can use me, a poor frail instrument to do His work. I am unworthy of this great honor.*4LtMs, Lt 55, 1884, par.*

4

Several of the first-class ladies have urged me to go with them to their homes, but I have told them this was simply impossible because of other appointments. I leave for Worcester, Mass. tomorrow.*4LtMs, Lt 55, 1884, par. 5*

Elder [Uriah] Smith spoke on the Sabbath question to a large congregation this morning, and this evening he speaks on the Eastern question. I feel so grateful that Brother Smith is not lost to the cause. He seems fully and thoroughly united with us; seems like Brother Smith of old. Oh, thank the Lord! Praise His Holy Name, that His love, His wondrous love has been exercised toward the children of men. It is so dark, I must stop. Will write you tomorrow.*4LtMs, Lt 55, 1884, par. 6*

Aug. 25, 11:00 a.m

The first two pages were written Sunday after I had spoken to the crowd. The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern question. He closed with a very solemn address to those who had not been preparing for these great events in the near future.*4LtMs, Lt 55, 1884, par. 7*

This morning in [the] half-past-five meeting, many precious testimonies were borne. I spoke about twenty minutes. We then had a meeting of the ministers, licentiates, colporteurs, canvassers, and I talked with them about one hour in regard to the preparation essential to prepare them for the solemn work in which they were engaged.*4LtMs, Lt 55, 1884, par. 8*

The ministers said these remarks were right to the point, good words of highest value. They begged me to come into the tract and missionary meeting, but I declined.*4LtMs, Lt 55, 1884, par. 9*

Dr. Gibbs had been waiting to talk with me. He has cases of fever he must see through. We have just had a talk with him, and I am pleased with him. He is about thirty-three years old, black hair, dark eyes, rather young looking, of good address. I think he is just the man for us. He carries the highest recommendations. Studied in this very city. Has the first-class diploma. He graduated with the highest

honors. *4LtMs, Lt 55, 1884, par. 10*

He has believed the truth for six years, but his wife is the bitterest kind of an opposer. Says she will leave him if he goes with this people, but he has decided to obey the truth. He seems to be conscientious and his highest aims are to glorify God. He wants to do good. He seems to think it would be the highest blessing to be connected with the work of God where he could be a blessing to others. He is compassionate, tender, pitiful, and I think he will serve us well. *4LtMs, Lt 55, 1884, par. 11*

He will, as soon as he can, settle his business, go to the sanitarium, and there learn something of the manner of treating the sick upon hygienic principles. Thinks if he can settle his business, he can do this in a few weeks and can be prepared to go back with us when I return to California. I asked him in regard to his wages. He will come for eight hundred dollars the first year, and his fare paid over; and he says if he sees the Health Retreat embarrassed, he will feel it a privilege to take hold and put his means into it, for he is not proposing to work for money. He wants to learn the ways of the Lord more perfectly. He wants to be fitting for heaven. He has an offer of three thousand dollars a year at Philadelphia, but in the light of this truth it would be at the loss of his soul. *4LtMs, Lt 55, 1884, par. 12*

He says he was called away from his medical studies two years. His father died. He could not leave his mother in her bereavement. He took the farm and worked on it for two years and then, when the farm was sold, he returned to College [and] completed his course. He said, "I am a successful physician. I do not [say] this to praise myself but you want to know facts. I have mementos now awarded me for skillful practice in broken limbs and arms, shattered limbs, and removals of tumors. I can get large wages if I go to Philadelphia, but my soul is of more value than three thousand dollars multiplied." I will say I like his appearance much. He says you need not think I fear hard work or that I am not willing to be taught. He is [an] allopath. He says he has practiced eight years. His mother is a noble appearing woman. She was so anxious for her son that we should find a position for him among us, that I told her to telegraph for him. He has here, listened to the truth. He had

tried to keep the Sabbath, but he says not as he should. Now he has enjoyed these meetings, every one of them. He took his stand publicly. He came forward Sabbath afternoon and bore his testimony. Seems to be firm and decided for the right and to appear to be a man of noble qualities of mind.*4LtMs, Lt 55, 1884, par. 13*

Well, I have been called away to converse or advise with Isador Green, who wants to study for a physician, who, I think would make a failure. I do not think she has the qualifications for a physician. Well, I speak once more and then I am done, I hope. You see how faithful I am to you. Will you do as well among you all for me? May the Lord bless you. I have just bid Lucinda [Hall] and Emma White goodbye to go to the Abbey farm.*4LtMs, Lt 55, 1884, par. 14*

I, [be] on to my work. Love to all in the household.*4LtMs, Lt 55, 1884, par. 15*

Mother.

Lt 56, 1884

White, W. C.; White, Mary

Syracuse, New York

August 24, 1884

Previously unpublished.

Dear Willie and Mary:

Yesterday was a trying day for me. I was in the morning meeting and felt urged by the Spirit of the Lord to present before them the true state of indolence and indifference of the laymen [in] looking to and leaving the work to be done by the ministers, when every one of them that had reasoning powers when they became servants of Jesus Christ pledged themselves as men and women to labor in His service for wages, the gift of eternal life. Yet there were but very few who felt under any obligation to use their ability, their tact, their inventive powers, all their capacity in the interest of their Employer. They devoted all their powers to serving their own selfish interest, and if they did even care for their own souls, they neglected the souls around them, the property of the Master. This was their work, to labor in His vineyard, but their powers were reserved for themselves to glorify themselves, to devote to their different enterprises, and the very work they were hired to do they left undone. The Lord had not given them a different set of faculties than their ministering brethren, but their ministering brethren put them to work in the interest of the One who employed them, while the larger number neglect the appointed work given them by their Master and devoted all their time and powers to serving themselves.⁴*LtMs, Lt 56, 1884, par. 1*

The worldly, temporal interest was made first; the Master's work came secondary or lastly and was in almost every case neglected and negligently done. This is the reason that the churches all through the land are in a neglected or languishing condition, like a neglected field left to haphazard, scarcely any time spent in its cultivation.⁴*LtMs, Lt 56, 1884, par. 2*

I presented before them that the most terrible, fatal delusion was upon souls, that Satan had so blinded their understanding that they could not sense the claims of God upon them and neglected to use their powers in His service, robbing thier own souls of a genuine experience of the things of God and robbing the world of the light of a precious experience which should shine, through them that would constitute them the light of the world.*4LtMs, Lt 56, 1884, par. 3*

I told them their ideas were all perverted. The things which should be the highest, the first, and that demanded the strength of thought, tact, wisdom, perseverance, diligence, earnest, and untiring effort, were almost wholly neglected for self-serving, self-pleasing. If they devoted a small remnant of their time to forethought, to study, to advance the cause of their Master, they thought the Lord was under obligation to them. Everything they had regarded in a perverted light, and when they came to their senses, they would see that they were symbolized [in a parable]. The man that Jesus addressed, "Son, go labor today in My vineyard," said, "Yea, Lord," but did not go. While the one who refused, repented, and went afterward. Which did the will of the Master, he who assented to the call but would not work, or he who refused and then afterward did repent and did work in the vineyard? [*Matthew 21:28-31.*]*4LtMs, Lt 56, 1884, par. 4*

Now God wants workers and not those who claim to be obedient but do nothing to improve or exercise their ability in the very work they are bidden to do. These things are not urged home upon the people. The burden is borne too much by the ministers, and the laymen [are] left to employ all their powers in temporal, worldly things.*4LtMs, Lt 56, 1884, par. 5*

Well, I tried to urge these things upon the people and they felt it. All day Sabbath we had a large congregation, as many outsiders as our own people. In the afternoon I spoke to 1,000 people, and all listened with deepest interest. There was deep feeling in the congregation as I dwelt upon the days of Noah and our time. I called them forward. The tent was crowded, every seat filled and the tent packed. I hesitated to make the move, but Oh, I am glad I did. After a little while there was a decided move and one hundred and fifty responded in that large congregation. I stood two hours

upon my feet, talking all the time. We then had a praying season and divided up into divisions in the tents while those who came forward remained in the large tent. They say the meetings in all the tents were excellent; especially was the meeting a success with those who came forward. They report deep feeling, and nearly all talked. The melting spirit of God was there and the testimony of all was, "This has been a precious, blessed Sabbath day to our souls." *4LtMs, Lt 56, 1884, par. 6*

Now this morning there is a meeting to raise means. I do not go out in the meeting. Money matters are not my work. After Brother [S. N.] Haskell left, I was obliged to take the heaviest part of the work and carry it. I do not see in both these camp meetings that the proper things would have been presented before them had I not come. God has given me a message for the people. There is all the chance before me to use myself up for there are but few who give the trumpet a certain sound. *4LtMs, Lt 56, 1884, par. 7*

We, Elder [Uriah] Smith, his wife, Sister McOomber, and myself start Monday evening for Worcester. Emma [White] goes with Lucinda [Hall] and Mary Abbey to Brother Abbey's to visit and see if engaging lightly in picking hops will not benefit her. Bro. and Sister Abbey and Eleanor are here at the meeting. *4LtMs, Lt 56, 1884, par. 8*

Yesterday, in the morning, during the morning meeting, Lawyer Aims drove up in a carriage and urged me to come to his [home] to see his wife's sister who was very sick. She came to the meeting but was unable to attend. I felt reluctant to go, but as the request came from an unbeliever, I told him I would go. I called upon Elder Smith to go with me. We had a very pleasant ride, and we found one of our sisters in affliction with nervous prostration or slow paralysis. We comforted her, prayed with her and she was blessed; and then we were brought back in style again to the camp. This lawyer, Aims, is a noble man among men, kind, sympathetic, benevolent. Oh, if such would give their talent to God, to plead the higher law, how glad should I be. I stopped here to go into [the] morning meeting and talk to them in regard to their obligation to sustain the cause of God. I think they will raise the ten thousand. *4LtMs, Lt 56, 1884, par. 9*

I am getting hungry. I ate nothing since yesterday noon, and after my constant hard labor, I am wanting my breakfast. Today is another hard day for me. May the Lord help me. He is my strength.⁴*LtMs, Lt 56, 1884, par. 10*

Mother.

Lt 57, 1884

Children

Worcester, Massachusetts

September 1, 1884

Portions of this letter are published in *3SM 112-113*.

Dear Children:

I have just read the manuscript of the last three chapters. I cannot see but that it is all right and of the most intense and thrilling interest. I am glad you have these pages, and I want the book, the very first one, from the press, sent [to] me.⁴*LtMs, Lt 57, 1884, par. 1*

Today is the last day of the meeting. Our meeting has been a success. We feel thankful for the tokens of good. Last Sabbath was an impressive, solemn time. I spoke upon some of the very scenes described in these last chapters, and there was deep feeling in the meeting when I called them forward. Two hundred responded, and then we had the most interesting meeting that we have had during the entire meeting. There were deep, earnest testimonies borne. The Spirit of the Lord was truly in the meeting.⁴*LtMs, Lt 57, 1884, par. 2*

I was wonderfully surprised in looking over the congregation to see seated in their midst Byron Belden and his wife, and when I called them forward, they both came forward. I took them into my tent and they have been interested in the meetings. Byron I found to be a boy whose turn of mind is very much like Willie's. He carries a wonderful gravity about him, and when anything is mentioned upon the truth and his taking a part in it, his eyes fill with tears.⁴*LtMs, Lt 57, 1884, par. 3*

He says ever since last winter he has been searching for himself. He has had free access to the Catholic priest's library and he has read the history of Catholicism. Then he read Bower's *History of the Popes*, read all our works he could get, *Thoughts on Daniel and the*

Revelation and History of the Sabbath. He has searched everything he can get hold of, and he said he could no longer live a life of indifference to religion, unheeding the claims of God. I asked him what he was going to do. He said, "Keep the Sabbath." "What if you lose your place?" "Then so it must be. My soul, the salvation of my soul is of more value than money." *4LtMs, Lt 57, 1884, par. 4*

He wants to come to California and break up the association of his wife with the Catholic associations. She is a very excellent woman and I believe will yet come out of darkness to the light. She thinks Byron is about perfection, so he has a strong influence over her. They both left this morn, very thankful that they came. He is really in earnest. *4LtMs, Lt 57, 1884, par. 5*

In the meeting of ministers and principal men: *4LtMs, Lt 57, 1884, par. 6*

We are now earnestly at work in a meeting with the general men in New York, to raise means to lift themselves out of debt. There is a debt on their meetinghouse in Rome. They have paid the lowest figure to their ministers. The ones engaged in the work of the General Conference have twelve dollars per week; the other ministers, the highest is eight dollars per week; others six; others five; some four; some have been canvassing who have three, two dollars, and some one dollar and a half. *4LtMs, Lt 57, 1884, par. 7*

I have just been talking with them in regard to giving their workers so little. It belittles the work, degrades the work to men's low ideas and estimate. The Lord is displeased that His work should be placed on so low a level. Men working on the farms in their business have wages that will be compensation for their work, but in the cause and work of God men are showing which is valued the highest. The worldly, the temporal, is exalted far above the high, the solemn, the immortal interest. I have talked earnestly, decidedly on this point and it has done some good. *4LtMs, Lt 57, 1884, par. 8*

I think, by the remarks made, Brother [S. N.] Haskell is drawing upon them, but no one dares to offer a pledge stating what he will do. This conference is about four thousand behind, taking meetinghouse, tent and the funds required to pay the ministers their low wages. I told them this state was carrying the heaviest amount

of financial ability entrusted to them of God and their workman were, some of them, robbed of their real due. The workman is worthy of his hire, even in the cause of God. I told them that they were not dealing with equity and would have that class of workers according to their limited ideas and small compass of their thoughts and faith revealed by their works.*4LtMs, Lt 57, 1884, par. 9*

God will honor those who honor Him by respecting and honoring His cause. None dare to venture any pledge for money. Another meeting is to be held. Ten thousand dollars are called for. It will come. Harmon Lindsay and Charles Lindsay are before us. They will do something, perhaps one thousand each. We have another meeting to this point.*4LtMs, Lt 57, 1884, par. 10*

Elder [Uriah] Smith seems hearty, whole-hearted, urgent to have me attend General Conference. I proposed to go directly from Kansas to California, but Brother Smith said they never would consent to have me go home before attending the conference. He seems so different from what he did. He is, I know, a changed man, and I am so glad that Satan did not succeed in tearing him from us. The Lord will work for us if we will place ourselves in the right relation to God. Well, this is the last I shall put in this letter.*4LtMs, Lt 57, 1884, par. 11*

Mother.

Lt 58, 1884

Children

Burlington, Vermont

September 9, 1884

Previously unpublished.

Dear Children:

I send you these articles I think more appropriate for the *Review and Herald* than for the *Signs of the Times*. I had thought I would not write you any more letters. I have written many letters, but all I have received is one containing a few words from Willie [White] and one from Marian [Davis], at Worcester, repeated at Burlington, Vt. When we commenced this meeting the weather was good, nice air, but it became very warm. Then Sunday had thunder showers, but brought no relief. It has rained considerably ever since; it is most oppressive.⁴*LtMs, Lt 58, 1884, par. 1*

I have not been well as usual for Sabbath, Sunday and Monday—old malaria struggling for the mastery. I have not eaten much of anything since I came here. Sunday [I] was too sick to sit up, but although I could not eat, I went on the stand in the afternoon. Strength was given me and I spoke with power for one hour. Felt right then the spell was broken. Am very weak, but anticipate no greater difficulties. It is muggy, very foggy, and very depressing.⁴*LtMs, Lt 58, 1884, par. 2*

Our meeting has been good. I think I have spoken five times. Utterly refused to speak at all yesterday. These meetings are so arranged that one needs to be in perfect health to meet the demand.⁴*LtMs, Lt 58, 1884, par. 3*

If your California meeting was changed [to] one or even two weeks later, I think your prospect would be more favorable for help, but as it is exactly at the time of the Michigan meeting, you will stand a poor show for help.⁴*LtMs, Lt 58, 1884, par. 4*

Another year's round of camp meeting such as this year will, I think, finish up some of the workers. No rest but continual work is not the thing for me. I am too old. They will have to count me out. I have been thankful for the strength the Lord has given me here. I praise His name and will try to have faith still and, although worn, will trust Him. You may say, Why do you write so much? I answer, my head is clear and when I am seen to be writing, I am not obliged to be using my throat which is more severely taxed. If they think I am obliged to write, then they keep away from me.*4LtMs, Lt 58, 1884, par. 5*

I have not received one line in regard to [the] Healdsburg place or anything that pertains to my interests there. I sometimes think when all are so silent, I will be silent, but then I find myself writing again. When I am able to eat once more, I shall get some strength. I have scarcely eaten one meal ever since I have been here in Vermont.*4LtMs, Lt 58, 1884, par. 6*

Will you send me a package of shittim bark? Send to Jackson, Michigan. We leave this morning.*4LtMs, Lt 58, 1884, par. 7*

Mother.

Lt 59, 1884

White, W. C.

Portland, Maine

September 11, 1884

Portions of this letter are published in *3SM 111*; *3Bio 262*.

Dear Son Willie:

We have just read the matter in regard to the time of trouble. Brother [Uriah] Smith thinks that chapter by no means should be left out of *Volume 4*. He says there is not a sentence in it that is not essentially needed. This seemed to make a very deep impression upon his mind, and I thought I would write to you in reference to this matter. I have read it and it is just a thrilling power with it. I see nothing that will exclude it from the book for general sale among unbelievers.*4LtMs, Lt 59, 1884, par. 1*

As yet I have not commenced work here because [I am] not really well. I begin this my labor evening. Yesterday afternoon I got Sister Morton's horse and rode out to Gorham to see Lizzie. She was about the same, if anything, a little more comfortable. We had a very nice visit, considering her sad state of affliction. The meetings are going well. Today they had a very interesting meeting. There is a softened subdued feeling in the congregation. We are so glad that Elder Smith is with us again. Elder [S. N.] Haskell says he preaches as he never has done before.*4LtMs, Lt 59, 1884, par. 2*

We leave here next Monday for Lancaster, stay over night, [and] then go on to Syracuse. [We will] meet Emma [White] there and then go to Ohio. Edson [White] says it is impossible for him to leave now, as he is making business arrangements that will involve great care, thought, and work, but says he will meet me in Omaha.*4LtMs, Lt 59, 1884, par. 3*

Everyone says you must be at General Conference. I have no duty to make for you but should be glad to see you and counsel with you should you come. Cannot Elder Waggoner and Willie make it their

duty to be at the meeting in Omaha the last week of the meeting? And [the] Missouri [meeting] immediately following these will be important meetings, we think. I am sorry I cannot thank you for the letters you have written me. Will you please to see in regard to the papers sent to Lizzie N. Bangs? They do not come. She misses the *Signs* much. I thought I made permanent arrangements that these papers to my friends should come regularly. What does this mean? Have they all stopped? Does John White receive the papers?⁴*LtMs, Lt 59, 1884, par. 4*

Mother.

Lt 60, 1884

Children

South Lancaster, Massachusetts

September 16, 1884

Portions of this letter are published in *3Bio 262*.

Dear Children:

I came here yesterday and stopped over night. Expect to go on the way today to Syracuse. Our meetings in Portland closed with Sunday night, except the morning meeting. Now I wish I could just be left to go back to California to attend the camp meeting in Oakland, the last week of it, but I suppose they will hold on to me.*4LtMs, Lt 60, 1884, par. 1*

There is the most healthy influence left in the community. The meeting will be there next year. We managed to have Elder Goodrich superseded by Elder [S. N.] Haskell. This is as it should be. Nothing will be accomplished unless there is someone with broader plans and ideas than they have had for the last six years.*4LtMs, Lt 60, 1884, par. 2*

Our meeting was well attended from first to last, although not one-half the efforts were made that might have been and should have been; but everything seemed to be paralyzed in Maine. Everything is done on so small a scale. They cannot get their ideas up. As for Sister Morton, she will never be employed again as a reporter. She is next to nothing. If we could employ Mary Clough, we should see something done. We must educate a reporter to be at all our meetings. We should have two of them at least. It is such a pity that we cannot have first-class reporters to give to the papers the very best points of the subjects, both argumentative and practical.*4LtMs, Lt 60, 1884, par. 3*

On the ground, I met many old schoolmates and relatives who were delighted to have the privilege of acknowledging their relationship. There are many I might mention, but you will not know whom they

are.*4LtMs, Lt 60, 1884, par. 4*

After I ceased speaking, Elder Webber brought into the tent Lower Carlton, one of the first temperance lecturers in the cause of temperance. He was a noble-looking man, some taller than Father, broad chested with as kindly a face as I ever looked upon. He grasped my hand and said that he felt it an honor to take my hand, [that] a large circle of the first talent in Portland was with him and [that] he would express their sentiments as well as his—they had listened to temperance lectures from many able men in all parts of the world, but this was far superior to anything they had ever heard. You, Mrs. White, went to the bottom of things. You have the true platform of temperance. Your presenting tobacco as you did is just [what it] should be. The tobacco curse is nothing less in its evil effects than the liquor curse. You have put ideas into minds that have never been started there before. He blessed me with weeping eyes and deep tearful voice and said he would pray the Lord to spare my life to carry on this work in which I was engaged. I never in all my life had so eloquent a commendation as I received from this man. I scarcely knew what to say.*4LtMs, Lt 60, 1884, par. 5*

All seemed to regret that the meetings could not hold one week longer. I think our people are encouraged with the result of this meeting. Monday morning we held our last meeting. I spoke fifteen minutes. Brother Haskell says that fifteen-minute talk brought from five hundred to a thousand dollars into the treasury.*4LtMs, Lt 60, 1884, par. 6*

Brother Preston was deeply moved. He took his position on the testimonies and fully with our people to help with his influence and with his means. It was a precious meeting. Sunday the two tents, joined, were packed, and a wall of people several feet deep was upon the outside. They were held as if spellbound for one hour and a half. I felt grateful for the privilege of speaking to the people in Portland. We shall expect to see something done in Maine the coming year.*4LtMs, Lt 60, 1884, par. 7*

Brother [Uriah] Smith's discourses are highly appreciated. I never saw him in the place He is in now, never. He is just delighted and deeply impressed with the subject matter of the book. He is in as

great a hurry to see it and have it before the people as we are. The last years' labors are blossoming into fruit. Everywhere the work has been deepening and widening. Received letters from Brother [G. I.] Butler that Dr. Lay has come out clear. Brother Sampson has passed through a fierce battle with the powers of darkness. He is clear on the testimony and he seems to bear with him the Holy Spirit in a large measure. Elder Butler says the fruits of last year's work, the testimony I bore, can never be fully estimated and the result known until eternity.*4LtMs, Lt 60, 1884, par. 8*

In much love,*4LtMs, Lt 60, 1884, par. 9*

Mother.

Be sure to not send me a line anywhere in any place, any of you. It might be too great a tax. I rose at four o'clock to write.*4LtMs, Lt 60, 1884, par. 10*

You must come to General Conference, Willie. You are needed. Come to the meeting at Omaha,*4LtMs, Lt 60, 1884, par. 11*

Mother.

Lt 61, 1884

White, John

Battle Creek, Michigan

November 27, 1884

Portions of this letter are published in *3Bio 270*; *6MR 307*.

Dear Brother John White:

Your welcome letter was received and read today. Were glad to hear that you are as well as you are and sorry to learn that Sister Ann was not as well as usual.*4LtMs, Lt 61, 1884, par. 1*

Willie [White] is here with me. Mary [White] did not come East. We do not come anywhere near Sunset Home on our homeward trip. We take [the] palace car from Battle Creek direct without change to Kansas City [and] then take the Topeka and Santa Fe road. There are about forty in our company. We shall occupy one car and about half of another car. Elder Waggoner and Willie came that route.*4LtMs, Lt 61, 1884, par. 2*

The decision of the conference is passed, that W.C.W. accompanied by his wife shall accompany his mother to [Europe], that W.C.W. is needed to advise in the furnishing of the offices with machinery necessary to the printing of their French paper [and] the starting in of the work.*4LtMs, Lt 61, 1884, par. 3*

I could not prevent this decision, but I told the conference I could not consent to go unless the writings that are now unfinished could be completed this winter. We take over with us helpers in addition to those we already have.*4LtMs, Lt 61, 1884, par. 4*

You asked if Mary [Chase] will come to your place. I think she would do so. She certainly needs someone to have some care of her. I think her children should take charge of her. Such heartlessness is the wonder of my life. Whatever may be her faith, whatever her course of action in the past, that cannot change her relationship to her children and their responsibility to care for their

mother who needs their care. Adaline has related to me the base conduct of her father and stated that it was impossible for her mother to live with him. That they should leave their mother to be cared for by strangers seems so unnatural. I leave soon for California. She has good friends here, but this is no excuse for this heartless neglect.*4LtMs, Lt 61, 1884, par. 5*

Bro. John, I wrote you, as you told me, the particulars in regard to Mary. I have done for her those things she needed to make her comfortable this winter, because I was on the ground [and] you were not. I thought of your abundance. It would be a pleasure to you to share this expense. If not, I will do it cheerfully whether it cramps me or not. I do not urge you to do anything; but as [you are] her own brother who is well able to do this, I expected it.*4LtMs, Lt 61, 1884, par. 6*

I laid the whole matter out before you that you may know just what I was doing. I am willing to do my part. I have done it all along. You have also helped Mary and I think would not have been deprived of the privilege of doing this. She has necessities all along. One thousand dollars is tied up in a house for Sister Mary, notwithstanding I need the means. I am giving Mary three dollars per week for her board, in the rent of my house. I ask you, my good liberal brother, to share all these expenses with me.*4LtMs, Lt 61, 1884, par. 7*

You must know that it is a great loss to me [to be] deprived of the wisdom and ability of my husband to help me plan, to bring in means, [and] that mine is steadily decreasing. I will not rob God in withholding that which He claims in tithes and in offerings, for I do want to lay up treasure in heaven, and I want you to lay up treasure in heaven that you may not lose your reward. I write you this in love. In your liberalities, I plead for [you] to do liberally for your sister out of your abundance and not let her have the impression that she is dropped by you all.*4LtMs, Lt 61, 1884, par. 8*

Much love to you, my brother and my sister.*4LtMs, Lt 61, 1884, par. 9*

P.S. Nov. 30. I have been looking over my accounts and see greatly the need of all the money invested in the home for Sister Mary

Chase. I must use considerable means to carry forward the publishing work. I cannot be here at all in B.C. You can support Mary with her children's help, amply. I am through now. This burden I have carried until I am satisfied it is not my duty to carry it any longer. I ought not to have been expected to carry it after my husband's death. She can be comfortably and liberally taken care of by her children and brothers. My husband and I carried this perplexing burden for years; since his death, I have carried it. My circumstances are such [that] I can do it no longer.*4LtMs, Lt 61, 1884, par. 10*

Yours with respect.*4LtMs, Lt 61, 1884, par. 11*

I can readily sell my place now for \$1,000. I need the means to put into my business. I am paying interest on the thousand dollars. This I must carry for some time yet.*4LtMs, Lt 61, 1884, par. 12*

Lt 62, 1884

White, W. C.

Healdsburg, California

December 18, 1884

Previously unpublished.

Dear Willie:

We found our team waiting for us at the depot. Brother Cole from Oregon had just hitched the horses when the cars stopped. We went to Brother Chapman's. How rejoiced they were to see us, especially to meet Brother and Sister Lockwood. Bro. Lockwood and his wife are very happy. I came up in the cars Wednesday morning but have been so head tired have done nothing at writing.*4LtMs, Lt 62, 1884, par. 1*

I had a visit with Brother [Sidney] Brownsberger [and] tried to ply him with questions about the school. All is moving in harmony. Bro. Granger [is] doing nicely, just a fit. I talked about Bro. Pierce. They need an experienced gardener, one who understands how to raise vegetables and garden produce. Can Brother Pierce do this? Brother Mills thought it would pay well to have a man who could take charge and work in this direction. If Brother Jones comes, there will be no need of another teacher. If he does not come, they will have to employ a teacher. Just now, Brother and Sister Lockwood rode up. They said it rained some but they had a cover to the wagon. They feel delighted with California.*4LtMs, Lt 62, 1884, par. 2*

When you can, will you see Sister Mills and talk with her about Chicago? I am feeling tired, and the weather is so bad now it makes me feel worse. I think Mary [White] ought to come up here, and Willie, this winter. We will have a screen about the fireplace so Ella [White] shall be in no danger. We found the girls glad to see me. All were pleased to have me come home again.*4LtMs, Lt 62, 1884, par. 3*

I think you had better send Brother Lockwood's trunks up here on the tickets you have, and then we can send them to St. Helena by the wagon that moves Brother Cramer's goods down. Send by the ones who shall come to Healdsburg, the luggage, hand luggage of Brother and Sister Lockwood. Pack things in a trunk and send my things as you see fit.*4LtMs, Lt 62, 1884, par. 4*

Well, I must stop, for I am good for not much.*4LtMs, Lt 62, 1884, par. 5*

Mother.

Lt 63, 1884

White, W. C.; White, Mary

On Eastbound Train Nearing Reno, Nevada

Autumn of 1884

This letter is published in entirety in *11MR 146-148*.

[Willie and Mary:]

Nearing Reno: Will be at Reno in one half an hour. We had a very good night's rest. After you left us, we were told our position was in the next car and thither we went, seated ourselves, and found it was filled with men. We were the only women in the car. At night we had two other women. We had tobacco effluvia creeping into our car, which made my heart very active and my throat and lungs sore, but I may not be troubled as much today. My head aches some, but I feel of good courage.*4LtMs, Lt 63, 1884, par. 1*

We have no checks for trunks. Probably you have discovered this, as well as we. We reasoned [that] the checks will be forwarded to Kansas City. We learned there was a washout at Truckee. The train coming West was delayed, I think, one day and a half. This is all the news I have to write.*4LtMs, Lt 63, 1884, par. 2*

Willie, I wish Elder Waggoner and yourself would, in connection with those in St. Helena, put Sister [Jennie] Ings in officially as matron of the institution there. This will give character to her work. We have not yet taken lunch, so cannot speak understandingly of our liberal outfit, but will tell you in our next [letter] how this suits us. I am not as debilitated as last year and think I will do well. My trust is in God. Will write again today when I may have something to write.*4LtMs, Lt 63, 1884, par. 3*

Mother.

Nearing Elko Station about six o'clock: We have had a very pleasant day. A number of men stopped at Reno. Brother Balborn and wife called upon us while the passengers were taking

breakfast. We had quite a pleasant visit. There are only three men, besides us, in the car. The porter has been an old hand on the train, kind as kind can be. We have had a little dust and a small spurt of a shower.*4LtMs, Lt 63, 1884, par. 4*

A telegram was received in regard to our trunks, and the conductor insisted on my telegraphing back to you, while he would telegraph to the parties in San Francisco. I knew it was not the least use to telegraph [you], for you must know the trunks were not on the train. He insisted on our going into [the] baggage car. They got a chair and we climbed up and found no trunks of ours. Then he telegraphed. The agent said he must punch my tickets or baggage would not be sent; the conductor said I must not get my tickets punched until the telegraph should notify us the trunks were on the way. But the agent said he was mistaken, so my tickets are punched. We have plenty of room, good food, and plenty of it. Sister McOmber scalded up the chicken. Will scald the meat tomorrow morning. We arrive at Ogden at seven tomorrow. I wish you had told me just how far you had paid for [a] sleeper. Sleeping car conductor says [it was] only [paid] to Ogden, so we must go through that process of securing tickets in the Ogden depot. I shall get the porter to do this for me.*4LtMs, Lt 63, 1884, par. 5*

We are doing real well. I am feeling well. We are having a pleasant trip. Feel very thankful to the Lord for His mercies and blessings.*4LtMs, Lt 63, 1884, par. 6*

Lt 64, 1884

White, W. C.

Extract from *Lt 42, 1884*.

Lt 65, 1884

Osborn, Brother

Crystal Springs, St. Helena, California

February 7 (?), 1884

Portions of this letter are published in *HP 305; 12MR 42*.

Dear Brother Osborn:

I have been reading a letter from Ligonier, from your niece to Brother Rogers, stating that you were living with them and had been sick. I sympathize with you in your affliction. I would have been pleased to have met you at our camp meeting in Indiana, but was disappointed.⁴*LtMs, Lt 65, 1884, par. 1*

I have been anxious for your soul. I hoped that the influence of the meetings would have aroused your interest in matters which concern the future, immortal life. I have some knowledge of your situation. You have not much comfort and joy with the members of your own family. I am sorry for you and wish it were otherwise, but I do not want you to fail of obtaining a home in those mansions Christ has gone to prepare for those who love Him.⁴*LtMs, Lt 65, 1884, par. 2*

We have now an opportunity to show that we make Christ our all and in all. We have now precious golden moments in which we may make our calling and election sure. The infinite sacrifice has been made for every one of us, and if we do not avail ourselves of the blessings Christ has placed within our reach, we have only ourselves to blame. Every provision has been made for us, at an immense sacrifice, that we should not only see and acknowledge the love of God but taste and see that the Lord is good. We may have an experimental knowledge of this love. This is your privilege, my dear brother.⁴*LtMs, Lt 65, 1884, par. 3*

I have felt an interest in your case because the Lord has been pleased to present it before me, showing me your trials, your dangers, your errors, and what you must do and what you must be

in order to be saved. You have become distrustful and suspicious because you see selfishness exhibited in so many ways on every side. You have not, in your trials, drawn nearer to God, trusting in Him as a child would trust in his parents, but you have become distrustful of God. You will find Jesus your very best Friend.*4LtMs, Lt 65, 1884, par. 4*

Jesus gave His life for you. Like a child who has full confidence in his parents and who is not troubled for fear of being taken advantage of and misused, you may rest in God with perfect confidence that He will be to you a friend and a helper. If you commit the keeping of your soul to God as unto a faithful Creator, you will not distrust Him. You will not let loose your hold upon God. You will not be filled with doubt and misgivings, but will hold fast the promises, assured that God will not withhold from you any good thing. We need not expect to be free from trials, but we may trust in God implicitly for grace to bear every trial, for strength to endure every temptation, so that the trial becomes the occasion of triumph. Having all things and seeing all things present and future, He can and will, if we trust Him, prepare us to meet every temptation as it comes. We have the privilege of taking hold of the hand of Jesus and asking Him in faith to guide us. We must not contend with God through His providence. We must be believing, looking to His goodness, His love, manifested toward us in our waywardness.*4LtMs, Lt 65, 1884, par. 5*

You remember my appeal to you in former letters. I still urge that appeal, that you should lay up your treasure in heaven, not upon the earth. The Lord has placed in your hands means, and the question is, Will you let this means go into hands of those whom you know will not use one dollar of it for the glory of God, but for the indulgence of self? You have, my dear brother, been using your means, or allowing others to use it, where it will do no good in God's cause. I do want you should use your means to extend the truth, to build up the kingdom of Christ, to lay up for yourself a treasure in heaven.*4LtMs, Lt 65, 1884, par. 6*

It is not for you to expect every blessing of God and return nothing. Through Christ we possess all things; without Christ we should have had nothing but poverty, misery, and despair. Shall we

respond to this love which Jesus has bestowed upon us? To be sons of God is to possess all things. What more can you want? If the Christian is not content with such an inheritance, nothing can give him contentment. We are indebted to the Lord for all we possess. Then let us return to the Giver all that He claims as His own. Let us not commit robbery toward God.*4LtMs, Lt 65, 1884, par. 7*

On my last journey east I gave about three thousand dollars to the cause of God and could say with David, "Of thine own have we given thee." *1 Chronicles 29:14*. It is all the Lord's; will we return unto the Lord a portion of that which He has entrusted to our keeping to advance the interest of His kingdom when He calls for it? Oh, that God would give me wisdom to speak unto you wise and forcible words!*4LtMs, Lt 65, 1884, par. 8*

Says the apostle, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." *1 Timothy 6:9*. How few are there who duly consider these words! When men have obtained means, how desirous they are to retain it! How afraid men are to speak the truth in regard to these things written in God's Word. "Sell that ye have, and give alms." *Luke 12:33*. Who is willing to tell men who are losing their soul in consequence of their love for the means in their hands, "Sell that ye have and give alms"? This is a strange doctrine in our day. But who has the courage to declare this unpopular truth? Who will declare it from the press as Christ presented it?*4LtMs, Lt 65, 1884, par. 9*

Men just touch upon these things and glide away from them as soon as possible, as though they were on forbidden ground. How many repeat Christ's sermon upon the "Mammon of unrighteousness" [*Luke 16:1-13*] with earnestness, as though they meant it? The reason is, the people do not like it. It offends their ears and stirs up their souls with a bitter resistance. I tell you plainly, they want all their means to use for selfish purposes.*4LtMs, Lt 65, 1884, par. 10*

I have been shown that you are not using the Lord's money as He requires of you. There is a great work to be done. Will you come up

to the help of the Lord against the mighty? I have respect for your soul. I want you to have eternal riches. I want you should redeem the time and give back to the Lord His own.*4LtMs, Lt 65, 1884, par. 11*

A great work is to be done to prepare a people to stand in the day of the Lord. Missionaries should be at work in every large city, where our publications should be kept for distribution. Missionaries should be in all quarters of the earth to enlighten those who are in darkness, to make ready a people for the soon coming of Jesus.*4LtMs, Lt 65, 1884, par. 12*

There is a great work to be done to combat all the prejudice, not only of the ignorant but of the learned. There are schools to be supported, that we may educate the youth and teach them the Bible and to love and reverence God.*4LtMs, Lt 65, 1884, par. 13*

I have been shown that large cities must be entered. The warning message of the soon coming Saviour must go forth to all the dark places of the earth. Missionaries are to be sent to Europe, Australia, and other foreign countries. A large work is to be done. The Saviour of the world is now saying to many, "Why sit ye here all the day idle? Go work today in my vineyard." [*Matthew 20:6; 21:28.*] The Lord is inviting you to act a part in this closing-up work. Christ invites you to act as colaborer with Him. Will you do it?*4LtMs, Lt 65, 1884, par. 14*

Who can estimate the value of souls? He who died for you inquires, "What shall it profit a man, if he shall gain the whole world, and lose his own life? Or what shall a man give in exchange for his soul?" *Mark 8:36, 37.* He who so loved man that He came from the realms of bliss, from His royal throne, and humiliated Himself to clothe His divinity with humanity, has given us unmistakable tokens of His love and the value He places upon man. He who has made for us this infinite sacrifice summons us to estimate the value of the soul, to strike the balance between earthly gain and heavenly loss, between temporal success and everlasting failure.*4LtMs, Lt 65, 1884, par. 15*

You love the earthly treasure, but Christ points you away from the earthly to the heavenly. He invites you to lay up your treasures above. Will you do this?*4LtMs, Lt 65, 1884, par. 16*

Will you dispense your means while you live? Will you say, as you present your offering to God, “Of thine own, O Lord, we freely give thee”? [*1 Chronicles 29:14.*]*4LtMs, Lt 65, 1884, par. 17*

As Christ’s ambassador, I entreat of you to use the means God has lent you without further delay in advancing His cause in the earth. We are crippled on every side for want of means to do what should be done in the work and cause of God. Satan manages to keep the means in the hands of the enemy and away from the treasury of God. But if those who have means will not use it to put it out to the exchangers, the Lord will raise up others to take the place of these selfish ones and pass them by. I do not want that your love of means shall ruin you. You have the power to do. Will you, my brother, do now what you can?*4LtMs, Lt 65, 1884, par. 18*

I do not feel that you can charge me with any selfish motive in this appeal which I make to you because I am doing continually just what I am urging you to do—seeking, selling, giving alms, laying up a treasure in heaven. I felt urged by the Spirit of God to write you the letters that I did some time ago. You did not act on them as you should have done, as God wanted you to do. And now I write to you again. In the name of Jesus I call upon you to act, to give back to the Lord a portion of the means He has lent to you. Will you do this?*4LtMs, Lt 65, 1884, par. 19*

When every case shall receive finally as their works have been, will it then appear that you have acted well your part? Will it then be registered in the books above that your means were used in worldly enterprises to please yourself, for the sake of gain? You saw not, felt not, the necessities of the cause of God. You were absorbed in handling God’s money entrusted to you in pleasing yourself, and yet you received no satisfaction in so doing. It did not bring peace or rest to the soul. Selfishness led to continual investments to increase the earthly treasure, but it brought disappointment and care and anxiety and distress. It did not bring you love. It did not bring you peace or joy, but unrest.*4LtMs, Lt 65, 1884, par. 20*

You feel discontent, fretfulness, and hardness of heart in the manner you are using and seeing used the money lent of God for wise and holy purposes. Will you entrust to heaven’s bank some of

this means lent you of God to advance His work? You shall know how every dollar is expended. You shall have a voice as to where it shall go. Or, will you invest yourself, as you desire, in some of the branches of the cause?*4LtMs, Lt 65, 1884, par. 21*

I tell you as God's ambassador, all the means you may give will not buy for you salvation. You must give yourself. In surrendering yourself to the claims and influences of the Saviour, your life may be as a fruitful branch in a beautiful vine. The fruits of the Spirit may adorn it. Clusters of rich graces will appear, such as love, joy, peace, gentleness, goodness, and meekness, which will make it attractive.*4LtMs, Lt 65, 1884, par. 22*

You have been, I was shown, shutting yourself within yourself, disgusted with the selfishness you see exhibited around you. Those who take an interest in you, for their own selfish schemes, have made you distrustful and suspicious. This will ruin you unless you come to Jesus, your best, your truest Friend. Not long will your probation last, and I do not want it shall close without a different record than now stands in the books of heaven. Who is handling your means? What does God receive from it—that which is His own—entrusted to you to be used to His glory? What usury of God's lent money have you brought to the treasury?*4LtMs, Lt 65, 1884, par. 23*

You may say, Have I not a right to do what I will with my own? Here is your mistake. It is not your own. You have been committing robbery toward God for years. This means belongs to God. What good will your means do if you leave it all behind you, whether it be ten thousand pounds or ten thousand pence? If you leave much, the enemy will only have more in his ranks. I entreat of you to send your treasure before you into heaven by using the Lord's goods to advance His cause in the earth. Make haste, I entreat of you, lest you close your career with terrible indebtedness to God because you have squandered His means in worldly schemes and robbed God. Settle your accounts with high heaven before you be called hence, and then use your influence with your brethren that they shall do as you have done.*4LtMs, Lt 65, 1884, par. 24*

You have a great work to do, but the treasury of the Lord is robbed

for selfish purposes, and we cannot do what we would do to save souls and spread the triumphs of the cross of Christ. Many are robbing God in tithes and offerings. May the Lord impress upon your mind the words I have written. I have arisen while others were sleeping to write this letter to you.*4LtMs, Lt 65, 1884, par. 25*

In much love.*4LtMs, Lt 65, 1884, par. 26*

Lt 66, 1884

Brethren and Sisters in Monterey

NP

Circa, 1884

This letter is published in entirety in *5T 341-348*.

Testimony to the Monterey Church

Dear Brethren and Sisters in Monterey,

My mind has been exceedingly troubled in regard to your condition. I have not been able to sleep, and I rise at twelve o'clock to write to George Lay, and to you as a church.⁴*LtMs, Lt 66, 1884, par. 1*

I do not know what might have been the condition of George Lay at the present time, had you pursued a righteous, Christian course toward him,—such a course as every child of God should pursue in such a case. Some of you will not be able to comprehend my words; for your own course has placed you where you have not sanctified discernment. You have allowed strong, hard feelings against him to come into your hearts, and have justified yourselves in treating him with indifference, and even contempt. You have reasoned that by his unbelief and his wrong course he was certainly injuring the church and endangering souls, and you must have no fellowship with him. But will you, in the light of God's great standard of righteousness, critically examine every word and act of your own that you can call to mind, and compare these with the life of Christ?⁴*LtMs, Lt 66, 1884, par. 2*

If you have been doing the will of God, then His light and His approval will second your efforts, and prosperity will attend you. I wish the members of this once prosperous church would each begin to build over against his own house. When they see their course in its true light, they will know that they have made a very great mistake in allowing their own critical, Pharisaical spirit to control their tongues and develop itself in their treatment of their brethren. This unchristian harshness has excluded Jesus from the

Church, and has brought in a spirit of dissension. It has fostered a disposition to judge and condemn, a hatred of those who do not see things as you see them. Even if your brethren say and do many things that really injure you, will you push them aside, and say, "I am holier than thou"? [*Isaiah 65:5.*]4LtMs, Lt 66, 1884, par. 3

"By their fruits ye shall know them." [*Matthew 7:20.*] Christ has not been revealed in your deportment toward some who were much nearer the kingdom of heaven than yourselves. The Lord has opened before you your wrong toward His children; your want of mercy and love, your determination to control minds and make them see things just as you see them. And when light came to you, what course did you take? Did you merely admit that you were wrong, or did you heartily confess your error, and humble your proud hearts before God? Did you cast aside your ways, and accept God's teachings? Did you go to the very ones you had bruised and wounded, and say, "I have been wrong; I have sinned against you. Forgive me. I have failed; I have worked in my own spirit. I had a zeal but not according to knowledge. It was the spirit of Jehu, rather than the meekness and lowliness of Christ. The Word of God directs, 'confess your faults one to another, and pray one for another, that ye may be healed.' Will you pray for me that God will forgive me for the distress and anguish I have caused you?"4LtMs, Lt 66, 1884, par. 4

If you who have engaged in this work of bruising and condemning [and] have not heartily repented, then light, peace, and joy will not come into your souls. When you are careful, kind, and tender to your brethren in the same degree that you have been hard, unforgiving, and oppressive, you will confess your faults, and make restitution as far as possible; and when you have done all on your part, you may ask the Lord to do that which is impossible for you to do,—heal the wounds you have made, forgive you, and blot out your transgression. When there is so great reluctance to confess a wrong which is laid open and plain before the erring, it shows that they are controlled by their own untamable, unsanctified natures rather than by the spirit of the gospel of Christ.4LtMs, Lt 66, 1884, par. 5

If God has ever spoken by me, you have most earnest work to do in

zealous repentance for showing to the erring the satanic element in your character, not in coldness and indifference merely, but in neglect and contempt. If they are indeed in darkness, and doing things that imperil their souls, you should manifest greater interest in them. Show them that while you will be true to principle, and will not swerve from the truth, you love their souls. Let them know by your words and actions that you have not a spirit of revenge and retaliation, but that, for their sakes, you will sacrifice feeling and subdue self. Represent Jesus, our Pattern; manifest His spirit at all times and under all circumstances, and let that mind be in you which was in Christ Jesus. Your ways have not been God's ways; your will has not been God's will. The precious plant of love has not been cultivated, and watered by the dews of grace. Self-love, self-righteousness, self-complacency, have exerted a controlling power.*4LtMs, Lt 66, 1884, par. 6*

What has Jesus done for you, and what is He continually doing for us individually? What have you that you have not received? Said Christ,—“I am the vine, ye are the branches.” “Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.” [*John 15:5, 2.*] The branches do not sustain the vine, but the vine supports and nourishes the branches. The church does not support Christ, but Christ, by His vital power, supports the church. It is not enough to be a branch; we are to be fruitful branches. “He that abideth in me,” said Jesus, “and I in him, the same bringeth forth much fruit.” [*Verse 5.*] But if the fruit produced be that of the thorn bush, it is evident that we are not branches of the Living Vine.*4LtMs, Lt 66, 1884, par. 7*

Life is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in the right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts, by kindness, this is evidence that the Spirit of Christ dwells in the heart, that sap from the Living Vine is flowing to the branches. We are in the school of Christ in this life, where we are to learn to be meek and lowly in heart; and in the day of final accounts we shall see that all the obstacles we meet, all the hardships and

annoyances that we are called to bear, are practical lessons in the application of principles of Christian life. If well endured, they develop the Christlike in the character, and distinguish the Christian from the worldling.*4LtMs, Lt 66, 1884, par. 8*

There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a pruning process is necessary if we would reach this standard. How would this pruning be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as God's means to gain decided victories over self, instead of allowing them to hinder, oppress, and destroy us.*4LtMs, Lt 66, 1884, par. 9*

Character will be tested. Christ will be revealed in us if we are indeed branches of the Living Vine. We shall be patient, kind, and forbearing, cheerful amid frets and irritations. Day by day and year by year we shall conquer self and grow into a noble heroism. This is our allotted task; but it cannot be accomplished without continual help from Jesus, resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each one has a personal battle to fight. Each must win his own way through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. We must put features of beauty into our lives. We must expel the unlovely, natural traits that make us unlike Jesus. While God works in us to will and to do of His good pleasure, we must work in harmony with Him. The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish, because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do to others as he would have others do unto him. The profligate is changed from impurity to purity; he forms correct habits; for the gospel of Christ has become to him a savor of life unto life.*4LtMs, Lt 66, 1884, par. 10*

Now, while probation lingers, it does not become one to pronounce

sentence upon others, and look to himself as a model man. Christ is our model; imitate Him, plant your feet in His steps. You may professedly believe every point of present truth, but unless you practice these truths it will avail you nothing. We are not to condemn others; this is not our work; but we should love one another and pray for one another. When we see one err from the truth, then we may weep over him as Christ wept over Jerusalem. Let us see what our heavenly Father, in His Word, says about the erring: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." [*Galatians 6:1.*] "If any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." [*James 5:19, 20.*] What a great missionary work is this! How much more Christ-like than for poor fallible mortals to be ever accusing and condemning those who do not exactly meet their minds.⁴*LtMs, Lt 66, 1884, par. 11*

Let us remember that Jesus knows us individually, and is touched with the feeling of our infirmities. He knows the wants of each of His creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom He died is injured, He sees it and calls the offender to account. Jesus is the Good Shepherd. He cares for His feeble, sickly, wandering sheep. He knows them all by name. The distress of every sheep and every lamb of His flock touches His heart of sympathizing love, and the cry for aid reaches His ear. One of the greatest sins of the shepherds of Israel is thus pointed out by the prophet: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there was no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." [*Ezekiel 34:4-6.*]⁴*LtMs, Lt 66, 1884, par. 12*

Jesus cares for each one as though there were not another

individual on the face of the earth. As Deity, He exerts mighty power in our behalf, while as our Elder Brother He feels for all our woes. The Majesty of Heaven held not Himself aloof from degraded, sinful humanity. We have not a High Priest who is so high, so lifted up, that He cannot notice us or sympathize with us, but one who was in all points tempted like as we are yet without sin.*4LtMs, Lt 66, 1884, par. 13*

How different from this spirit is the feeling of indifference and contempt that has been manifested by some in Monterey toward George Lay and those who have been affected by his influence. If ever the transforming grace of God was needed, it is needed in this church. In judging and condemning a brother, they have undertaken to do a work that God never put into their hands. A hardness of heart, a censorious, condemnatory spirit that would destroy individuality and independence, has been woven into their Christian experience, and they have lost the love of Jesus out of their hearts. Make haste, brethren, to get these things off your soul before it shall be said in heaven, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."
[*Revelation 22:11.*]*4LtMs, Lt 66, 1884, par. 14*

You will have many perplexities to meet in your Christian life in connection with the church; but do not try too hard to mold your brethren. If you see that they do not meet the requirements of God's Word, do not condemn; if they provoke, do not retaliate. When things are said that would exasperate, quietly keep your soul from fretting. You see many things which appear wrong in others, and you want to correct these wrongs. You commence in your own strength to work for a reform; but you do not go about it in the right way. You must labor for them with a heart subdued, softened by the Spirit of God, and let the Lord work through you, the agent. Roll your burdens on Jesus. You feel that the Lord must take up this case, where Satan is striving for the mastery over some soul; but you are to do what you can in humility and meekness, and put the tangled work, the complicated matters, into the hands of God. Follow the directions in His Word, and leave the outcome of the matter to His wisdom. Having done all you can to save your brother, cease worrying, and go calmly about other pressing duties. It is no

longer your matter, but God's. *4LtMs, Lt 66, 1884, par. 15*

Do not, through impatience, cut the knot of difficulty, making matters hopeless. Let God untangle the snarled-up threads for you. He is wise enough to manage the complications of our lives. He has skill and tact. We cannot always see His plans; we must wait patiently their unfolding, and not mar and destroy them. He will reveal them to us in His own good time. Seek for unity; cultivate love and conformity to Christ in all things. He is the source of unity and strength; but you have not sought for Christian unity, that you might knit hearts together in love. *4LtMs, Lt 66, 1884, par. 16*

There is work for you to do in the church and out of the church. "Herein is my Father glorified that ye bear much fruit." [*John 15:8.*] The fruit we bear is the only test of the character of the tree before the world. This is the proof of our discipleship. If our works are of such a character that as branches of the Living Vine we bear rich clusters of precious fruit, then we bear before the world God's own badge as His sons and daughters. We are living epistles, known and read of all men. *4LtMs, Lt 66, 1884, par. 17*

Now, I fear that you will fail in doing the work you must do to redeem the past and become living, fruit-bearing branches. If you do as God would have you, His blessing will come into the church. You have not yet been humble enough to make thorough work and meet the mind of the Spirit of God. There has been self-justification, self-pleasing, self-vindication, when there should have been humiliation, contrition and repentance. *4LtMs, Lt 66, 1884, par. 18*

You should remove every stumbling-block, and make "straight paths for your feet, lest that which is lame be turned out of the way." [*Hebrews 12:13.*] It is not too late for wrongs to be righted; but you must not feel that you are whole, and have no need of a physician, for you need help. When you come to Jesus with a broken heart, He will help and bless you, and you will go forth in the Master's work with courage and energy. The best evidence you are in Christ is the fruit you bear. If you are not truly united to Him, your light and privileges will condemn and ruin you. *4LtMs, Lt 66, 1884, par. 19*

Manuscripts

Ms 1, 1884

Remarks/Temperance

Jackson, Michigan

September 26, 1884

Copied from RH 10/21/1884.

Ms 2, 1884

Sermon/Sermon by Mrs. E. G. White

Los Angeles, California

May 13, 1884

Portions of this manuscript are published in *UL 147*.

(Sermon by E. G. White at the Los Angeles Campground, 2:30 p.m., May 13, 1884)

Philippians 1:8-11. A constant advancement, an intelligent advancement in the knowledge of Christ, “Filled with fruits of righteousness”—there is a higher standard for us to reach. We are not making all that advancement that it is our duty or our privilege to make. How is it that we use the talent that God has given us in temporal matters and not in His service? Ought we not to have greater interest in eternal things than in those things which concern our temporal wants?*4LtMs, Ms 2, 1884, par. 1*

We have heard desire expressed that husbands and families should come into the truth. This is right; it should be a prominent wish. But do we do all our duty? Do we make all the advancement that we should? Do we not come far short of our duty in meeting the work of progression? Don't be a spiritual dwarf. We love to see infants and watch their baby ways, but the same ways would be disgusting if retained until the child was two years old. So the Christian must grow. Be conformed to Christ, not deformed. Just feel as though you were anchored in Christ. Let there be a solidity to the sisters who are alone. Avoid frivolity and keep constantly watching.*4LtMs, Ms 2, 1884, par. 2*

The rich blessings of heaven are all ready to be showered upon us. Don't be selfish. With too many, all there is to religion is: for me and my family. They will not go out of their way to help and bless any others. In such cases God cannot bless them. It is when we are drawn out from self that God blesses us. He wants us to be drawn out from ourselves. That which we sow, we will reap. If you sow selfishness, you will reap selfishness, that is, you will have it

fastened upon you. Let us get out of self and talk of the mercies and blessings of God.*4LtMs, Ms 2, 1884, par. 3*

Let all the sisters feel that if they haven't a husband to lean upon, they will lean more heavily upon God. Every one of our sisters can be a living missionary and can bring light into every meeting. Do we act as though we were called from darkness into marvelous light? or as if we were lugging along a heavy light? We must talk light and pray light, and light will come in. If only women in the church [would] show that God can work through women! It was Mary that first preached a risen Jesus. Your husbands will respect that zeal, that noble purpose, if Christ dwells in you. Why, there are richer blessings for those that have the harder conflict, for Christ is a present help in trouble. But we must be divested of selfishness, be acquainted with the Lamb of God that taketh away the sin of the world. And we shall thus grow more and more like Jesus, till the crown of immortality is placed upon our brows.*4LtMs, Ms 2, 1884, par. 4*

[Portion missing.] ... King's highway. Some know nothing of this. They think allowance must be made for them when angry, because they are soon over it.*4LtMs, Ms 2, 1884, par. 5*

Empty self of all evil and find Jesus right here. He is in our midst and knows the heart of each one of us. You wound Him. Let us come to the fountain and wash and be clean. How willing He is to hear and save and bless. Hypocrisy always had His rebuke, but contrition and humility always were met with compassion. Break down barriers of stubbornness and unbelief, and let Jesus come in. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." *1 Peter 5:6*. What greater elevation than to become assimilated to the character of Christ? God grant that these meetings may not close and leave us where they found us—not where they found us, but worse off. We want to act in earnest, as though doing business for God. Act like men and women that are to be arraigned before God.*4LtMs, Ms 2, 1884, par. 6*

[Portion missing.] ... and dressing. To understand the life that measures with the life of God is worth more than to know how to

prepare for this short life. This takes time. But it takes time to provide for temporal affairs, and must we suppose that it will take less time to understand about the life to come? Our minds must be clear so that we may appreciate spiritual things.*4LtMs, Ms 2, 1884, par. 7*

To temperance add patience, and “to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.” If we thus live on the plan of addition, the result will be an abundant entrance into the kingdom of Christ. Some say, If I knew I should not fall, I would start out. Well, you will not fall if you keep climbing with the eye fixed on Christ. As we add, God multiplies.*4LtMs, Ms 2, 1884, par. 8*

[Portion missing.] ... nothing to do with what the world thinks. We are not our own. Not one of the world can give a ransom for our souls; and since none in this world are high enough to do this, are they the ones that I must study? No. I must study Christ and His Word to know what is truth. We must understand the truth and not only understand it, but obey it.*4LtMs, Ms 2, 1884, par. 9*

Those who hear and do not obey are like those who build upon sand, but those who hear and obey are founded on the rock. Where are we building? How are you building?*4LtMs, Ms 2, 1884, par. 10*

We must love the Lord with all the heart—not a part—and if we do this, the promise is sure, “Ye shall live.” No language can describe the life that we shall live—an eternal weight of glory.*4LtMs, Ms 2, 1884, par. 11*

So, as we understand, we must commence a heart work. Cleanse the soul temple of all defilement. If you are selfish or covetous, put this away. How shall we do this? Learn of Christ. Come into the school of Christ and learn how to perform this sum of addition which Peter gives. “If these things be in you and abound, they make you that ye shall be neither barren or unfruitful.” [2 Peter 1:8.]*4LtMs, Ms 2, 1884, par. 12*

So many give all their energy of bone and muscle to the world. They profess to be Christians. Are they? No.*4LtMs, Ms 2, 1884, par. 13*

Ms 3, 1884

Sermon/Parental Responsibility

Los Angeles, California

May 14, 1884

Previously unpublished.

(Notes on a sermon by Mrs. Ellen G. White, Los Angeles Campground, Wednesday, 6 a.m., May 14, 1884.)

I feel so grateful to God for His mercies and blessings. It is the duty of every one of us, as obedient children, to follow the track that He has marked out for us. In so doing we will have a rich experience. Sisters whose husbands are not with them have hard times, but Jesus knows all about their trials. He understands all of them. Now they should not feel constantly discouraged, but should feel that God has claims on their husbands and them and that if the husband will not do his duty, they will do all they can to make up the deficiency. They need not carry a constant load about with them, but may feel that Jesus is with them.*4LtMs, Ms 3, 1884, par. 1*

Have we set a proper example? If we are really doers of the Word and not hearers only, we shall carry out the counsel of the Word in every particular, carry it into every transaction.*4LtMs, Ms 3, 1884, par. 2*

The first duty resting upon you as fathers and mothers is to impart a proper mold to your children. The first thing is to have your children learn implicit obedience to your word. When you have taught them this, you have taught them the principle of obedience to God. But too often the children have the reins in their own hands; and in such cases, the parents are sinning against God.*4LtMs, Ms 3, 1884, par. 3*

It is your duty to require perfect obedience.*4LtMs, Ms 3, 1884, par. 4*

Eli remonstrated with his sons, but did not restrain them. As a

consequence, God could not go forth with His people. God passed over Eli and came with a message to an innocent child, because Eli had sinned in not restraining his sons. And when the warning came to him, giving him a chance to work, he did not even then do as well as the Ninevites did—repent. He was in the same condition as many are now, discouraged, thinking it of no use to make an effort to correct his children. He was submissive to God. [He] could say, The will of God be done, but he was indolent. The neglect of his duty had made him blind. The ark was of no consequence to them when they were not keeping the law which it contained. They had learned to look to it for help. Eli trusted more to the ark than to the God who gave the ark. The people of God are in similar danger now. They say, We have the law; we understand the truth. [They] expect that knowledge to save them while they are not yielding full obedience to the law. They do not let it transform their characters.*4LtMs, Ms 3, 1884, par. 5*

If you are neglecting your children because it is easier to do so than to restrain them, you are guilty before God. Are you seeking to devote time to educate yourself to understand your children? They are not all cast in the same mold. How much time is devoted by mothers to needless ornamentation and not to their children! The first work for children is to be done by the parents. If children receive the mold of the world, they are ruined. Therefore you must take the most intense interest in them. Teach them to come up uncontaminated by bad and intemperate habits.*4LtMs, Ms 3, 1884, par. 6*

Young men often learn intemperance at their own mother's table. Perhaps you have never put the winecup to your children, but you may have done worse. You may have let them have their own way or indulged them in passion. If you allow this, they will come up in the judgment and say that you are responsible. The first manifestation of passion should be checked. Children should not imagine that they can have their own way. The parents' word must be law. Don't deny them proper enjoyments, but check lightness and frivolity, giggling, etc.*4LtMs, Ms 3, 1884, par. 7*

This softness of mothers, which they call love, allowing children to run things themselves, is the worst kind of love. When you pamper

and pet your children, you are doing a wrong thing, placing them where they have no hardihood to resist temptation. Let them be clothed in modest apparel and not do as others do, just because they do so. In this age of the world, you have got to take a decided stand. Go to God. Study the matter to learn what is your duty for yourself. You must be constantly advancing and preparing the holy temple for God. You must be constantly gaining an experience. When your children want to control you, take them to the Word of God and show them that you cannot yield to their impulses and concede to the fashions of the world. Bring in your children, as the Israelites did in Egypt. Separate from the world by the blood of Jesus.*4LtMs, Ms 3, 1884, par. 8*

If you did not embrace the truth till your children were partly grown, so much the more is there need of earnest effort. Do not think that you can be indolent and then have a minister come along and counteract all your work. Do not correct in anger; do not strike a hasty blow, but take your children quietly and kindly and tell them that you cannot have them do wrong things. In order to teach children self-control, you must learn to control yourself. I never struck my children a blow until I had first prayed with them; and let me tell you that when you do so, you will seldom have occasion to strike a blow.*4LtMs, Ms 3, 1884, par. 9*

Letting children grow up undisciplined is like letting soil lie uncultivated. The devil will be at work while you are idle. Children left that way are never happy. "A child left to himself bringeth his mother to shame." *Proverbs 29:15*. One undisciplined child will ruin hundreds of others. And who is responsible for all this mischief but the mother who first let the child have his own way? God has given us precepts and truths, line upon line, and we must take them and apply them to our children. Parents should first educate themselves properly and then their children.*4LtMs, Ms 3, 1884, par. 10*

Ms 4, 1884

Sermon/Notes on a Sermon by Mrs. E. G. White

Los Angeles, California

May 15, 1884

Previously unpublished.

(Notes on a sermon by Mrs. E. G. White, Los Angeles Campground, Thursday, 6 a.m., May 15, 1884.)

Text: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." *Luke 21:34.4LtMs, Ms 4, 1884, par. 1*

Christ has enjoined upon us to take heed, to watch, lest we be overcharged with surfeiting, and drunkenness, and cares of this life. The reference here is not to being drunk with liquor, but to being intoxicated with this life. Reason is perverted, and things look unnatural. Satan has his agents who will present matters in such a light that there will not be a right view of the temptations, so that we shall be diverted to some temporal thing and be blind to the good we might receive.*4LtMs, Ms 4, 1884, par. 2*

We neglect to seek first the kingdom of God. He does not want us to make temporal affairs our first object. It should be our aim and object every day to be fitting for the kingdom. God has devised every means for our welfare. But the ladder itself will do us no good if we do not climb. We may reach up to the very highest attainments, if we make diligent efforts. We climb this ladder round by round every day. Children need to be instructed and their weak points strengthened, precept upon precept. Teach them to place their feet on the ladder, and then they are growing.*4LtMs, Ms 4, 1884, par. 3*

The most powerful sermon that can be preached to the world in favor of Christianity is a well-ordered family; and when you have led them along, restraining them and placing them in the right way, you

have done a work that will stand through eternity.*4LtMs, Ms 4, 1884, par. 4*

Life is not all trials. There are victories and blessings. We may rejoice in the midst of trials.*4LtMs, Ms 4, 1884, par. 5*

“[Continuing] instant in prayer” [*Romans 12:12*—that is, the mind must instinctively reach out after God. We must educate ourselves so that it will be natural for us to look to the Lord. Instead of this, we naturally look to someone to whom to tell our troubles. (Related case of Nehemiah praying before he made [an] answer to the king.) When we come into that position where we pray more, where we can grasp the promises instantly, we shall get what we ask for. God will give us more than we ask.*4LtMs, Ms 4, 1884, par. 6*

Our only safety, when sin is all around us, is in clinging close to the Lord, having Him in us. Enoch walked with God under as unfavorable circumstances as we have. When you are about your work or on the streets, pray; keep the mind ascending to God. We want to see greater victories. We want to hear of the triumph of faith. Don't think that you have got all there is for you. Look to God above the ladder. The light is there; the glory is there. Look above the darkness of this world. Don't rest until His salvation is in your hearts, and you are a living church. We shall then see the deep movings of the Spirit of God, and you will be the light of the world. Get the victory right now.*4LtMs, Ms 4, 1884, par. 7*

Ms 5, 1884

Sermon/Notes on a Sermon by E. G. White

Los Angeles, California

May 16, 1884

This manuscript is published in entirety in *1SAT 10-12*.

(Notes on a sermon by E. G. White, Los Angeles, California, May 16, 1884.)

We are required, whether we eat or drink, to do all to the glory of God. One of the signs that we are in the last days is that this is not done. "As it was in the days of Lot." *Luke 17:28*. Minds are too largely occupied with thoughts of what to eat or drink or wear. Men have no time to think of what will fit them for eternal life. Shall we not act like rational beings? The greatest question that ever occupied the human mind is, What shall I do to be saved? If the thoughts take a low plane, the character will be correspondingly low. But if the thoughts are led to grapple with the difficult problems in the Bible, the mind and character will be strengthened. In the world much time is given to matters of eating and drinking and dressing. Shall we be like the world, or shall we show that we cannot spend our time as they do? Be careful not to go to extremes. *4LtMs, Ms 5, 1884, par. 1*

In regard to tea, coffee, tobacco, etc., we know that we have no use for any of these things. I have just seen a man who had sold his reason to drink. We don't want to be dependent on any of these things. As a people we are strictly temperate. We believe that using tobacco goes side by side with liquor drinking. We would present the pledge as much to the tobacco devotee as to the liquor drinker. *4LtMs, Ms 5, 1884, par. 2*

We should pay attention to diet. Three meals a day are as many as anyone requires, and in many cases two are better than three. But while you take the three meals, do not encourage your children to eat at all times. Bring your fruit upon the table. As for preserves, they are not best for us. Some simple pies that are not injurious

may be used. As to discarding salt absolutely, I do not think we should.*4LtMs, Ms 5, 1884, par. 3*

Some conscientious souls have dropped everything at once and have not used anything to supply the place of the meat, etc., which they have dropped. Persons become debilitated on account of such sudden changes. Could we have the assurance that the meat is healthful, there would not be so much objection to its use. But very much of it is diseased. Men have flocks and herds with disease, and they are sold for the market even when they are dying from disease. I once found a most disgusting scrofulous sore in a quarter of lamb that was apparently very healthy. You cannot tell that meat is healthy even when highly recommended. How much of this is eaten!*4LtMs, Ms 5, 1884, par. 4*

Animals are maltreated on the way to the slaughterhouse. There was one case of an animal that refused to go to the butcher. Its eyes were put out; it was pounded almost to a jelly and finally dragged to slaughter and sold in market.*4LtMs, Ms 5, 1884, par. 5*

As for pork, I never have anything to do with it, because God tells me not to touch it, and He knows best. It is a scavenger. Its only use is to gather up filth. God does not want us to become scavengers to the scavengers. Our safest position is to do as the Lord tells us.*4LtMs, Ms 5, 1884, par. 6*

We want to eat that which will give us the best quality of blood. Hadn't we better be studying the Bible than spending our time fixing up so many varieties of food? Have few kinds at a time and change often. Don't have the very same things right along all the time. Not many varieties at one meal, but varieties at different meals—this is the best plan. Food must be palatable in order to be nourishing.*4LtMs, Ms 5, 1884, par. 7*

(Related experiences in experimenting with doing without salt or any seasoning whatever, also in doing without meat, and in coming down to two meals a day.)*4LtMs, Ms 5, 1884, par. 8*

We don't make the health reform an iron bedstead, cutting people off or stretching them out to fit it. One person cannot be a standard for everybody else. What we want is a little sprinkling of good

common sense. Don't be extremists. If you err, it would be better to err on the side of the people than on the side where you cannot reach them. Do not be peculiar for the sake of being peculiar. Away with cake. Persons may kill themselves with sweets. More harm is done to children by sweets than by anything else. The best food that I have obtained is the rolls.*4LtMs, Ms 5, 1884, par. 9*

Dry food is better than so much wet food. Eat what the system requires to produce good blood. Poverty of diet will produce disease of the blood. Be regular in your meals. Have wholesome food at all times, and make no difference for company.*4LtMs, Ms 5, 1884, par. 10*

Ms 6, 1884

Sermon/Notes on a Sermon by Mrs. E. G. White

Los Angeles, California

May 17, 1884

Previously unpublished.

(Notes on a sermon of Mrs. E. G. White, Los Angeles, California, on May 17, 1884, 2:30 p.m.)*4LtMs, Ms 6, 1884, par. 1*

“It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.” *Psalm 119:126-128.4LtMs, Ms 6, 1884, par. 2*

We can see the influence the making void of God’s law had upon David. It was not as it is with many. It made him appreciate God’s law more highly. He esteemed it more than fine gold. He had traced out and seen the results of making void the law of God. He saw that those who transgressed the law had misery, while those who lived in obedience to it had peace and happiness with them and their families. As he sees the two classes, the obedient and disobedient, he does not fall in with the transgressors.*4LtMs, Ms 6, 1884, par. 3*

The moral law is the foundation of all government in families and nations. When it is neglected, we can see the effects in the wickedness that follows. Wherein have the people now transgressed and made void the law? The ministers denounce it and teach that it is not binding upon men. As a consequence, men feel at liberty to ignore their own impulses for right and do as they please. (Related incident of two young men who reformed on hearing sermon on law.)*4LtMs, Ms 6, 1884, par. 4*

God’s law is the great standard of right. First [commandment]: No other gods before Me.*4LtMs, Ms 6, 1884, par. 5*

Fourth [commandment]: Remember the Sabbath day to keep it

holy. There is no doubt in the commandment; all is positive. God sanctified the very day of His rest. The foundation of the Sabbath was laid when the foundation of the earth was laid. The man of sin has led the way in tampering with God's Sabbath, and the Christian world has followed and has dressed up Sunday in Christian garb and presented it to the world. God hates robbery for offerings. Never before has there been a time when there was such a need for the people of God to vindicate and magnify the law of God. When we see the law made void, what position should we occupy? Should we compromise? No; because the world chooses to transgress the law is no reason why we should do so. There is a world that is going down to ruin. God bears long with evil and therefore men presume upon His clemency. But God keeps a reckoning with nations, as is seen in case of the Amorites. *4LtMs, Ms 6, 1884, par. 6*

What shall we do in this time when iniquity is prevailing? Those who will take their stand to stem the current will have reproach and persecution. When will this persecution come? When the message goes with [a] loud cry. Those who do not love the truth do not want to hear. The truth of God is aggressive. Those who carry it must meet with opposition. They cannot submit to laws and to the powers that be when these are in opposition to God. After the resurrection, the disciples went forth and proclaimed Jesus, [even] though He had been proscribed and crucified. It was contrary to the law for them to do so, yet they did not desist even when thrust into prison and forbidden to preach. So we have decided to obey God rather than man. *4LtMs, Ms 6, 1884, par. 7*

(Case of Peter cited, when imprisoned by Herod.) (Miraculous deliverance of Paul and Silas.) The light of truth would never have reached within those prison walls if Paul and Silas had not been imprisoned. We have a message to bear wherever we are, and we must be constantly letting our light shine. The conversion of the jailer was in the direct providence of God in the imprisonment of Paul, and if we obey the truth of God in the face of the world, we shall be brought into strait places. The whole world will not be in harmony with the law. *4LtMs, Ms 6, 1884, par. 8*

We must expect to deny ourselves and to separate ourselves from

the world. We are to look into the moral looking glass to see our defects. It is no marvel that men take the position that they are holy and without sin when they have trampled God's looking glass under their feet. They cannot see themselves, except by a standard of their own making. By this they are perfect. The nearer men get to the Lord, the less boasting they will do. The farther men get away from the Lord, the more satisfied they are with themselves. Daniel was a man whom God loved, yet he confessed his sin and the sin of his people. *4LtMs, Ms 6, 1884, par. 9*

There is a difference between us and those who claim holiness. While they do not keep the law, while they give nothing, they claim everything. But we who keep the law of God, who give all to the Lord, claim nothing. We have not the faith that we ought to have, since all heaven is interested in our welfare. We want a sanctification that will take all there is of us—brain, muscle, and all—a sanctification that will endure God's search. We do not claim any holiness; we make no boast, but leave that for God to say. We cannot be holy while transgressing the law. *4LtMs, Ms 6, 1884, par. 10*

Ms 7, 1884

Sermon/Notes on a Sermon by Mrs. E. G. White

Oakland, California

May 24, 1884

Previously unpublished.

(Notes on a Sermon by Mrs. E. G. White at Oakland, California, Sabbath p.m., May 24, 1884.)

Luke 4:16-22. Up to this period there was an overpowering conviction in the minds of all that Jesus was all that this text claims; they witnessed to His words by a hearty response. But you can see how soon unbelief came in. The question arose, Who is this? As soon as this temptation came in, they did not retain their former good impressions. They did not consider that it was the God of heaven that had been working in their hearts to make these impressions. They put themselves in the enemy's power and consequently could not endure the plain truth which Jesus spoke to them, and those who had been ready to accept Him now sought to kill Him.*4LtMs, Ms 7, 1884, par. 1*

The same thing is acted over and over again today. Christ comes, not in person, but by His Word and in the person of His servants, and is rejected because of the plainness of the truth. All have to take one of two positions—either for or against Jesus.*4LtMs, Ms 7, 1884, par. 2*

If we accept Him, what will He do? See *verse 18*. “Preach deliverance to the captives;” “heal the brokenhearted.” What gracious words! How eagerly we should join with Him in this work! How many there are with broken hearts and disappointed hopes without Jesus. He comes to give peace and joy. And yet, how many think that to accept Christ implies a great sacrifice.*4LtMs, Ms 7, 1884, par. 3*

Is it not because they do not appreciate their own need? Is it a sacrifice to have the broken hearts healed? What more could He do

than He has done? Who is it whom the multitudes flocked to hear? It was Jesus, and yet they would not accept the truth at His lips. If they had, He would have done for them all that they needed.*4LtMs, Ms 7, 1884, par. 4*

The work of every mortal is to work on the Lord's side. Who can measure the worth of the soul? There is no way in which we can estimate the worth of the soul except by the light that shines from Calvary. We there see how Christ valued the human soul. And since He has given Himself for us, our intellect and all our powers belong to Him.*4LtMs, Ms 7, 1884, par. 5*

Adam and Eve obtained forgiveness only through Christ, and they showed their faith in Him by types. When He came, type met antitype, and these ceremonies lost their force. Why, then, did the Jews not accept Him to whom the types pointed? For the same reason that men do not accept Him today—because of the bewitching power of sin. Their own selfish desires and pursuits interposed between them and belief in Him.*4LtMs, Ms 7, 1884, par. 6*

What a wonder that Christ died for sinners! Who can understand it? Never can the mystery of Calvary be explained to finite minds. The mind faints as it attempts to grasp it—that God should give His only Son to suffer shame and reproach, to be tracked by spies, to suffer ignominy, and finally to die. And yet, after all this sacrifice, men talk as though they do not need Christ!*4LtMs, Ms 7, 1884, par. 7*

There is only one hope for humanity—the Man of Calvary. Why, then, do we not accept this Saviour fully and heartily? Why not accept this salvation that was bought at such infinite cost? All heaven was poured out to man in the one gift of God's Son. Why, then, do we not love to talk about His matchless charms and His love? Because He is not in the heart. "Out of the abundance of the heart the mouth speaketh." [*Matthew 12:34.*] We need to feel the power of a personal Saviour. Many of us are in the condition of the Jews; we will accept Jesus if He comes to give us power, if He allows us to have our own way. But we must come to Him, not bring Him to our standard.*4LtMs, Ms 7, 1884, par. 8*

"Behold, what manner of love the Father hath bestowed upon us."

[1 *John 3:1.*] The Pharisees did not want a change in their own lives and course of action. We do not want to be like them, ignorant of the Scriptures and of the power of God. If you realized the Scriptures and the need of a Saviour, you would not be content with the little that you now do. Learn of Christ; His is the wisdom that we want. Each one wants to carry his own burdens. Why not come to Christ for rest? If you are in perplexity, go and ask the Master to help you. When you find your inclinations leading in the way of some expensive luxury, go and ask Jesus for wisdom to guide. He will teach you. You can learn self-denial, and He will give peace to those who follow Him and learn of Him. The nearer we draw to Jesus, the more we shall decrease, and He will increase.*4LtMs, Ms 7, 1884, par. 9*

How are we standing before God? I wish every one could see it. As we give ourselves to God in humility, our names are recorded in the book of life—not because of our pompous feeling, but because we accept Christ in humble belief. Is there one heart so hard, so stubborn, as to remain in impenitence in view of the great love that God has bestowed on us? Then we want to employ our powers for His glory. Jesus doesn't want us to be with the company outside the city, and therefore He came to heal us. Christ took everything upon Him. He felt as the sinner will feel when he is rejected of God. He felt forsaken of God. All this He suffered that we might be saved from it. How must Christ feel when we are indifferent to His claims and turn from Him? What an insult, to be unmindful of such great love!*4LtMs, Ms 7, 1884, par. 10*

Can you doubt His love? Is there one who feels that though Christ hears others He does not hear him? He is our ever present Helper. Has He not done all that He could do? Did He not die for us? Then will He not help us and pity our infirmities? He is willing to help us every step of the way if we will only trust Him and follow Him.*4LtMs, Ms 7, 1884, par. 11*

Our talents must all be used in His service. We cannot use any more talents than He has entrusted to us; but we are required to give Him all. As we serve Him to the best of our ability, He gives us increased powers. Do not give to the enemy one bit of the talent that God has given to you. We pride ourselves on our honesty with

our fellow man, but if we rob God of that which is His due, what cause have we for self-congratulation? Christ has bought us and owns all that we have. Why should we not give Him the freshness of our powers? If you put ability into your business, put more energy into the service of God.⁴*LtMs, Ms 7, 1884, par. 12*

Ms 8, 1884

Obedience to Law

NP

June 12, 1884

Previously unpublished.

In the Sunday school lessons for the Christian at work, we make an extract from an article headed, "Obedience to Law."*4LtMs, Ms 8, 1884, par. 1*

"'By me kings reign, and princes decree justice.' *Proverbs 8:15*. 'By me princes rule, and nobles, even all the judges of the earth.' *Proverbs 8:16*. There is no argument there that monarchy is His preference. On the contrary, when His people first wanted a king, He was exceedingly displeased, because it was a declaration that they no longer desired Him as their theocratic governor.*4LtMs, Ms 8, 1884, par. 2*

"Nevertheless, in accordance with their wishes He gave them a king, just as, in accordance with our wishes He gives us a president. In other words, He ordains that no nation can exist without an authoritative head. Whether that head shall be emperor or king or president or democratic judge, He leaves to the particular nation to determine for itself.*4LtMs, Ms 8, 1884, par. 3*

"Therefore the *vox populi*, in choosing magistrates, becomes *vox Dei*, and the duty of the citizens immediately follows to show the magistrates respect, reverence, and obedience within certain limits to resist the magistrate in the just and lawful exercise of his power to resist God. And is a sin, a crime, deserving damnation, or, as the word is better understood, judgment such as comes from God's disapprobation?*4LtMs, Ms 8, 1884, par. 4*

"If, however, the magistrate transcends his civil authority and attempts against the citizen's conscience, conscientious enlightenment by the clear Word of God, to require wrong things, then the citizen, rising to a higher law, is justified in refusing

obedience, saying with Peter and the other Apostles before the council, 'We ought to obey God rather than man.'*4LtMs, Ms 8, 1884, par. 5*

"The discrimination is emphatically brought out by our Lord in the injunction, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.'*Matthew 22:21*. Within the sphere of civil relations, Caesar is supreme; within the sphere of moral and religious duties, God alone is supreme. And so also, it is the duty of children to obey their parents and wives their husbands and servants their masters, each according to his sphere and its just limitation."*4LtMs, Ms 8, 1884, par. 6*

Ms 9, 1884

Visit to Multnomah Falls

East Portland, Oregon

June 20, 1884

Portions of this manuscript are published in *TDG 180*, *3Bio 252-253*.

Yesterday at ten o'clock we reached this place—East Portland, Oregon. On our way from Walla Walla Tuesday morning the cars stopped, as they generally do, twenty minutes at Multnomah Falls. Nearly all left the cars to climb the high ascent to obtain a clear view of this wondrously beautiful, grand sight. Sister Ings and Willie [White] accompanied me. Elder Waggoner, Raymond, Elder Jones and wife were all climbing the steep ascent. There were steps built in the embankments, then a narrow zigzag path, then more wooden steps. This was repeated many times until we reached and passed on to a rustic bridge which spanned a chasm above the first fall. The grand fall is above this and called the Bridal Veil. The point from which the water flows is about 900 feet high. As the water descends it breaks upon the jutting rocks, scattering off in widespread, beautiful sprays. It is a lovely sight.⁴*LtMs, Ms 9, 1884, par. 1*

I would have been pleased could I have spent an entire day in this place, surrounded with lovely scenery. But we were grateful for these few moments to gaze upon nature's lovely, grand scenery, even if we had to do severe climbing to view it—standing on the bridge made for this purpose. The waters—rolling from the very top of the high, inaccessible mountain, dashing upon the rocks below, throwing the water like a veil widespread on either side and below us—this water, accumulating from the flow above and dashing over the rocks in a broader stream, presented an enchanting scene of nature.⁴*LtMs, Ms 9, 1884, par. 2*

We looked above, then beneath, and were led to exclaim, "How wonderful are all Thy works, Lord God Almighty!" Surely this is the work of the great Master Artist. We feel our littleness, our

nothingness, in the presence of such manifestations of the great God. I called to mind the words of the psalmist when he calls upon everything that hath breath to praise the Lord, upon animate and inanimate creation to join in one chorus of praise and thanksgiving to God. [*Psalm 150:6; 148.*] His thus calling upon senseless, unreasoning things is the most powerful rebuke to those blessed with intelligence, if their souls do not glow and their lips do not proclaim the majesty and glory of God.*4LtMs, Ms 9, 1884, par. 3*

“Praise ye him sun and moon; praise him, all ye stars of light ... Praise the Lord from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word.” *Psalm 148:3-8*. All these agencies of God in nature are summoned to bring their tribute of praise to the Most High. And who among God’s creatures will be silent when every star as it traverses its course, every breeze as it sweeps the earth, and every cloud that darkens the firmament, every shower of rain and every ray of sunshine—all are showing forth the praises of God who reigneth in the heavens?*4LtMs, Ms 9, 1884, par. 4*

[Later:] We reached Portland Thursday noon. The cars stopped at the East Portland depot just beneath the hill where our camp ground was located. There we could look up and see the waving flag, “What is truth?” and the white tents, presenting a very nice appearance. But I had worked far beyond my strength and was taken with malaria and was confined to my bed in camp nearly four days, very, very sick. The prospect of my laboring looked very dark; nevertheless, I was not discouraged.*4LtMs, Ms 9, 1884, par. 5*

At 5 o’clock p.m. I was helped to the stand and with great weakness spoke half an hour. The Lord blessed me. The next day I spoke one hour and a half to a large Sunday audience. I gathered strength every day.*4LtMs, Ms 9, 1884, par. 6*

Ms 10, 1884

Sermon/Portland, Oregon

Portland Oregon

June 29, 1884

Notes only; not on file.

Ms 11, 1884

Proper Breathing and Good Speaking

NP

1884

Previously unpublished.

Some of our most talented ministers are doing themselves a great injury by their manner of speaking. They are intelligent men and should know that they are not pursuing a course which God can approve. Some do not stand properly; they incline the body forward, thus cramping the lungs. With proper thought and care this can be remedied. When the chest is narrow, the lungs are cramped; they cannot take in a full inspiration of air, and speaking causes great exhaustion. Ministers should stand erect and speak slowly, firmly, and distinctly. The voice should go down deep. Take a full inspiration of air at every sentence, and throw out the words from the lowest part of the lungs, exercising the abdominal muscles. The chest will become broader, and by educating the voice, the speaker need seldom become hoarse by constant speaking.*4LtMs, Ms 11, 1884, par. 1*

If our ministers will observe these few simple rules, giving attention to the laws of health in other respects, they may preserve their life and usefulness much longer than when engaged in any other business.*4LtMs, Ms 11, 1884, par. 2*

I would say to my ministering brother, unless you educate yourself to speak according to physical law, you will sacrifice your life, and many will mourn the loss of that martyr to the cause of truth. The facts in the case are that by his own wrong habits he has done injustice to himself, injustice to the truth he represented, and injustice to the world, and has robbed God of the service which he might have rendered in the cause for years, had he not shortened his days by his own wicked disregard of physical law.*4LtMs, Ms 11, 1884, par. 3*

God would have had his servant live, but he committed suicide. He

paid no regard to speaking in a manner which would save his throat and lungs, but nearly destroyed the vocal organs and did violence to his lungs, and when they could no longer suffer the abuse, they failed him. Health and life have been sacrificed by the indulgence of a sinful habit.*4LtMs, Ms 11, 1884, par. 4*

If they begin right, it will be very much easier than if they labor without proper instruction and training. God is pleased with men who do not think that they have attained perfection, but who are constantly trying to improve and attain. He would have us come in connection with Him, increase in understanding and wisdom, and reform our habits, ever rising higher and approaching nearer the standard of perfection.*4LtMs, Ms 11, 1884, par. 5*

The minister of Christ should continue to search the Scriptures. He will never know so much of Bible truth that he need not search the Scriptures to know more. He may safely dig for knowledge as for hidden treasures; the mind will strengthen with every such effort. "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, throughly furnished unto all good works." *2 Timothy 3:16, 17.* A true Bible Christian will not find anything in the Word which will justify him in disregarding the laws of life and health.*4LtMs, Ms 11, 1884, par. 6*

The Saviour of the world would have His colaborers represent Him, and the more closely any man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarseness and uncouth manners were never seen in our Pattern, Christ Jesus. He was a representative of heaven and His followers must be like Him. We are to make daily improvement in ourselves; our ways and manners are to become more like those of the holy angels. Every uncouth gesture and coarse, uncultivated expression should be put far from us. Every imperfection may be overcome if we learn of Jesus and closely follow His example.*4LtMs, Ms 11, 1884, par. 7*

Some of our ministers have good matter to present to the people; but the manner in which it is presented has much to do in deciding whether it will be accepted or rejected. All who labor in the great

cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good.⁴*LtMs, Ms 11, 1884, par. 8*

Ms 12, 1884

The Fruit of Persecution and Suffering

NP

1884

Fragment. Previously unpublished.

The Lord often brings a crisis in the affairs of men that they may feel their need of His interposition, and when at such a time His people have sought Him, He has wrought deliverance for them.*4LtMs, Ms 12, 1884, par. 1*

At times, He suffers persecution to make great havoc with the church, so that to human sight Satan appears to be on the point of extinguishing the light of truth in the earth. But in these seasons of peril and distress, the faithful ones are led to rely less upon self and more upon God, their importunate prayers are heard in heaven, and when apparently weakest, they are strongest in the strength of their almighty Helper. God reserves the greatest manifestations of His power for exigencies when the necessity cannot be denied and men must acknowledge the interposition of a divine hand.*4LtMs, Ms 12, 1884, par. 2*

The test of faith and obedience will come to all the people of God. Like the apostle Paul, we must obey the divine voice, whatever that obedience may cost us. Upon all who are partakers of His grace, the Lord enjoins duties that involve peril and sacrifice. Christ Himself has trodden the path before us, and we should not expect to share His glory if we refuse to partake of His sufferings. The most exalted of the redeemed host that stand before the throne of God and the Lamb have gained their white robes and starry crowns only through "great tribulation." [*Revelation 7:13, 14.*]*4LtMs, Ms 12, 1884, par. 3*

Ms 13, 1884

The Ladder to Heaven

NP

1884

This manuscript is published in entirety in *19MR 338-355*.

[First two pages missing.] Here is made a revelation of Jesus Christ as the only connecting link between God and sinful man, that the repenting sinner might find pardon. Christ spoke words to Nathanael which had reference to this mystic ladder: "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." *John 1:51.4LtMs, Ms 13, 1884, par. 1*

Here Christ associates Himself, as the Son of man, with the mystic ladder. The angels of God are ascending and descending on the one even as they did on the other. By means of this ladder a constant communication is kept up between heaven and earth, and the actions and affairs of this earth are all known in heaven. The counsels of heaven are executed on earth, and the doings of men are judged in heaven. *4LtMs, Ms 13, 1884, par. 2*

Providence does its work gradually. The ladder that man must climb is made up of successive steps heavenward like the rounds of a ladder—step above step, upward to the wisdom of God, whose glory is at the upper end of the ladder. Angels rest not day or night from active service in the positions assigned them. They ascend to bear their testimony of record of what they have done and of the state of individuals and to receive further orders, and they descend to execute the orders they have received. *4LtMs, Ms 13, 1884, par. 3*

Christ is the ladder, the foot on the earth in His human nature, the top in heaven in His divine nature. His human arm encircles the race while His divine arm lays hold upon the Infinite. All the intercourse between heaven and earth since the fall is by the ladder. *4LtMs, Ms 13, 1884, par. 4*

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 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.” *2 Peter 1:1-4.4Lts, Ms 13, 1884, par. 5*

“Like precious faith” “through the righteousness of God and our Saviour Jesus Christ.” [*Verse 1.*] This is a genuine faith. It is not a fruitless faith. True saving faith is a precious treasure of inestimable value. It is not superficial. The just lives by faith a truly spiritual, Christlike life. It is through faith that the steps are taken one at a time up the ladder of progress. Faith must be cultivated. It unites the human with the divine nature.*4Lts, Ms 13, 1884, par. 6*

The life of obedience to all of God’s commandments is a life of progression, a life of constant advancement. As the elect, precious, have increased understanding of the mediatorial work of Jesus Christ, they see and grasp the rich promises that come through the righteousness of Christ. The more they receive of the divine grace the more they work on the plan of addition.*4Lts, Ms 13, 1884, par. 7*

“Grace and peace” will be multiplied “through the knowledge of God and of Jesus our Lord.” [*Verse 2.*] Here is the Source of all spiritual power, and faith must be in constant exercise, for all spiritual life is from Christ. Knowledge of God inspires faith in Him as the only channel to convey heaven’s blessing to the soul, elevating, ennobling, refining the soul, as—through the knowledge of God—it is brought up to the high attainments of glory and virtue. “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 to 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.” [*Verses 3, 4.*] Here the Christian is encouraged by an

assurance of divine help, if he will comply with the conditions.*4LtMs, Ms 13, 1884, par. 8*

“And beside this, giving all diligence, add to your faith virtue.” [*Verse 5.*] There is no promise given to the one who is retrograding. The apostle, in his testimony, is aiming to excite the believers to advancement in grace and holiness. They already profess to be living the truth; they have a knowledge of the precious faith; they have been made partakers of the divine nature; but if they stop here, they will lose the grace they have received. They must go forward. The apostle prayed that grace and peace might be multiplied to them. They were to climb the ladder of progression.*4LtMs, Ms 13, 1884, par. 9*

Without giving “all diligence” to make step after step upward to God above the ladder, there is no gaining ground in peace and grace and the work of holiness. “Strive,” said Jesus, “to enter in at the strait gate.” *Luke 13:24*. The way of the believer is marked out by God above the ladder. All his endeavors will be in vain if he has not virtue of character, a practical knowledge of Christ through obedience to all His requirements. Those who have faith must be careful to show their faith by their works.*4LtMs, Ms 13, 1884, par. 10*

It is common for men and women to speak of themselves as Christians whose whole claim lies in the assuming of the name. They do not reveal that they are partakers of the divine nature. They do not reveal love for Jesus or for religious things. As far as their words and their spirit and their character are concerned, no one would suspect they were Christians. Their assent to the truth has no virtue. This counts for nothing in the sight of God.*4LtMs, Ms 13, 1884, par. 11*

True faith works by love and purifies the soul. Truth is an active, working principle, molding heart and life so that there is a constant upward movement, climbing the ladder Jacob saw, to the Lord above the ladder. In every step of climbing, the will is obtaining a new spring of action. The moral tone is becoming more like the mind and character of Christ. The progressive Christian has grace and love which passes knowledge, for divine insight into the

character of Christ takes a deep hold upon his affections. The glory of God revealed above the ladder can only be appreciated by the progressive climber, who is ever attracted higher, to nobler aims which Christ reveals. All the faculties of mind and body must be enlisted.*4LtMs, Ms 13, 1884, par. 12*

“Add to your faith virtue; and to virtue knowledge” [2 *Peter 1:5*]—knowledge of the truth as it is in Jesus, knowledge of the great plan of salvation. To be ignorant of God’s commandments and laws will not excuse a soul. He will not dare to plead around the throne of God, “I did not know the truth. I was ignorant.” The Lord has given His Word to be our guide, our instructor, and with this heavenly enlightening there is no excuse for ignorance. Christ speaks of those who have eyes but see not, ears but they hear not. God has given them precious hours of probation. He has given them His truth. He has said plainly if they do His will, they shall know of the doctrine. Therefore, those that might be wise in the knowledge of our Lord Jesus Christ but do not choose this wisdom will be banished from His presence when the judgment shall sit and the books be opened.*4LtMs, Ms 13, 1884, par. 13*

To knowledge must be added temperance. “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” *1 Corinthians 9:24-27.4LtMs, Ms 13, 1884, par. 14*

They that run in a race to obtain a corruptible crown are careful in their diet. “Every man that striveth for the mastery is temperate in all things.” [*Verse 25.*] The strict, severe habits of discipline are essential to give a full, healthful tone to all the nerves and muscles.*4LtMs, Ms 13, 1884, par. 15*

Athletes cheerfully comply with the conditions in order to be trained for the highest taxation of their physical strength. They do not indulge appetite, but put a constant restraint upon themselves,

refraining from food which would weaken or lessen the full power of any of their organs. Yet they fight “as one that beateth the air” [Verse 26], while Christians are in a real contest. Combatants in the games seek for mere perishable laurels. Christians have before them a glorious crown of immortality, incorruptible. And in this heavenly race there is plenty of room for all to obtain the prize. Not one will fail if he runs well, if he does according to the light which shines upon him, exercising his abilities which, to the best of his knowledge, he has kept in a healthful condition. *4LtMs, Ms 13, 1884, par. 16*

The combatants in the games used a spare, course diet and denied themselves of luxuries in order to keep their muscles in a healthful condition. Should not Christians do as much? Paul says he was doing the same that he might win eternal life. The “body” which he kept “under” [Verse 27] is the fleshly appetites and inclinations which need to be continually curbed. Any habit or practice which will weaken the nerve and brain power or the physical strength disqualifies for the exercise of the next grace which comes in after temperance—patience. *4LtMs, Ms 13, 1884, par. 17*

Add “to temperance patience.” [2 *Peter* 1:6.] It was through intemperate appetite that Adam and Eve lost Eden, and it will be through habits of strict temperance and denial of hurtful indulgences that we shall have calm nerves and mental acuteness to discern good from evil. A man who is intemperate, who uses stimulating indulgences—beer, wine, strong drinks, tea and coffee, opium, tobacco, or any of these substances that are deleterious to health—cannot be a patient man. So temperance is a round of the ladder upon which we must plant our feet before we can add the grace of patience. In food, in raiment, in work, in regular hours, in healthful exercise, we must be regulated by the knowledge which it is our duty to obtain, that we may through earnest endeavor, place ourselves in right relation to life and health. *4LtMs, Ms 13, 1884, par. 18*

The apostle says we succeed in the grace of temperance that we may add patience. Patience under trials will keep us from saying and doing those things which will injure our own souls and injure those with whom we associate. Let your trials be what they will,

nothing can seriously injure you if you exercise patience, if you are calm and unexcited when in trying positions. *4LtMs, Ms 13, 1884, par. 19*

Solomon places the control of one's self above the exploits of the bravest and most successful heroes. There is a moral grandeur in being patient under trials and provocations. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." *Proverbs 16:32*. It requires discipline and firmness of purpose not to give expression to passion but at all times to take care that no words shall escape the lips that will dishonor the Christian character. Self-control will be a valuable acquisition to the graces of the Spirit, and parents should teach their children, by precept and example, this precious lesson of patience and self control. *4LtMs, Ms 13, 1884, par. 20*

Patience implies that we have difficulties to encounter, annoyances to meet. The Word of God says, "A soft answer turneth away wrath: but grievous words stir up anger." *Proverbs 15:1*. "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." *Ecclesiastes 7:9*. The injunction of the inspired apostle is to "be swift to hear, slow to speak, slow to wrath." *James 1:19*. Anger provokes anger. *4LtMs, Ms 13, 1884, par. 21*

We can see the wisdom of Peter in placing temperance to be added to knowledge before patience. [2 *Peter 1:6*.] This is one strong reason for overcoming the appetite for all stimulants, for as the nerves become excited under the influence of these irritating substances, how many and grievous are the evils that are done! But the healthful use of the unstimulating articles of food will not excite the nerves by irritating the stomach and [debilitating] brain nerve power. There is necessity for the Christian adding patience to temperance. There will need to be a firm principle and fixedness of purpose not to offend in word or action either our own conscience or the feelings of others. There must be a rising above the customs of the world in order to bear reproach, disappointment, losses, and crosses, without one murmur, but with uncomplaining dignity. *4LtMs, Ms 13, 1884, par. 22*

It is easier to act the part of a martyr than to be patient under

provocation and to control a bad temper. Sound religious principles must be brought into the life to repress anger rather than inflame it by giving vent to it. We may feel very angry, but if we control that anger and are not betrayed into expressions of hasty feelings, we will not lose the respect of our brethren or respect for ourselves. The Pattern, Christ Jesus, is our example. Patience is a heavenly attribute, and Christians must cultivate it.*4LtMs, Ms 13, 1884, par. 23*

We must not ever keep before us the feeling that we are slighted. The very fact that we suspect evil will go a long way toward creating that evil which we allowed ourselves to suspect. Our feelings will sometimes be deeply hurt, our temper sadly tried, but the sooner we shall forget the cause of this disturbance, the better will it be for us and all connected with us.*4LtMs, Ms 13, 1884, par. 24*

A lying tongue will stir us to make some sharp thrusts, but it is only for a moment that lies will have force. If we treat these falsehoods as they deserve—with neglect—others will soon see there is no foundation for them. We are to leave our reputation with God. Slander may be lived down but can never be talked down.*4LtMs, Ms 13, 1884, par. 25*

A petulant, ill-natured man or woman really knows not what it is to be happy. Every cup which he puts to his lips seems to be bitter and wormwood, and his path seems strewn with rough stones, with briars and thorns; but he must add to temperance patience, and he will not see or feel slights. Alexander and Caesar found it easier to subdue a world than to subdue themselves. After conquering nation after nation, they fell—one of them the victim to beastly intemperance, the other to mad ambition.*4LtMs, Ms 13, 1884, par. 26*

Patience must have its perfect work, or we cannot be perfect and entire, wanting nothing. Troubles and afflictions are appointed unto us, and shall we bear them all patiently, or shall we make everything bitter by our complaining? The gold is put into the furnace that the dross may be removed. Shall we, then, not be patient under the eye of the Refiner? We must refuse to sink into a sad and disconsolate state of mind, but show calm trust in God,

counting it all joy when we are permitted to endure trials for Christ's sake.*4LtMs, Ms 13, 1884, par. 27*

Having added patience to temperance, we are then to ascend the ladder of progress and add to patience godliness. This is the very outgrowth of patience. Said the Apostle Paul, "We glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience hope and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." *Romans 5:3, 4.4LtMs, Ms 13, 1884, par. 28*

Here, then, is an advance grace, godliness, which is to have the spirit and the likeness of the character of Jesus Christ. To raise us to His divine ideal is the one end of all the dealings of God with us and of the whole plan of salvation. For this His Spirit strives with us to exalt us to this great purpose. The corruption of the world is seeking to steal our senses; all the unholy influences on every side are working to hold us to a low, earthly level—blinding our sensibilities, degrading our desires, enfeebling our conscience, and crippling our religious faculties by urging us to give sway to the lower nature. Corruptions around us find corruptions within. Each works upon the other.*4LtMs, Ms 13, 1884, par. 29*

To draw us away from all this is the precious ladder. The eye is attracted to God above the ladder. The invitation comes from the glory above it, Come up higher. The heart is attracted. Steps are taken in advance, one after another. Higher and still higher we ascend. At every step the attraction becomes greater. Higher, holier ambitions take possession of the soul. The guilt of the past life is left behind. We dare not look down the ladder at those things which long poisoned the springs of true happiness and kindled remorse, weakened and depraved the will, and repressed every better impulse. The eye is steadfastly fixed, with grateful, trembling emotion, upon God above the ladder. Christ is the ladder. We lay hold on Christ, climbing up by Christ, resolving to return, broken, contrite, subdued, to the Father above the ladder. The offers of God's mercy, of living connection with God, of grace multiplied as we advance step by step, make the distance from earth more apparent.*4LtMs, Ms 13, 1884, par. 30*

The aim of God's Word is to inspire hope, to lead us to fasten our hands to this ladder and climb step by step heavenward, with ever-increasing vigor. It is the key to the sense in which we partake of the nature of God. We attain a likeness of character to God by the imparting of His own grace. In the measure of our limited powers, we can be holy as He is holy and can reproduce the truth and love which exist in Him who is at the top of the ladder. As wax takes the counterpart of the seal, so the soul receives and retains the moral image of God. We become filled and transfigured by His brightness, as the cloud—dark in itself—when filled with the light is turned to stainless whiteness. *4LtMs, Ms 13, 1884, par. 31*

There are still additional steps to take. Add "to godliness brotherly kindness." [2 *Peter 1:7.*] Thus there will not be merely a profession of Bible religion, but a sincere, earnest practice of godliness. We must be partakers of the divine nature before we can represent the Christlike character and practice the works of Christ. The climbing Christian will not sit passive, claiming the promises, enjoying the grace given him of God, but will work from principle. He is a worker together with God. The grace given him of God teaches him how to be kind and tender and helpful to his brethren. There is no waiting for an over-powering, magical change to be wrought into the conversion of others without any action of our own. Life becomes a humble but earnest working out of salvation with fear and with trembling, knowing that God worketh in us both to will and to do of His own good pleasure. The very exercise of brotherly kindness assimilates the soul to Christ and brings him into sympathy with Christ. *4LtMs, Ms 13, 1884, par. 32*

Growing in grace is an earnest working out of what God works in. It is an earnest of future glory, the working out here upon the earth of the spirit that is cherished in heaven. *4LtMs, Ms 13, 1884, par. 33*

The Word of God enjoins upon every one of His children: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." *1 Peter 3:8.* Now, unless godliness was added to patience, man would not show that brotherly kindness. In His mission to our world, Christ has shown man the graces of the Spirit of God, which, when accepted, fashion and mold the entire man, externally as well as internally, by abasing his pride and

leading him not to esteem himself highly but to esteem his brother as precious in the sight of God because Christ paid an infinite price for his soul. When man is valued as God's property, then we will be kind, amiable, and condescending toward him.*4LtMs, Ms 13, 1884, par. 34*

The religion of Jesus Christ is a system of the true heavenly politeness and leads to a practical exhibition of habitual tenderness of feeling and kindness of deportment. He who possesses godliness will also add this grace, taking a step higher on the ladder. The higher he mounts the ladder, the more of the grace of God is revealed in his life, his sentiments, his principles. He is learning, ever learning, the terms of his acceptance with God, and the only way to obtain an inheritance in the heavens is to become like Christ in character. The whole scheme of mercy is to soften down what is harsh in temper and refine whatever is rugged in the deportment. The internal change reveals itself in the external actions. The graces of the Spirit of God work with hidden power in the transformation of character. The religion of Christ never will reveal a sour, coarse, and uncourteous action. Courtesy is a Bible virtue. The virtue of this grace of brotherly kindness characterized the life of Christ. Never was such courtesy exhibited upon the earth as Christ revealed, and we cannot overestimate its value.*4LtMs, Ms 13, 1884, par. 35*

The next step in the ladder is charity. Add "to brotherly kindness charity," which is love. [*2 Peter 1:7.*] Love to God and love to our neighbor constitute the whole duty of man. Without brotherly kindness we cannot exhibit the grace of love to God or to our fellow men.*4LtMs, Ms 13, 1884, par. 36*

This last step in the ladder gives to the will a new spring of action. Christ offers a love that passeth knowledge. This love is not something kept apart from our life, but it takes hold of the entire being. The heaven to which the Christian is climbing will be attained only by those who have this crowning grace. This is the new affection which pervades the soul. The old is left behind. Love is the great controlling power. When love leads, all the faculties of mind and spirit are enlisted. Love to God and love to man will give the clear title to heaven.*4LtMs, Ms 13, 1884, par. 37*

No one can love God supremely and transgress one of His commandments. The heart, softened and subdued with the beauty of Christ's character and bridled by the pure and lofty rules which He has given us, will put into practice what it has learned of love, and will follow Jesus forthwith in humble obedience. The living power of faith will reveal itself in loving acts.*4LtMs, Ms 13, 1884, par. 38*

What evidence have we that we have the pure love, without alloy? God has erected a standard—His commandments. “He that hath my commandments, and keepeth them, he it is that loveth me.” *John 14:21*. The words of God must have an abiding place in our hearts.*4LtMs, Ms 13, 1884, par. 39*

We are to love our brethren as Christ has loved us. We are to be patient and kind, and yet there is something lacking—we must love. Christ tells us that we must forgive the erring even seventy time seven, and how infinitely greater is the love of God than is our love. It is not the greatness of our sin but the depth of our repentance that brings the pardoning love of God to our hearts. When there is much forgiven, the heart loves much. Love is a tender plant. It needs to be constantly cultured, or it will wither and die.*4LtMs, Ms 13, 1884, par. 40*

All these graces we must have. We must climb the whole length of the ladder. “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.” *2 Peter 1:8-10.4LtMs, Ms 13, 1884, par. 41*

The only safety for the Christian is to be unwearied in his efforts to live on the plan of addition. The apostle shows the advantages to be gained in thus doing. For those who add grace to grace, God will work on the plan of multiplication, so that the graces will be in and abound in the religious life, and he will not “be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [*Verse 8.*] Those abounding in the Christian graces will be zealous, lively, vigorous in

all practical Christianity and will practice righteousness—just as the branch abiding in the vine will produce the same fruit that the vine bears and will bring forth much fruit. *4LtMs, Ms 13, 1884, par. 42*

He who does not climb the ladder of progress and add grace to grace “is blind, and cannot see afar off.” [Verse 9.] He fails to discern that without taking these successive steps in ascending the ladder round after round, in growing in grace and the knowledge of our Lord Jesus Christ, he is not placing himself in a position where the light of God above the ladder is reflected upon him. As he does not add grace to grace, he has forgotten the claims of God upon him and that he was to receive the forgiveness of sins through obedience to the requirements of God. He is in the position of a sinner before God. If he has the graces of Christ, he will exercise and increase them, but if he does not bear fruit in good works to the glory of God, he remains in a state of blindness and ignorance, self-indulgence and sin. He “cannot see afar off.” His eyes are fastened upon the earth, not on God above the ladder. *4LtMs, Ms 13, 1884, par. 43*

This class may have earthly advantages but have no discernment of the privilege and blessings of living in the light which shines from God above the ladder. They know not the things that make for their peace. They cannot look backward with clear spiritual sight, as they do not view things in the light of heaven. They once enjoyed the love of God. They repented of their sins and enlisted to become servants of Jesus Christ, but they forgot all the vows made to God at baptism—all the solemn obligations taken upon themselves to seek for glory, honor, and immortality. *4LtMs, Ms 13, 1884, par. 44*

Says the apostle, “If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are (through the baptismal vows) dead (to the world, dead to its customs, its ambition, its pride, its pursuits), and your life is hid with Christ in God. When Christ, who is your life shall appear, then shall ye also appear with him in glory.” *Colossians 3:1-4.4LtMs, Ms 13, 1884, par. 45*

These things are to be often in mind. Meditate upon them. Think of

your serious obligations you have entered into, and do not defraud God by violating any one of your solemn promises.*4LtMs, Ms 13, 1884, par. 46*

“Wherefore the rather, brethren, give diligence to make your calling and election sure.” *2 Peter 1:10*. We need not have a supposed hope, but an assurance. To make our calling and election sure is to follow the Bible plan to closely examine ourselves, to make strict inquiry whether we are indeed converted, whether our minds are drawn out after God and heavenly things, our wills renewed, our whole souls changed. To make our calling and election sure requires far greater diligence than many are giving to this important matter. “For if ye do these things”—live on the plan of addition, growing in grace and the knowledge of our Lord Jesus Christ—ye shall mount up, step by step, the ladder Jacob saw, and “ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verses 10, 11.*]*4LtMs, Ms 13, 1884, par. 47*

Let us consider this ladder which was presented to Jacob. The human race was cut off from intercourse with God. They might look at a paradise lost but could see no means of entering it and holding communion with heaven. The sin of Adam cut off all intercourse between heaven and earth. Up to the moment of man’s transgression of God’s law, there had been free communion between earth and heaven. They were connected by a path which Deity could traverse. But the transgression of God’s law broke up this path, and man was separated from God.*4LtMs, Ms 13, 1884, par. 48*

As soon as Satan seduced man to disobedience of God’s holy law, every link which bound earth to heaven and man to the infinite God seemed broken. Man might look to heaven, but how could he attain it? But joy to the world! The Son of God, the sinless One, the One perfect in obedience, becomes the channel through which the lost communion may be renewed, the way through which the lost paradise may be regained. Through Christ, man’s substitute and surety, man may keep the commandments of God. He may return to his allegiance, and God will accept him.*4LtMs, Ms 13, 1884, par. 49*

Christ is the ladder. “By me if any man enter in, he shall be saved, and shall go in and out and find pasture.” *John 10:9.4LtMs, Ms 13, 1884, par. 50*

This is the ladder, the base of it resting upon the earth, the top reaching to the highest heavens. The broken links have been repaired. A highway has been thrown up along which the weary and heavy laden may pass. They may enter heaven and find rest.*4LtMs, Ms 13, 1884, par. 51*

The ladder is the medium of communication between God and man. Through the mystic ladder, the gospel was preached to Jacob. As the ladder stretched from earth, reaching to the highest heavens, and the glory of God was seen above the ladder, so Christ in His divine nature reached immensity and was one with the Father. As the ladder, though its top penetrated into heaven, had its base upon the earth, so Christ, though God, clothed His divinity with humanity and was in the world “found in fashion as a man.” [*Philippians 2:8.*] The ladder would be useless if it rested not on the earth or if it reached not to the heavens.*4LtMs, Ms 13, 1884, par. 52*

God appeared in glory above the ladder, looking down with compassion on erring, sinful Jacob, addressing to him words of encouragement. It is through Christ that the Father beholds sinful man. The ministering angels were communicating to the inhabitants of the earth through the medium of the ladder. The only way that man can be saved is by clinging to Christ.*4LtMs, Ms 13, 1884, par. 53*

We ascend to heaven by climbing the ladder—the whole height of Christ’s work—step by step. There must be a holding fast to Christ, a climbing up by the merits of Christ. To let go is to cease to climb, is to fall, to perish. We are to mount by the Mediator and all the while to keep hold on the Mediator, ascending by successive steps, round above round, stretching the hand from one round to the next above. In the work of redemption, we may have a knowledge of Jesus Christ by planting the feet on one round after another in perfect obedience to all the commandments of God. This is a necessity for each individual, striving and making progress at every step. It is simply impossible to enter heaven without constant

striving. There is fearful peril in relaxing our efforts in spiritual diligence for a moment, for we are hanging, as it were, between heaven and earth.*4LtMs, Ms 13, 1884, par. 54*

We must keep the eye directed upward to God above the ladder. The question with men and women gazing heavenward is, How can I obtain the mansions for the blessed? It is by being a partaker of the divine nature. It is by escaping the "corruption that is in the world through lust." [2 *Peter 1:4*.] It is by entering into the holiest by the blood of Jesus, laying hold of the hope set before you in the gospel. It is by fastening yourself to Christ and straining every nerve to leave the world behind, laboring to diminish by successive steps your distance from God, who is at the top of the ladder. It is by being in Christ and yet led by Christ, by believing and working, trusting in Jesus, yet working upon the plan of addition, holding onto Christ and constantly mounting upward toward God.*4LtMs, Ms 13, 1884, par. 55*

When the successive steps have all been mounted, when the graces have been added one after another, the crowning grace is the perfect love of God, supreme love to God and love to our fellow men. And then the abundant entrance into the kingdom of God.*4LtMs, Ms 13, 1884, par. 56*

We point you to the mansions Christ is preparing for all those who love Him. We point you to that city that hath foundations, whose builder and maker is God. We show you its massive walls with the twelve foundations and tell you that these walls must be scaled. You look discouraged at the magnitude of the work before you. We point you to the ladder set up on earth, reaching to the city of God. Plant your feet on the ladder. Forsake your sins. Climb step by step, and you will reach God above the ladder and the Holy City of God. None who will resolutely mount up on the ladder will fail of everlasting life. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [*Verse 11.*]*4LtMs, Ms 13, 1884, par. 57*

Ms 14, 1884

An Autograph Message

NP

1884

This manuscript is published in entirety in YI 05/05/1959.

[An autograph written by Ellen G. White, given to Robert Taylor, Jr. by his non-Adventist neighbor.]*4LtMs, Ms 14, 1884, par. 1*

My Dear Sister,

Your duty, safety, happiness, usefulness, and ultimate salvation call loudly upon you to use diligently all the grace which Jesus has graciously given you, that you may be deemed worthy of still larger and more precious trusts in displays of divine goodness. Become strong in the Lord. Grow up into Jesus Christ, your living Head in all things, and achieve a destiny on earth worthy of the priceless gift of eternal life in heaven.*4LtMs, Ms 14, 1884, par. 2*

See in the Saviour's dying blood
Life, health, and bliss, abundant flow,
And in that sacrificial flood,
A balm for all thy grief and woe.*4LtMs, Ms 14, 1884, par. 3*

Ellen G. White

Ms 15, 1884

The Ohio Camp Meeting

NP

[September 11-22,] 1884

Previously unpublished.

We met with our brethren and sisters in Columbus, Ohio. There was a large gathering upon the fairground, three miles out from the city. We were convinced that locating the meeting here was not the best judgment. If we have decided it is in God's order to enter the cities, then let the meeting be as close to the cities as possible, that all who desire may attend the meeting and receive light and be benefitted by the meetings.*4LtMs, Ms 15, 1884, par. 1*

There is in our camp meetings, the way that they are conducted, a convincing power that God is with us, that we have the truth. We greatly desire to bring the truth before the people, as many of them as we can reach. We want the world to hear the evidences of our faith. We have no desire to put our light under a bushel, or under a bed, but on a candlestick, that it may give light to all that are within the house.*4LtMs, Ms 15, 1884, par. 2*

Less can be accomplished in locating our camp meetings three miles out of a large city, where it is difficult for the people to attend, than to hold them in less prominent places, where the people are, and where they can come out to the meetings.*4LtMs, Ms 15, 1884, par. 3*

A mistake was made in Vermont similar to this. The location for the camp meeting was most desirable, but it was too far away from the people whom we wished to be benefitted by the meetings. Our labors are not to be exclusively for our own people, but for all who will hear.*4LtMs, Ms 15, 1884, par. 4*

Tracts and papers have been scattered largely by missionary efforts which generally should go before camp meeting. Then, if the meeting is not located where the people can with a little effort reach

it, the object is not gained in locating our camp meetings in these cities. They might as well be in the next county.*4LtMs, Ms 15, 1884, par. 5*

There was a better outside attendance than we could reasonably expect when the meeting was at such a distance. Those who came to hear seemed interested. The light of truth shone forth in clear rays and convincing power to the people as His ambassadors preached the Word.*4LtMs, Ms 15, 1884, par. 6*

The Bible readings were of special interest. The social meetings were seasons of refreshing. It was good to the soul to listen to many testimonies that were borne. Some were taking their positions upon the truth for the first time.*4LtMs, Ms 15, 1884, par. 7*

Our early morning meetings were well attended and were precious seasons of confession of sins, of defects. Confessions were made of unimproved opportunities; and there were many testimonies filled with expressions of gratitude and thankfulness for the precious tokens of God's love and favor they had experienced during the meeting.*4LtMs, Ms 15, 1884, par. 8*

Sabbath afternoon was a day that we all will remember. After speaking to the people, we called them forward for prayers, and many responded who had never been converted. Some were backslidden. Some appeared deeply humbled and bore their testimony as willing to give up all, that they might become children of God.*4LtMs, Ms 15, 1884, par. 9*

Many confessed their backslidings, and some came forward who greatly desired a more special evidence of their connection with God.*4LtMs, Ms 15, 1884, par. 10*

We tried to point one and all of these souls to Jesus, the compassionate, loving, sin-pardoning Saviour, and to convince them of His willingness to receive them. Now they must cast their helpless souls upon the Mighty Helper, who would not turn one soul away who came to Him in penitence and contrition. While His scathing rebuke was upon the self-righteous, the self-sufficient who felt no need of a Saviour, He always looked with pitying love and compassionate tenderness upon the humble, sin-sick soul who

applied to Him as the Great Physician. They were to look to Christ and His gracious promises. *4LtMs, Ms 15, 1884, par. 11*

We tried to impress upon them not to confuse faith with feeling. Feeling is no criterion for us. The inquiry should arise from every heart, What has the Lord spoken? I rely upon His Word. "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." *Isaiah 55:6, 7.4LtMs, Ms 15, 1884, par. 12*

We tried to encourage the exercise of faith. We could not teach the unconverted or the backslider or those who were seeking for a deeper experience in the things of God, that they had nothing to do but to believe. This doctrine is pleasant to a very large class, that Jesus has done it all, and they have nothing to do but believe. [This doctrine] is a deception of Satan. There is something for every one of us to do, if we ever enter the golden gates of the city of God. Said Jesus, "To him that overcometh will I grant to sit with Me in My throne." *Revelation 3:21*. We all have the opportunity of studying the life of Christ and seeing how He conducted Himself in our world. We are to be as He was in this world. Jesus was tempted in all points like as we are. *4LtMs, Ms 15, 1884, par. 13*

The oft-repeated story that we are to only believe is not Bible truth. The work to which Jesus has called us is not only to believe, but work—to show our faith by our works. We are to watch carefully, to see if our own will is being followed in the place of God's will, and if our own ways are chosen before God's way. There are spiritual evils in ourselves. There are natural dispositions strengthened by habits that have ascendancy over the reason. This must be given up. This is a work resting upon every one of us. It is not a pleasant or agreeable work to turn from inclination to God's ways, to turn from our own standard to God's great moral standard. *4LtMs, Ms 15, 1884, par. 14*

The great mirror is presented into which we are to look to discover the defects in our moral character. The great and constant danger with every soul is of acknowledging the principles of truth and yet

not weaving them into our life experience. There are habits which have held the soul in bondage, vicious practices which dwarf and pollute the soul-temple. These must be given up.*4LtMs, Ms 15, 1884, par. 15*

Some reformation may be made. The outward conduct may improve, while no attack is made on the love of sin cherished in the soul. But those whom Christ can forgive will have true penitence for sin. There is an inwrought principle in the soul, revealing a change of mind and spirit. This change will be evidenced by the outward deportment, corresponding with the profession of faith. Every capacity and power of soul and body is brought into submission to the service of Christ.*4LtMs, Ms 15, 1884, par. 16*

Jesus has promised to be found of all who seek Him in sincerity and truth. Something is left for us to do. We are accountable beings, and to us is allotted a task in the struggle for immortality and eternal life. The life of Christ is before us. We may plead with God for help, because we have fallen so low. We cannot lift ourselves up, while Jesus has provided for us divine power to combine with man's human effort. We need not be discouraged. The life of Jesus, the cross of Calvary, calls upon man for the stretch of every muscle and the strain of every power. Not one of us will be saved in indolence and inactivity. Just as inconsistent would it be for us to look for a harvest where we have never sown and knowledge where we have never studied. Idlers? No, No! You cannot afford it. We have a work to keep down that which if it is allowed to rule will exclude us from a pure and holy heaven.*4LtMs, Ms 15, 1884, par. 17*

Satan is constantly at work to stir into activity, to separate the soul from Christ. There is, there must be, a wrestling with those passions which must be overcome if we enter the pearly gates of the city of God. The light of truth is very precious, and that light discovers the errors, the defects, the baseness, of the character. Constantly looking unto Jesus, the Author and Finisher of your faith, will bring you over the dangerous ground in safety. The archfiend will oppose every step of advance. You cannot be an idler. You must fight the fight of faith. Resist inclination. Abase self; exalt Christ, and you will not fail in this warfare.*4LtMs, Ms 15, 1884, par. 18*

While the servants of God were praying for those who had come forward, the Spirit of the living God came into the congregation. I realized His blessing in a large measure. We knew indeed that angels were in our midst and the Lord had purposes of mercy toward the repenting ones.*4LtMs, Ms 15, 1884, par. 19*

I thought, Should those who took their stand fully on the Lord's side at the Ohio camp meeting feel their daily accountability to God and meet this accountability, it is impossible to compute the amount of good they may do in letting their light shine forth to the world. With the Word of God in the hand and religion in the heart, good, and not evil, will follow in our track, that you may say in confidence, "The Lord of hosts is with us; the God of Jacob is our refuge."*Psalm 46:7.4LtMs, Ms 15, 1884, par. 20*

The meetings increased in interest from the commencement to the close. Quite a number who had been backslidden from God began to seek the Lord earnestly, and as they returned unto the Lord, their testimony evidenced the surety of the promise, "Let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [*Isaiah 55:7.*]*4LtMs, Ms 15, 1884, par. 21*

We visited Elder John W. White, my husband's brother, and his good wife Ann. We had a cordial welcome at their pleasant home, "Sunset Home." Since parting with my brother at my husband's funeral, one year ago he had received a shock of paralysis, which for a time made him a great sufferer. The right arm has lost its cunning, but is not wholly useless.*4LtMs, Ms 15, 1884, par. 22*

Emma White was here taken very sick. We were obliged to leave her sick while we met our appointments in Jackson. Everything that kindness and attention could do was done to relieve her of her suffering. We made her case a special subject of prayer. The blessing of the Lord rested upon us. This was all we could do for our afflicted daughter. We were obliged to leave for our appointment at Jackson.*4LtMs, Ms 15, 1884, par. 23*

We had all contracted severe colds. Friday morning [Sept. 19] upon the Ohio campground we were chilled through, which resulted very unfavorably to us all, and especially so in the long and dangerous illness of Mrs. Emma White. We have learned to our sorrow, again

and again, it is dangerous to health to make any delay in preparation of our tents when we can have a fire. One day too late may cause great suffering and even the loss of life. Especially is this the case when the workers are debilitated with constant labor.*4LtMs, Ms 15, 1884, par. 24*

The preparation for fires and for food should be especially attended to, that no embarrassment may be brought to the workers. Every preparation should be made for fires and for eating, that it should not be necessary for the ministers to suggest and be obliged to make their wants known. Some will suffer rather than do this. I have known our best and most responsible workers to allow themselves to be placed in most inconvenient and uncomfortable positions both in sleeping and in taking their meals. This ought not to be. Your care for your ministers will not be lost. They can serve you better if you keep them in a good condition to work.*4LtMs, Ms 15, 1884, par. 25*

Ms 16, 1884

Satan's Last Deception

NP

1884

Portions of this manuscript are published in *LDE 164-165*.

Satan sees that he is about to lose his case. He cannot sweep in the whole world. He makes one more, last, desperate effort to overcome the faithful by deception. He does this in personating Christ. He clothes himself with the garments of royalty which have been accurately described in the vision of John. He has power to do this. He will appear to his deluded followers, the Christian world who received not the love of the truth but had pleasure in unrighteousness (transgression of the law), as Christ coming the second time.*4LtMs, Ms 16, 1884, par. 1*

He proclaims himself Christ, and he is believed to be Christ, a beautiful, majestic being clothed with majesty and, with soft voice with pleasant words, with glory unsurpassed by anything their mortal eyes had yet beheld. These, his deceived, deluded followers, set up a shout of victory, "Christ has come the second time! Christ has come! He has lifted up His hands just as He did when He was upon the earth, and blessed us."*4LtMs, Ms 16, 1884, par. 2*

Here it was [that] the masterly effort of Satan would have deceived the very elect. But who were the ones blessed by him? Whom did he make glad? Whom did he honor? The combined powers of earth, the churches fallen by rejecting light and the messages of mercy Heaven had sent to heal Babylon but she refused. (Christ had declared the friendship of the world was enmity with God. Whosoever would be a friend of the world was the enemy of God.) The papal power, the man of sin which thought to change times and laws, that had presented a rival sabbath to the world to be worshiped, the apostate power who sits in the temple of God showing himself that he is God, the power that drank the blood of the saints is united with the Protestant churches, having two horns like a lamb but speaks as a dragon; the deceptions of spiritualism

which have perpetuated Satan's lie uttered in Eden, "Thou shalt not surely die" [*Genesis 3:4*—all these are bound up in bundles, a corrupt harmony under a corrupt leader. The blessing is pronounced by this false christ upon the worshipers of the beast and his image, [the people] who have received the mark of the beast and the mark of the image of the beast.*4LtMs, Ms 16, 1884, par. 3*

Here is the only hope of God's people—the unerring word of Jehovah that there would be a remnant only in this trying time who would keep the word of Christ's patience, who would not worship the beast, papal Rome, or his image (Protestants who are represented by the image beast with lamb-like pretensions but speaks as a dragon). "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." *Revelation 14:9-11.4LtMs, Ms 16, 1884, par. 4*

Appearances will deceive. The masterly miracle-working power of Satan has carried the whole world with them and the fallen churches, and those only who have [made] the Bible their study, who have the law of God engraven in their hearts, will stand the test of this time of satanic delusion and peril. If it were possible, Jesus tells us, they would deceive the very elect. Satan in personating Jesus Christ is worshiped as God. Shout upon shout of victory is heard in adoration and in praise.*4LtMs, Ms 16, 1884, par. 5*

Angels of God are waiting the mandate from the divine Advocate which shall place man above the wrath of Satan. The Lord of heaven and of earth sorrows and rejoices over His repenting, believing children. Their steadfast [adherence to] principle was attended by loss, sacrifice, and peril. Their adherence to the commandments of God provoked calumny and [the] hatred of the disloyal and apostate churches. Whatsoever is not sustained by the

Bible standard must not be entertained. Those who are the agents of Satan are vindictive, cruel, and like their master. Those who make the Bible their standard must expect abuse, outrage. In the cause of truth there can be no compromise.*4LtMs, Ms 16, 1884, par. 6*

Jesus is looking from His throne upon His people. His interest is identified with His suffering brethren. With joy the angel hears the word from Jesus, "Take away the filthy garments from him and clothe him with change of raiment." And He said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." [*Zechariah 3:4.*] Satan sees that he is about to lose his last chance of subverting these souls and he brings all the powers of his satanic generalship into intense activity. This last great act in the drama is in personating Jesus Christ. His disguise is discerned by none but those who are established in the Scriptures and acquainted [with] the word of God. [possible page missing here]*4LtMs, Ms 16, 1884, par. 7*

The saints look on with amazement. Will they also be deceived? Will they worship Satan? Angels of God are about them. A clear, firm, musical voice is heard, "Look up." There was one object before the praying ones—[the] final and eternal salvation of their souls. This object was before them constantly—that immortal life was promised to them who endure unto the end. Oh, how earnest and fervent had been their desires. The judgment and eternity were in view. Their eyes by faith were fixed on the blazing throne, before which the white-robed ones were to stand. This restrained them from the indulgence of sin. They were ripening for heaven. They had been cultivating spiritual mindedness, and striving soul, might, mind, and strength with persevering energy to copy the Pattern, that they might be without spot or wrinkle or any such thing, and meet their Lord in peace. Their souls went out in all the intense longing for to see Jesus, and by beholding by faith the character and purity of Jesus they were being transformed into His image. They were being brought into close harmony with Jesus Christ, and they had indomitable purpose. They would not dishonor God; they would not receive the mark of the beast or of his image; they would overcome as servants and sons of God, that they might inherit all things.*4LtMs, Ms 16, 1884, par. 8*

As a child lost weeps and longs for home, so did the remnant long to see Him whom their souls loveth, their Deliverer, Him in whom their hope of eternal life was centered. Pilgrims and strangers amidst labors, sorrows and conflicts, they turn the eye of faith heavenward, exclaiming, "Come, Lord Jesus, and come quickly." Home—the mansions Christ has gone to prepare for them; how they long for their home in glory, how they long to enter within the gates of the city and dwell in the presence of Jesus forever. Their desires have been cherished long, and as Satan and his angels inspired the world, the church, and state against them, their souls with intense longings have cherished the soul-inspiring hope of overcoming and wearing the crown of life. Their character had obtained the heavenly mold that gave them discernment to see the disguises of Satan. Their understanding of Scriptures had given them a fixedness of purpose, an indomitable energy, which rendered them impossible to be molded or subdued by earth or hell. If they would be discouraged, Satan would have overwhelmed them.*4LtMs, Ms 16, 1884, par. 9*

They count all things loss for the excellency of Christ. They could not be bribed or seduced or terrified. They were deaf to the siren song of pleasure, blind to the dazzling splendors presented before them to confuse, to allure, their senses. Worldly distractions, ambitions, honors were presented before them but only to be rejected. Indifferent to the threats and unmoved by terrors of the infernal powers, they could not be overthrown by Satan's devices.*4LtMs, Ms 16, 1884, par. 10*

One effort more, and then Satan's last device is employed. He hears the unceasing cry for Christ to come, for Christ to deliver them. This last strategy is to personate Christ and make them think their prayers are answered. But this answers to the last closing work, the abomination of desolation standing in the holy place. [Text ends here.]*4LtMs, Ms 16, 1884, par. 11*

Ms 17, 1884

Diary Fragments — June 4-6, 1884

NP

1884

Previously unpublished.

June 4, 1884

Wrote seven pages to Healdsburg, seven pages of important matter for the church.*4LtMs, Ms 17, 1884, par. 1*

June 5, 1884

Morning meeting under tent. Rode out [with] Professor Brownsberger, Elders Waggoner [and] Corliss. Elder Waggoner preached in [the] evening [on] Peter's ladder. Wrote eighteen pages of foolscap.*4LtMs, Ms 17, 1884, par. 2*

June 6, 1884

Morning meeting, very good attendance. I had freedom in speaking to the people. Hearts were touched and Jesus did come [into] our midst. Many excellent testimonies were borne. Had Bible readings.*4LtMs, Ms 17, 1884, par. 3*

Wrote seven pages to Elder Haskell; seven pages to supply lack in sanctification article. Wrote one page to Eliza Burnham.*4LtMs, Ms 17, 1884, par. 4*

1885

Letters

Lt 1, 1885

Directors of the Sanitarium at Battle Creek

Christiania, Norway

November 3, 1885

Portions of this letter are published in *MM 211*; *11MR 78-79*.

Dear Brethren:

Some things at the sanitarium have troubled my mind. I wrote about them and supposed that the matter had been copied and sent to Dr. Kellogg; but after we came to Switzerland, I found it in my portfolio. I then had no time to write in regard to this. I will now forward that which ought to have been sent before. *4LtMs, Lt 1, 1885, par. 1*

I was not willing that this should come to those who might use it to the Doctor's injury, but now I must write it out. I was shown that he had been in danger, great danger, in the past, of making shipwreck of faith by exalting science above the God of science. He has not a clearly defined position in reference to his faith, and should be guarded, or he will certainly wander in the mazes of skepticism. *4LtMs, Lt 1, 1885, par. 2*

I have not felt that the enlargement of the sanitarium was advisable, for several reasons. The foregoing is one. Another is, there is in him an element that will have a controlling power over him, unless he walks humbly before the Lord and is under the influence of His Spirit. It is a disposition not to allow others to obtain a thorough knowledge of all branches of the important work at the sanitarium. This is not as it should be. He should feel anxious to have men obtain all the knowledge they can possibly acquire. The work has grown large, under the Lord's guidance, and yet there is not one man that can be depended upon to work by Dr. Kellogg's side. This

is not because no man can be found, but matters are so managed that the people look to Dr. Kellogg and expect him to give them personal attention. Thus expectations are encouraged which cannot be realized; then there is dissatisfaction. Those who cannot obtain his personal help think that the advice and attention of others is of little value.*4LtMs, Lt 1, 1885, par. 3*

The Doctor can change this order of things. He alone has the power to do this. He can and should give greater encouragement to those who labor in connection with him. He needs to look at some of these matters in a different light. Should he be unfitted for his work, who would take his place? He should not keep his knowledge in this way, saying, "Thus far shalt thou go, but no further." Students should have every opportunity to learn all that it is possible for them to learn; for there is great need of physicians who are thoroughly qualified for their work.*4LtMs, Lt 1, 1885, par. 4*

The sanitarium carries a heavy debt. Debts have been continually accumulating as improvements have been made. These improvements are all excellent, but there is, I have been shown, danger that the Doctor, with his inventive powers, will carry the matter altogether further than our finances will warrant. The effort to develop talent has not kept pace with the outlay of means for the purpose of increasing the patronage of the institution. While facilities are provided to accommodate more patients, scarcely anything is done to obtain talented and caretaking men to carry the burden of the work with Dr. Kellogg.*4LtMs, Lt 1, 1885, par. 5*

The strain upon the Doctor is too heavy. He grasps at too much. His studies and bookmaking, in connection with the care of patients and so many other responsibilities, have been too much for his strength. Although there were limited facilities for the accommodation of patients, there were all the patients he could attend to, and more than he ought to have had, until he could educate reliable helpers to share his burdens. He is at fault here. We appreciate Dr. Kellogg, and we cannot consent to let him do work that others should do, to look after matters aside from his special professional duties, matters which others might look after. He should train others to do this class of work, so that the burden of so many things will not fall on him. He is a superior practitioner; but his mind is so full of

contemplated improvements which he enters into, that he is so burdened with responsibilities he should not have, that it becomes worn, his nerve, brain power is strained, and he views matters in such an exaggerated light and speaks in such a way as to depress his own feelings and greatly discourage others. There are many evils resulting from this. If the Doctor continues to do as he has done, he will break down and become nervous, impatient, harsh, and denunciatory. He will justify himself when he needs to correct his wrongs. I urge those who are appointed to guard the interests of this institution to do their appointed work, to exercise their judgment, and through decided efforts change this order of things. Our sanitarium must not be the ruin of Dr. Kellogg. Brethren, you must do something in this matter. The Lord lays the responsibility upon you as directors. You should make more earnest efforts to secure men who will share this burden while Dr. Kellogg is able to give them the benefit of his knowledge and experience.*4LtMs, Lt 1, 1885, par. 6*

The greatest service which the Doctor can render to the cause of God is to be a patient, true, God-fearing educator. He is to make that sanitarium a means of great reforms upward. He cannot find perfection anywhere, and should not expect it, but he must bear with the perversity of men and try to teach them.*4LtMs, Lt 1, 1885, par. 7*

Dr. Kellogg has obtained his scientific knowledge by agonizing effort. He has robbed himself of sleep, devoting to study and investigation the hours that should have been given to rest. With the same determined effort, he has put in practice the knowledge gained. But while there are few that would do as he has done, and few who have ability to plan as wisely in many things as he has planned, still his experience and practice have not been faultless, and in some instances work has been done twice over, at considerable loss of means. No experience is gained without some mistakes. Dr. Kellogg should consider that while many of his errors are not brought to notice, the mistakes of others are made to appear in the worst light. No man is perfect; and instead of indulging a spirit of unjust criticism toward those connected with him in the work because they make mistakes, he should give them all the encouragement he possibly can. This will inspire in them

confidence and love toward himself. A haughty, independent spirit should never be countenanced in Dr. Kellogg or in any other doctor. All should be willing to learn, and the Doctor should be willing to teach. While imparting to others the wisdom and knowledge God has given him, he will receive of God more than he imparts. He should realize that he is doing God's will and His work. While the students must be ready to begin with lesser responsibilities and give evidence that they can be trusted, he (the instructor) should feel for them the tenderest affection. He should not become discouraged at their ignorance, but should give them credit for all the good qualities he sees in them. In educating himself in this direction, he is obtaining a valuable experience—an experience which he needs in order to be a practical Christian.*4LtMs, Lt 1, 1885, par. 8*

If the students make mistakes, let him not think them unworthy to be placed on trial again, as though they had committed sins that cannot be forgiven. He should kindly point out their errors, and they, in turn, should be grateful for a friend so faithful as to tell them their faults and how to correct them. To cast off the erring, or to treat them coldly, would not be doing as Christ has done for him. We are all fallible and need the pity and consideration and forgiveness of one another. Our work is to help one another to reform. The Doctor can draw men to him, he can win the confidence and love of those whom he would instruct, if he connects himself with Christ as the branch with the vine.*4LtMs, Lt 1, 1885, par. 9*

It would be well for the Doctor and for the other physicians to go away at times from the pressure of constant care at the sanitarium. He should not have the incessant strain upon him. Provision has been made for larger patronage; and should disease fasten upon him, or he be called from the sanitarium, the result to the institution would show the lack of wise generalship in his not bringing in talent to carry forward the work that the sanitarium might not become demoralized and lose its good reputation. It is difficult for Dr. Kellogg to unload and let the burdens he should never have borne be placed on other shoulders. He has encouraged the custom of having all business matters brought before him and has so long done the thinking for others that if not consulted, he will be inclined to think that due respect was not shown him. Nevertheless, a

change should be made. It was not right in the beginning that he should let other men use his brains. Those who cannot do the delicate and difficult work in his line as medical practitioner, which must devolve upon Dr. Kellogg, should think and plan and act for themselves in matters which come within their province; and the Doctor must, in place of censuring them, commend them.*4LtMs, Lt 1, 1885, par. 10*

The management of the business interests of the sanitarium should not rest upon the Doctor as it has done. Others must attend to such matters. A multitude of cares may thus be removed from him. He should make every exertion on his part to qualify men to engage with him in the work and should give them an opportunity to share his responsibilities. This would be a mercy to himself and a great blessing to them. Unless he does make efforts to save himself, he will become, unexpectedly to himself, a complete wreck, when with proper exercise of his powers, restraining inclination, he might be able to do a good work, enduring as eternity.*4LtMs, Lt 1, 1885, par. 11*

This advice and warning were given to me to give to my husband and have been given to many others. They were urged to unload, and not break under the continual strain and burden. My husband's help and counsel were needed and are needed today more than at any former stage of the work. There is not one engaged in the work who has the qualities of a manager as he had; and God would have had his life preserved, that he might have stood as a counselor; but he has gone down to the grave because others let him bear the load and do their thinking and their planning, and then he suffered their criticisms, which broke his heart. He saw that others failed to discern matters clearly and that they made mistakes. They were not judicious and far-seeing. There were wanting in their characters elements which he possessed in a high degree. His qualifications were just what the work required to mold and develop it and keep from creating extravagant things which could not be sustained; but the time came when others should come in to share the responsibilities. He was waiting for some men of piety as well as of talent and ability to carry the work forward and upward to greater perfection, someone competent to take his place. He was disgusted and distressed because there were so few who were men of

discernment, so few who would be burden-bearers, and he thought that in order to save blunders, he must do all the work himself.*4LtMs, Lt 1, 1885, par. 12*

Thus he kept on and on, until he dropped under the load. He was unloaded by others before he died, not in the right way, but in a way that God did not approve; and he carried the burden all the same, only made a great deal heavier by the wicked pressure brought to bear upon him.*4LtMs, Lt 1, 1885, par. 13*

We do not want this experience repeated in Dr. Kellogg's case. We want the load to be removed while he has some strength left to accommodate himself to the situation. After my husband was removed from the work in such a manner as he was, the very men he dared not trust to share his burdens with him had to carry them all without the aid of his quick, far-reaching foresight, and without the help of his advice and experience. His voice might have been heard today if he had heeded the words of warning.*4LtMs, Lt 1, 1885, par. 14*

Because Elder White could see what needed to be done, his brethren for many years were content to let him do their thinking, their seeing, their planning, and their executing. Thus, instead of becoming more efficient, they became less and less self-reliant. Simple, common business matters were brought before him by those connected with him in the work, until he became so accustomed to this that if not consulted about even minor matters he felt that due respect was not shown him. So it is with Dr. Kellogg.*4LtMs, Lt 1, 1885, par. 15*

Brethren Murphy, Hall, and those connected with them are making the same mistake which others made in the case of my husband. They are in many respects machine men. They are willing to do if someone will tell them what to do; but their mental powers are becoming weakened, because, instead of thinking and planning for themselves, even in simple matters, they prefer to use Dr. Kellogg's mind. They wait to ask him if such and such things should be done.*4LtMs, Lt 1, 1885, par. 16*

Brother Hall occupies the position of superintendent, but so far as thoughts and plans are concerned, Dr. Kellogg has the work of the

superintendent to do. The Doctor should not have encouraged these men to depend on him to be brains for them. He has served tables too much. It is a sin and a shame for his mind to be called to so many frivolous, commonplace matters, and in allowing it he does a wrong to those connected with him. They will never become efficient till he shall change his course. Dr. Kellogg has larger responsibilities to take his time and engage his powers, and others should lift from him every ounce of burden they can. He cannot throw his arms about the entire institution. He must train his helpers to be self-reliant, independent, to be wise generals. He should not attempt to order every movement in person. God does not require of him such taxing service, even in the most important enterprises.*4LtMs, Lt 1, 1885, par. 17*

The Doctor has succeeded because he would not be defeated. He has faced stubborn difficulties, and has seen them give way before him, because his courage would not be daunted nor his energy wearied. But this is just what his associates in the work have failed to do. Such an experience would be more valuable to them than gold; it would be a benefit through all time and through all eternity. There need not be so many helpless souls who will sink before difficulties. Elder Andrews might have lived had he encouraged and educated others to share the burdens with which he loaded himself down. He deprived them of an education they might have had, because he did so much himself, and allowed them to rely upon his brain, instead of doing their own thinking. Every man can be a man, a whole man. By patient, thoughtful effort put forth with zeal and energy, all may overcome cowardice and ignorance and inefficiency. The superintendent of the sanitarium should do more than merely to echo Dr. Kellogg's thoughts and plans. He should have sufficient breadth of thought and independence of judgment to differ with him in a Christlike manner, if the case demands it. He should use the powers of his own brain, and fill his office, thus growing in judgment and ability, so that every year he will become more capable of bearing responsibilities, that Dr. Kellogg may have periods of entire rest and change.*4LtMs, Lt 1, 1885, par. 18*

The same is true of others who are connected with the institution. They should not be mere shadows of Dr. Kellogg, for this is the danger; should the substance be removed, nothing would remain to

make the shadow. They should not say Yea to his every proposition. They should never consent to be mere machines, run by another man's brains. God has given them ability to think and to act. He would have them strong, firm, whole-souled, well-balanced men. And they should not be crippled or dwarfed in their knowledge for want of practice. Practical training is essential for all who would become efficient, whole. If students could spend some time in a hospital, they would obtain an experience of great value to them.*4LtMs, Lt 1, 1885, par. 19*

If the workers in the sanitarium learn to think independently, they will often be able to help the Doctor in his thoughts and plans, for he will recognize the propositions which reveal thought. He is not infallible; his plans are not always faultless and wise, and another may see failure where he sees success. An associate with a good strong mind to propose plans and offer counsel would be the greatest blessing the Doctor could have.*4LtMs, Lt 1, 1885, par. 20*

But there are some who no sooner hear a plan proposed, than they take it for granted that its utility cannot be questioned. Because it is proposed by Dr. Kellogg it must be right, and they at once give it their support. They do not weigh the matter, probe it, sift it, test it, pray over it, giving the Doctor the benefit of deliberate thought and clear plans that would bring relief to his mind.*4LtMs, Lt 1, 1885, par. 21*

The Lord has said, No one man's mind or judgment is sufficient to exert a controlling influence in any of our institutions; therefore it is necessary that councils be held, that plans be considered by men of different stamp of character; then if there are defects, they will be discovered and removed. But here the same lack of independent thought is seen. If Dr. Kellogg makes a proposition, others stand ready to vote for it without taxing their own minds to candidly weigh the different points in the matter. Such men are mere ciphers. Brethren, you must have force of character, moral backbone and more power of thought in order to discern what enterprises are judicious, and the best way to take hold of them and make a success. But to do this, you should bring all your plans to the divine Counselor. Do not neglect to pray earnestly and in faith over every matter.*4LtMs, Lt 1, 1885, par. 22*

In order for you to be reliable men, there must be a constant growth of your powers. It is by the exercise of every faculty, even in little things, that we acquire power to engage in larger undertakings. Do not shirk your share of responsibility because there are risks to run, because there is something to be ventured. Do not require others to be brains for you. Do not be like a ball of putty. You must train your powers to be strong and vigorous. Your talents will increase as you exercise steady, unyielding energy in the discharge of duty. *4LtMs, Lt 1, 1885, par. 23*

Lt 2, 1885

Butler, G. I.

Refiled as *Lt 23, 1885*.

Lt 3, 1885

Kellogg, J.H.

Extract from *Lt 7, 1886*.

Lt 4, 1885

Andrews, Edith

Basel, Switzerland

November 21, 1885

Portions of this letter are published in *OHC 158; 2MCP 632; TMK 95.*

My dear afflicted Sister:

I wish to write you a few lines. I deeply sympathize with you in your sufferings under the hand of disease. The prospect of your recovery is uncertain. How long your stay will be prolonged it is impossible for us to tell. God alone knoweth the future. But while you have time, while reason and life are granted you, I beseech of you that the mistakes of your life shall not become the ruling power in your last days. If you see your mistakes, confess them. Do not further mar the experience of the young men in the office; do not allow them to be flattered with your accepted attentions which they may bestow; but if you would not link your life with them, should you recover health and strength, then sever the cord of these special attentions and preferences. Be not dishonest with them while your feet are on the brink of the eternal world. Be true to yourself, true to your God, true to your associates.*4LtMs, Lt 4, 1885, par. 1*

Your love, your attentions, your friendship have been human and not divine. You have not been one to lead these youth into the path your Saviour has traveled. You have not encouraged self-denial and self-sacrifice in the youth with whom you have associated. They do not look upon your Christian life as God looks upon it. They have idolized you, given their love and sympathy to you, and it has flattered and pleased you. You have held, as it were, an admiration society of each other, and you have been no help to the young. The youth have injured you by their flattery.*4LtMs, Lt 4, 1885, par. 2*

Your life has been so filled with human sympathy and human attention that you have not appreciated the love of Christ. You have had an undercurrent in your life which the books of heaven register

as double-dealing. This is a great offense to God. I know your feet have not been placed in the footprints of the Man of Calvary. Can we by any means on our part guide these feet aright, that you may stand on the Rock? I caution you to believe not every spirit, but try the spirits whether they are of God. Oh, my sister, your life has not been what it might have been. Had you drawn your sentiments and conclusions from the Scriptures rather than from hereditary tendencies; had you not followed inclinations rather than where the True Shepherd leads the way; had you read books less and searched the Scriptures more earnestly, you would have been enabled to discern between the false and the true Christian life and character. Your life has been filled with sentimentalism in one sense, your powers have been perverted. There is nothing we should dread so much as being ignorant of Satan's devices.*4LtMs, Lt 4, 1885, par. 3*

I hope your associates that have been so devoted to you will not be the means, now in these important moments left you, of blinding your eyes to your great soul need. Do not, I beseech of you, deceive your own soul. Do not deceive others that know your want of devotion, your want of true Christian experience, so that that life which has been a snare to others, imperiling their souls, will be regarded in their spiritual blindness as a martyr's life, worthy of veneration. God does not regard it thus.*4LtMs, Lt 4, 1885, par. 4*

Last Sabbath I thought I could see a ray of light in your testimony in the expression that you wanted a new conversion. This is what you need and must have. Delay it not. Confess your errors and forsake them, and leave as true and correct a representation as you possibly can of the Christian's life behind you. Let no doubt be left on any mind as to your true repentance and your true conversion. Satan has thrown the bandage across your eyes, that you cannot see yourself as you are. Others have idolized you for the virtue, the lovely character they thought you possessed. But a selfish love for admiration has had a controlling power upon your life. Oh, look and see, while your affectionate words and manifestations of love have been lavished upon human objects, showing that you could give expression to these sentiments, how little has Christ had of that love. How little love and warm affection have you given your mother. You have not only robbed her of these, but how little have

you spoken of Jesus. He has been excluded from your daily converse. Your influence has been to attract minds to yourself, to draw them away from Jesus, away from sacred devotion, to center their love and affections upon you. They have done this, not because of your resemblance to Jesus, not because of your genuine piety, but because they were pleased with you. They saw not and sensed not that with a firmness of purpose, worthy of a better cause; you have followed your own judgement and impulses and have done very much as you were inclined to do, notwithstanding advice and counsel to the contrary. But now the case becomes exceedingly solemn. You are most assuredly losing your hold upon this life, and your faith is not firmly grasping the hand of Jesus. I feel burdened for you. I beg of you to leave nothing undone in righting every wrong.*4LtMs, Lt 4, 1885, par. 5*

I realize in treating of this matter I am dealing with a soul that is judgment bound. I dare not flatter you. Let the strength God has given you be employed, even at this late hour, in seeking for the peace of Christ. Cast yourself unreservedly in repentance, and contrition, and faith on Jesus Christ. Come to Him at this solemn moment with simplicity. Satan has had advantage over you, and over others through you. They have idolized you, not because of your devotion to Jesus, but through human sympathy and affection. It is time that you cut every earthly cord. No longer seek to find amusement for yourself that time shall pass by more rapidly, but treasure every moment. Make the most of your God-given opportunities while life is prolonged. Seek earnestly to obtain a better knowledge of Jesus and a fitness for the future life. With that character with which you go down into the grave, you will come up in the resurrection. It is not the character that is changed at the resurrection, but it is the body that will be changed. This mortal will put on immortality, this corruptible shall put on incorruption. Jesus is waiting now at the eleventh hour to reveal Himself to you. If you will hear His voice and open the door of your heart through repentance and faith, He will come in and abide with you.*4LtMs, Lt 4, 1885, par. 6*

My dear sister, it is trying for me to make statements to you as I do in this letter. I dare not conceal the plain facts from you. There are not in you the virtues that many ascribe to you. May God give you

spiritual eyesight, that you may discern your great need. You have a work to do to sever the tendrils that have entwined about you, and let them be entwining about God. You have no time to lose in doing up your work while life lasts and exercising that repentance that needeth not to be repented of. Do not leave anything undone on your part. I do not want you to banish from your mind the real work for eternity which you have strangely neglected. Every work will appear as it is in the judgment. It may be glossed over here, but there it will stand revealed in its true character.*4LtMs, Lt 4, 1885, par. 7*

Will you, my dear child, look especially to this matter and move intelligently? You cannot ignore the past; you have something to do with the past and the present. You have confessions to make in regard to the past; and how anxiously I have hoped to see you engaged in this work without presenting it before you again. Some weeks ago I spoke with you earnestly in regard to this matter. And now again I urge it upon your attention, not because I wish to cause you pain, but because I wish to save you from future sorrow and regrets that will bring you no relief. I love your soul; but it is very hard for you to see and acknowledge a wrong without any vindication of self. It is like taking out a right eye; like severing the right arm.*4LtMs, Lt 4, 1885, par. 8*

Your foolish associates have petted you and given you their preferences, and you in your turn have given them your attention. You have encouraged young men to entertain the idea that you loved them and allowed that intimacy which should exist only between persons who had exchanged vows of becoming all to each other. Now this has injured you more than you will ever see in its full bearing. And it has injured those whose hopes you have raised, and who have been disappointed in your refusing at last to marry them. If this had only been acted over once, then the matter would not have been as bad on your part, but the same attentions you would give to a fresh subject. I have talked with you most earnestly in the fear of God, showing you how offensive was this sin of trifling with hearts in the sight of God.*4LtMs, Lt 4, 1885, par. 9*

You have through your influence, while carrying the impression of leading minds to God, been leading them to center their affection

upon you; and God has been robbed of the devotion and heart-worship that He claims. You have been cherished, and idolized, and worshiped, because these young men loved you as their ideal of perfection. They have been deceived. Their idol was clay, erring, faulty clay. You are not even bearing the image of the divine. These young men have not that true, earnest, thorough devotion to the work of God that they once had. Their affections have been divided. I want you to see this and sense it and repent of it because you really feel the need of pardon.*4LtMs, Lt 4, 1885, par. 10*

I hope that you will become more in earnest now, while disease is slowly wearing away your life forces. The voice from heaven has been appealing to you from the Word of God; the message borne by His servants during the late conference should have so impressed your heart as to lead you to heartily abhor yourself and put away the evil and make earnest work for repentance. The Spirit of God urges me to write these words to you. Jesus died to save you. The grand purpose of His life on earth was to save men and women, that they may comprehend the grand purposes of the plan of redemption and the rich provisions made for their salvation.*4LtMs, Lt 4, 1885, par. 11*

The corruptions that are in the world, all the unholy influences on every side are working ever to draw us down to a low level, that we shall be satisfied with human influences to take the place of the divine, that our sensibilities may become blunted and perverted through a wrong course of action. Conscience becomes feeble and the religious faculties become dwarfed, and eternal interests are brought down on a level with common things. Our natural and cultivated tendencies are to lead away from God and heaven until the grace of God works a transformation. The lower nature is ever inclined to bear sway. We are slaves to self-indulgence and frequently seek it in ways that God has reproved, until a low level is reached in the religious life, and the image of God is nearly obliterated from the soul. Now God will pardon and bless if we come to Him with full contrition of soul. But if no confessions and repentance come into the life, then our names will be spued out of the lips of Jesus. Our names will be blotted out of the book of life. The soul must feel its degradation and its need of a physician. Jesus has promised to bless those who come to Him in humility of

soul. *4LtMs, Lt 4, 1885, par. 12*

Oh, that you would feel what the character of the past life has been, that it has been a deception and has poisoned the springs of true happiness, weakened and depraved the will, preventing its being used in the right direction, while it has been as firm as steel in the wrong direction. The soul needs cleansing by the blood of Jesus. Let us be thankful that it is not now too late for wrongs to be righted. Oh, now with subdued heart, turn to Jesus; lay hold on the hope set before you, with broken and contrite heart. Jesus offers free pardon and proposes to call you His daughter, and you may call Him by the endearing name "Father." He will give you grace to help you in your weakness, and He will lead you to the light. You may have peace. But oh, that will of yours, to carry out your own inclinations: what a power it has been! How others have exalted you and thought you were perfection; but you have not led them heavenward. Will you now come to Jesus while your reason and a measure of strength are given you? *4LtMs, Lt 4, 1885, par. 13*

God will make you free if you come to Him in sincerity in your soul's great need. But do not seek to keep the time, these golden moments, filled up with unimportant matters to amuse you and make you forget the past errors of your life. Do your work now of confession, and by faith lay hold of Jesus' blood. Animals' spirits will only answer to serve us in health and sunshine. Let sad affliction come, let trials enter our circle, and the sunshine leaves us when we need it most. Companions will amuse us with light and cheerful talk; they will frequently flatter us with attention; but the thoughts and heaviness return to us again as unwelcome guests. These are lessons that you have to learn, late: that it is not that which is around us, not place or circumstances, but what is in us; not what we have, but what we really are that makes us have genuine happiness. We want a clear conscience, a spirit under command; and unless we have this, we always depend upon others for sympathy, for appreciation and comfort. And when deprived of human props, we find our spirits dark and uninteresting and cold. Meditation is not pleasant. Self-examination is dreaded. God wants that mind in the right place, centered upon Himself as the Source of peace and happiness and joy, else that mind will be discontented unless drinking in flattery and praise. *4LtMs, Lt 4, 1885, par. 14*

You have lost a rich experience, and it would be the worst kind of dishonor to God to regard your life as a success, or as any criterion for others to follow. It can in many respects only stand as a beacon of warning to prevent other souls from being deluded as you have been. But, dear child, your soul is precious. Jesus died for you, and now it is not too late for you to come to Jesus, to look and live. Thank God that Jesus lives to intercede for you. You are not left to vain regrets and disappointments. What this life fails to give the child of God we may by faith see richly furnished in the future life. We must be thoroughly dissatisfied with ourselves before we will feel the need of a Saviour to whom we may look and live. True faith in Christ is obedience to His commandments and to follow His example. The peace that passeth understanding is true belief in Christ, which unites us to Him as the branch is united to the living vine.*4LtMs, Lt 4, 1885, par. 15*

The heaviest burden is our own sins, and we do not want in word or in action to encourage anyone to be unconcerned in regard to his errors and mistakes. Much less would we seek to while away the few remaining hours of one, who is apparently about to die, with flattering hopes and seek to amuse and distract the mind, that it shall not candidly contemplate whether he has made his calling and his election sure. If ever there were a time when we should know ourselves, know whether we have been building upon sliding sand or upon solid rock, it is when our accounts for this life are to be closed up, to be unsealed and read in the great day of final settlement. Life looks to many desirable, presenting joy and happiness; but life has its troubles. Living is the solemn reality of the grave. We surely need to build now on solid rock, that we may not be moved from our foundation.*4LtMs, Lt 4, 1885, par. 16*

Let nothing, Edith, engage your attention now that will hinder you from making thorough work for eternity. You need a strong arm to lean upon now, and how helpless you would be without God. Let us be full of gratitude that it is not too late to make an entire surrender to God. Go to Him now, weak, sinful, helpless, and let this be the language of your soul, "Save, Lord, or I perish." "Simply to Thy cross I cling." Jesus is willing to help you, but you must feel your need of Him. You must not try to divert your mind from the real work before you of preparation. You are not ready to die; your sins are

not confessed; they are not forgiven. But they may be both confessed and forgiven, and all your burdens may seem light. Grasp by faith the good hope of eternal life. That earnest seeking of God, that love you did not give to Jesus in your life, give to Him now in your weakness and helplessness.*4LtMs, Lt 4, 1885, par. 17*

Jesus is ready to be found of you. He first loved you, but what ingratitude have you shown to Jesus. Your soul has not been attracted to Jesus. Peace is found in the unfailing promise of God. There has been great need of your searching the Scriptures, but other reading has pleased you better than your Bible. But now become acquainted with God. When your associates visit you, and may try to beguile or divert your mind, tell them the moments for you are golden, that you have yet to learn the songs of Canaan. You have yet to become acquainted with your Redeemer—that the hours are too precious to be squandered; that all your remaining strength must be carefully devoted to securing your soul's salvation.*4LtMs, Lt 4, 1885, par. 18*

The future life is to be secured. The promises are rich and full and glorious. These must be appropriated to yourself. Jesus the dear Saviour loves you. He has white robes and crowns of everlasting life for you. The dear Savior will lead you by the fountains of living waters. There will be no chilling winds, no wintry colds, but an eternal summer. There is light for the intellect; love that is abiding, sincere. There will be health and immortality; vigor for every faculty. There will be shut out forever every sorrow and every grief. But the songs of Zion must be learned below before they can be sung in heaven. Where there is no love for God in the heart, there is no joy in contemplating heavenly things. Where a holy heaven has not attractions, it cannot stand as supreme before the imagination.*4LtMs, Lt 4, 1885, par. 19*

Oh, my dear child, you need a Physician now, for you are sick—soul-sick. Those who think themselves worthy of admiration from human beings will underrate the offers of pardon from the precious Intercessor. The great purpose of the Bible is to lead us to a pure and holy life here in this world, preparatory for the sinless life in the presence of Jesus and the holy angels. We must be without spot, without wrinkle, or any such thing. Oh, that in your aspirations, in

your life while looking to others for sympathy you had taken your Bible and pondered the messages from God to fallen man. You need to dwell upon the assurances of God's Word, to hold them before the mind's eye. Point by point, day by day, repeat the lessons there given, over and over, until you learn the bearing and import of them. We see a little today, and by meditation and prayer, more tomorrow. And thus little by little we take in the gracious promises until we can almost comprehend their full significance. *4LtMs, Lt 4, 1885, par. 20*

Oh, how much we lose by not educating the imagination to dwell upon divine things, rather than upon the earthly. We may give fullest scope to the imagination, and yet, "Eye hath not seen, ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." [*1 Corinthians 2:9.*] Fresh wonders will be revealed to the mind the more closely we apply it to divine things. We lose much by not talking more of Jesus and of heaven, the saints' inheritance. The more we contemplate heavenly things, the more new delights we shall see and the more will our hearts be brim full of thanks to our beneficent Creator. Consider the wonderful love of God in giving His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life. Oh, why do the professed followers of Christ become charmed and all absorbed with human frail beings and set their affections upon them and bow to them as to a deity, while Jesus is seeking to win our love and engage our thoughts, to bind us to His own heart by the disclosures of the tenderest sympathy and inexpressible love. No earthly parent has pled more earnestly with an erring child than Christ pleads for us before His Father's throne, while we are transgressors of His law. No human lips have ever followed with more tender expostulations the erring ones. Have, then, a care how you treat this marvelous love. Read the rich promises of God and believe them. Ponder upon them. Listen to the voice of unspeakable love and pity. In Him we have redemption through His blood. As many as are led by the Spirit of God, they are the sons of God. God help you, my precious child, to come to Jesus just as you are, just as the sinner should come, in faith with repentance. Cut loose the tendrils; let them not entwine about earthly things, but let them entwine about God. You may never be lonesome, never feel that you are alone, if you will take

Jesus as your Companion and your everlasting Friend. Learn the lessons now upon your sickbed that you failed to learn in your past life. Trust in Jesus fully as your Saviour, whose death has redeemed you; as your Intercessor, whose pleadings above avail with the Father and secure us peace, pardon. Our names are engraven on the palms of His hands, as our King to whom we must render a reverent and affectionate obedience. Jesus is the believer's life, his hope, his joy. Love is the growth of faith and trust, to have Christ formed in us, to look to Him as a Friend and Counselor. *4LtMs, Lt 4, 1885, par. 21*

You have not this experience. You have ever been reaching out for human sympathy, human love, and you have led others to center their affections upon you. You have not loved Jesus, nor served Him. To make God's grace our own, we must do our part most faithfully, work to keep our souls in the love of Jesus, and then we shall bring forth fruit meet for repentance. We are to seek, that we may find; knock, that it may be opened unto us. Every provision has been made for us, and the Bible leaves the responsibility upon us. If we are not saved it is our own fault. I invite you to come to Christ and to come just now; do not resist the Spirit. You must lay hold of eternal life. The forgiveness of sin is promised to him who repents and believes, the crown of life to him who is faithful. *4LtMs, Lt 4, 1885, par. 22*

Your experience has not been of the right stamp, and I do not wish yourself or others should consider that your experience in the religious life is safe for them to imitate. The design of God in giving us rich promises is stated by the Apostle Peter, that we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [2 *Peter 1:4*.] We must have earthly, worldly tastes transformed to the divine and heavenly. Heaven would be no heaven to you or to me if our tastes and our meditations and our temper were not Christlike. The pure and heavenly mansions which Christ has gone to prepare for His children are such as the redeemed alone can value by being made meet for them by the inward work of grace in their hearts. I might picture to you the blessedness of heaven, the crowns laid up for the conquerors, the white linen which is the righteousness of Christ, the palm branches of victory, and the harps of gold. But all these alone

will not make heaven a place of bliss for any one of us. Without any of these, if we had pure and holy characters, we would be happy, for we would have Jesus and His love. Purity and innocence and conformity to Christ's character will make heaven enjoyable. All the faculties will be strengthened, all in harmony. Perfect bliss can only dwell in the heart where Christ reigns supreme. Christ came to our world to die, the Just for the unjust, the Sinless for the sinful; that He might elevate and ennoble men and women and stamp His divine image upon them. For this His Spirit strives with us, that there may be an ever-advancing vigor and perfection of spiritual life which is the way we become partakers of the divine nature, having the likeness of Christ's character.*4LtMs, Lt 4, 1885, par. 23*

My dear child, I beseech of you to seek God earnestly by confessing and putting away everything displeasing to God. He will accept you and give you light and peace and joy.*4LtMs, Lt 4, 1885, par. 24*

Lt 5, 1885

Butler, G. I.

Christiania, Norway

October 31, 1885

This letter is published in entirety in *TM 297-300*.

Dear Brother Butler:

I was more sorry than I can express to learn that under your instruction Brethren Farnsworth and Burrill sought to restrict the work at the New York camp meeting. You could not have advised them to do a worse thing, and you should not have put a work into their hands that they were not fitted to do in a wise manner. Be careful how you repress advancing work in any locality. There is little enough being done in any place, and it certainly is not proper to seek to curtail operations in missionary lines.⁴*LtMs, Lt 5, 1885, par. 1*

After looking matters over carefully and prayerfully, I wrote as I did in my notes of travel. I wanted to leave the matter in such a shape as not to discourage the laborers in New York in their efforts to do something, although I desired to give them caution, so that they would not make any extreme moves in their plans. The workers were doing well and ought to have been encouraged and advised to go on with their work. There are men in New York who should have helped them by making needed donations to invest in the cause. They will have to give to the work before they will grow in grace and the knowledge of the truth.⁴*LtMs, Lt 5, 1885, par. 2*

You and your workers should have looked at this matter from different points of view than you did. You should have investigated the work thoroughly and asked yourselves if five thousand dollars was too large a debt to incur in the important work in which these workers were engaged. Your influence should have been exerted in such a way as to cause the people to see the importance of the work and to realize that it was their duty to rise to the emergency. You should have done as I have tried to in my notes of travel. But if

our brethren feel at liberty to stop the work when they cannot see where money is coming from to sustain it, then the work will not only be contracted in Michigan and New York, but in every other state in the Union. If our workers are going forward in any place, do not put up the bars, and say, "Thus far shalt thou go and no further." I feel sad that you have closed up the school at Rome, N.Y. I see that the brethren sent to look after this enterprise have not taken measures to advance the work by soliciting donations from men who could give. There are rich men in the conference who have made complaints about the debt that has been incurred who ought to have sustained these workers. While reproach and discouragement have been cast upon the workers, the impression has been made upon those who have means that they have a perfect right to question every enterprise that calls for money.*4LtMs, Lt 5, 1885, par. 3*

God does not require you to take such a course, that the workers in New York or anywhere else shall not feel at liberty to make advance movements unless they can consult you and ask what your judgment of the matter is before they advance. I cannot sanction the idea that you must have a personal oversight of all the details of the work. If I did, the result would be that no worker would dare to exercise his own judgment in anything. The workers would have to rely upon one man's brain and one man's judgment, and the result would be that men would be left in inefficiency because of their inactivity. There are altogether too many of this class now, and they amount to next to nothing. I write this because I feel deeply on this point. We are not doing one half that we ought to do.*4LtMs, Lt 5, 1885, par. 4*

It is true that the South Lancaster school must be sustained, but this need not hinder us from sustaining other schools. We should have primary schools in different localities to prepare the youth for our higher schools. It may seem to you that it is wise to close up the school in Rome, N.Y., but I fail to see the wisdom of it. To close up this school will seem to reflect discredit upon all that the people have done and will discourage them from making further advancement. I cannot see that you have gained anything in making the move that you have, nor can I feel that it is in accordance with God's order. It will work nothing but injury, not only

to those that have complained about the debt, but also to the workers. Men who have property, and could have helped this enterprise, will breathe more freely. These moneyed men will be encouraged not to do more for the cause than they have done, but to do less. They will feel at liberty to complain concerning anything that calls for an outlay of means. O that the Lord might guide you. You should never in a single instance allow hearsay to move you to action, and yet you have sometimes done this. Never take action to narrow and circumscribe the work unless you know that you are moved to do so by the Spirit of the Lord. Our people are doing work for foreign missions, but there are home missions that need their help just as much as these foreign missions. We should make efforts to show our people the wants of the cause of God and to open before them the need of using means that God has entrusted to them to advance the work of the Master both at home and abroad. Unless those who can help in New York are roused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that God will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God. They will need the divine touch. They will need to drink more deeply and continuously at the fountain of living water in order that they may discern God's work at every point. Workers may make mistakes, but you should give them a chance to correct their errors, give them an opportunity to learn caution by leaving the work in their hands.*4LtMs, Lt 5, 1885, par. 5*

Lt 6, 1885

Andrews, Edith

NP

1885

This letter is published in entirety in *10MR 53-58*.

Dear Sister Edith Andrews:

Your case has been presented before me. God has given you abilities, and you should use every faculty to His glory. There are dangers which you need to avoid. You need to learn to be unselfish in the home life. Your character needs to be molded after the divine model. A mold has already been given to your character which is not for your best good.*4LtMs, Lt 6, 1885, par. 1*

False views of life prevail everywhere. We meet this evil in our daily intercourse with society. If you cherish these false views, there will grow from them other errors, which not only affect your character, but the characters of those with whom you associate.*4LtMs, Lt 6, 1885, par. 2*

Right thinking lies at the foundation of rightdoing. It is not safe to follow inclination, or to allow a peculiar temperament, inherited or cultivated, to control the mind.*4LtMs, Lt 6, 1885, par. 3*

There are precious souls whose usefulness has been greatly lessened by misconceptions. By cherishing false ideas, they have weakened their physical and mental powers, cutting short lives that might have been preserved for many years.*4LtMs, Lt 6, 1885, par. 4*

We do the truth violence and injure ourselves and others when we live in careless indifference with regard to our relation to God. The fear of the Lord is the beginning of wisdom.*4LtMs, Lt 6, 1885, par. 5*

God is love. He it is whom we should love supremely. The wealth of our affection may flow without restraint in this divine channel. To

love God supremely and our neighbor as ourself—this is the fulfilling of the law.*4LtMs, Lt 6, 1885, par. 6*

Many love self supremely. They seek their own enjoyment, disregarding the good of others. Those in whose hearts love of self is strong will hate those who refuse to sustain them in a wrong course of action.*4LtMs, Lt 6, 1885, par. 7*

There is a great deal said about religion, and many claim to possess religion, but true religion is very rare. There are many external forms, but in many cases these only serve as a cloak, to cover up the most soul-destroying selfishness.*4LtMs, Lt 6, 1885, par. 8*

True religion may be distinguished from its counterfeit. There is a test which shows the difference between the precious coin and the base metal. This test is to be daily applied. “By their fruits ye shall know them.” [*Matthew 7:20.*] Do we reveal love for God and His truth? Do we love our neighbor as we love ourselves?*4LtMs, Lt 6, 1885, par. 9*

True religion shines forth in self-forgetfulness. The religion which must be closed within monastic walls in order to grow is no religion at all, but a mere form. It is amid the activities of life, in the everyday contact with one another, that we are to reveal that love which is made of deeds. Like a thread of gold this love must run through the daily experience.*4LtMs, Lt 6, 1885, par. 10*

To separate one’s self from all the disagreeable things of life, to choose a certain line of work to the exclusion of all other things, is self-pleasing.*4LtMs, Lt 6, 1885, par. 11*

The youth must fasten themselves firmly to God. Then they will see that they have a part to act in the world’s work. They will see duties to be performed. These duties will not always be agreeable! Notwithstanding this, they are to be performed cheerfully and willingly.*4LtMs, Lt 6, 1885, par. 12*

The essence of true religion is a desire to be useful to others, to lighten their burdens and lessen their cares, to do not merely the most pleasing things, but all that needs to be done. It calls for the

crucifixion of selfishness. Happiness will come to those who live this religion.*4LtMs, Lt 6, 1885, par. 13*

Those who neglect the common duties of life—which somebody must do—to pursue a course of self-pleasing, are gaining a one-sided education. Only those who forget self, who are always studying the happiness and needs of others, are building a symmetrical character. Remember that every action adds to or takes from the happiness of others.*4LtMs, Lt 6, 1885, par. 14*

In neglecting the duties which someone must do, in withdrawing to your room to put upon paper in glowing language your devotion to God and the truth, or to relate some incident which has taken place, were you not pleasuring self? Was this done solely for the glory of God? Did no selfishness alloy the pure gold of your action? Was it not your duty to help those who were taking weary steps to add to the general comfort and convenience of the family? Did not the duties they performed lie directly in their pathway? Was there no cross for you to bear?*4LtMs, Lt 6, 1885, par. 15*

God's law is broken by those who disregard the good of others. Those who seek to do good to others act upon true principle. Self-love does not control the life. As we do this, we are making a record which we shall be reluctant to meet when the judgment shall sit and the books shall be opened.*4LtMs, Lt 6, 1885, par. 16*

Every unselfish action makes the character more Christlike. When self is crucified, a change takes place in the life. The heart responds to the touch of the heavenly angels. The wrong tendencies transmitted as a birthright and strengthened by education are dropped out of the life. The current of the thought is changed. A love broad, deep, noble, Christlike, fills the heart and overflows to all Christ's children. Whenever the time and attention are absorbed in self-gratification, the law of God is broken.*4LtMs, Lt 6, 1885, par. 17*

No one has a right to live only for self. The mind should never be confined in the narrow chambers of self. God has given us a broader sphere of action. The life is to be inspired by deeper, truer motive. A true, noble life is characterized by thoughtful attention to the needs of others. The love of Christ in the soul is a constant

wellspring of joy, ever flowing forth to others. *4LtMs, Lt 6, 1885, par. 18*

We talk of graduating from our colleges, but there is no graduation from the school of Christ. Throughout the ceaseless ages of eternity Christians will be learners in this school. *4LtMs, Lt 6, 1885, par. 19*

Those who when they graduate from college think that they have learned all they need to learn have a very imperfect idea of education. If they looked at the matter in a right light, they would see that their education in practical life was just commencing. They must now use their knowledge and skill in new and untried ways. They will meet with many disappointments. They will be confronted by disagreeable duties. There will be need for patient, persevering effort. They are now to put their education to practical use. Day by day they will need divine power. *4LtMs, Lt 6, 1885, par. 20*

There are girls who dislike housework, who would much rather employ their time in sedentary work. This is a great mistake. Many girls die for want of physical exercise. When a girl employs part of her time in domestic work, both she and her mother are blessed. She learns what is of great use to her when the health and happiness of those she best loves depend upon her practical experience. *4LtMs, Lt 6, 1885, par. 21*

As possessors of God's free gift of life, we should do all in our power to reach the highest degree of usefulness. Those who do not possess a well-balanced mind in a sound body will fail in their lifework. *4LtMs, Lt 6, 1885, par. 22*

Attention to health is one of our most important duties. We owe this to ourselves, to society, and to God. Young men and young women are proverbially careless in regard to their health. Hundreds die in early life, not because of a dispensation of providence, but because of a dispensation of carelessness. Many girls go half clad in cold weather. Others choose to sit reading or writing when they should be taking physical exercise. God gave them organs for use. The living machinery is not to be allowed to rust from inaction. To keep all the powers of the body equally taxed will require self-restraint. *4LtMs, Lt 6, 1885, par. 23*

The lives of many who have suffered premature death might have been prolonged to old age had they acted intelligently. Disease and death have become common because of the unpardonable ignorance of those who ought to know better. Exercise is indispensable to the health of every organ. If one set of muscles is used to the neglect of others, the living machinery is not being worked intelligently.*4LtMs, Lt 6, 1885, par. 24*

When physical exercise is taken, the circulation is quickened. The heart receives blood faster and sends it to the lungs faster. The lungs work more vigorously, furnishing a greater amount of blood, which is sent with stronger power through the entire being. Exercise gives new life and strength to every part of the body.*4LtMs, Lt 6, 1885, par. 25*

The nerves gain or lose strength in accordance with the way in which they are treated. If used too long and too severely, they are overtaxed and weakened. If used properly, they gain strength.*4LtMs, Lt 6, 1885, par. 26*

In order to have health, equilibrium of action must be maintained. The mind must harmonize with this, or the benefits are not realized. If physical exercise is regarded as drudgery, the mind takes no interest in the exercise of the different parts of the body. The mind must be interested in the exercise of the muscles. In the education of the youth, physical exercise must be combined with mental taxation.*4LtMs, Lt 6, 1885, par. 27*

Young girls who have health never know how to appreciate its value. If their employment is sedentary, they have a distaste for other branches of labor. They complain of great weariness if they take exercise. This should be to them a convincing fact that they need to train their muscles.*4LtMs, Lt 6, 1885, par. 28*

Those who have [not] been accustomed to think and plan for anyone but themselves, who find no pleasure in making themselves useful, lose a great amount of happiness. Sentimentalism is a dangerous element to come into the life and experience of the youth.*4LtMs, Lt 6, 1885, par. 29*

Lt 7, 1885

Bourdeau, Daniel

Healdsburg, California

February 10, 1885

Portions of this letter are published in *UL 55; VSS 216*.

Much Respected Fellow Laborer:

During the night I have had impressed upon me that you were in trouble. I was in your family, and you were talking extravagantly. You seemed to have no control over your words, your thoughts, or your actions. Said you, "I am done with Europe. I am going to America. I shall lose my life if I stay here. I am misjudged and unappreciated."*4LtMs, Lt 7, 1885, par. 1*

You seemed to be in an abandonment of grief. I stepped up to you and, placing my hand upon your head, said, "Lord, this dear brother is not in his right mind. Satan thinks to have the control of this intellect, but Lord, forbid it! We rebuke the enemy in the name of Jesus Christ of Nazareth." I thought your agony passed away, and you said, "You then are not against me; you are my true friend." I answered, "Brother Daniel, I have always been your friend." Then a light broke over your countenance, and you said, "Jesus is my friend, and He will not suffer my feet to be moved." I awoke, and this is what leads me to write to you not very long since God gave me this light in regard to your case.*4LtMs, Lt 7, 1885, par. 2*

I have been shown that God has a work for you to do which you can do to His acceptance if you firmly rely upon the arm that is infinite. You must not think that God would have you bear the whole burden. The work is His. The cause is the Lord's. He will take care of His own work. You have a vivid imagination, and you put much intensity into your work. This wears you. You must always remember that Jesus loves you, and He requires obedience rather than sacrifice. You can do a much greater and more efficient work if you will cultivate a calm trust in God and do not become anxious, and worried, and troubled, as though Jesus were buried in the

sepulcher, and you had no Saviour. He has risen, Daniel, He has ascended to the heavens and is your Advocate before the throne of God. You may refer your requests to God, knowing that you have a faithful High Priest who will be touched with the feelings of your infirmities, for He has been tempted in all points like as we are.*4LtMs, Lt 7, 1885, par. 3*

Do not feel that God is unmindful of you. He loves you and will give you rest and peace in Him. There is need of your exercising caution toward yourself. You are almost constantly overtaking both the physical and mental powers because you allow yourself to feel too intensely. You would know just what advice to give another in your case.*4LtMs, Lt 7, 1885, par. 4*

Sometimes one of your lengthy discourses might have far better effect upon the people if cut up in three discourses; and most generally you could do more good, and leave a better impression, if one half the time were given to preaching and the other half be used in visiting or to rest your vital organs. The people cannot digest so much at a time; their minds cannot grasp so much; they become weary and confused by having so much matter brought before them in one discourse. There are many of our ministers who err in this respect. Then the result upon themselves is not good. They become brain weary and pity themselves. They feel that they are carrying heavy loads for the Lord and having a hard time. They begin to look to their feelings, and remove their eyes from Jesus who is the Author and Finisher of their faith, and ponder over their painful feelings.*4LtMs, Lt 7, 1885, par. 5*

Jesus does not want this sacrifice on their part. This high tone of voice is an expenditure of vital force which is all unnecessary and is a violation of the laws of health. It is not after God's order. It not only worries the worker, but it wearies and annoys the people for whom he works, so that the interest is not kept till the close of the discourse, and two thirds of those long discourses are lost and the preacher is exhausted. The Lord does not work a miracle [to counteract what persons] do to themselves in their imprudent exercise of the powers He has given them. More than half of the preaching labor of the minister is lost in lengthy discourses. God has spoken to you on this point, but you do not obey His voice. You

need to be a wiser steward over yourself. You need to guard D. T. Bourdeau, that he shall not do positive harm to himself in his labors and cut short his life. You must on this point reform. When this intensity of feeling is indulged and cherished; when the mind is kept on a constant strain and the voice wound up to a high pitch, a reaction is sure to come. You do not know how to let down. Your active brain invents more work, and the poor mortal body feels the strain and wear, and there is a depression corresponding to the high taxation put upon the powers. Do not allow yourself to make your labors unnecessarily severe. You tax yourself in writing as well as speaking. God does not want this. Work discreetly. Observe strictly the laws of health, and you will preach less and minister more. You will be fresh to do good work for the Master. Have fresh ideas and fresh manna to feed the sheep in Christ's pasture. It is not wise to give them such a variety at one time that their minds cannot take in or comprehend the varied points placed before them.*4LtMs, Lt 7, 1885, par. 6*

The Lord would have you reform in your manner of labor, that you may preserve to yourself physical strength and a well-balanced mind; that you may be a wise counselor, and that you may have a symmetrical character. There is a great work yet to be done in saving souls. The warning message has but just begun its work in Europe. Men who have had experience in the knowledge of the truth are scarce. Too much so for you to be sacrificed. Those who are ignorant of the truth were not to receive it in large morsels without giving them time to digest what they do hear, one following the other in quick succession. While some minds are quick to catch an idea, there are many who are slow to comprehend new and startling truths, which involve great changes and a cross at every step. Deal out the precious, weighty truths discreetly. God has delegated His servants to carry this solemn, important truth to all tongues and people. But He does not require any one worker to do the work of two men or to do two weeks' work in one.*4LtMs, Lt 7, 1885, par. 7*

The truth is so different in its character and work from the popular errors that are preached from the pulpit, that as it is brought before the people, it almost takes away their breath and senses. It is strong meat and should be dealt out judiciously; then those who

listen, if you stop when you should, will be eager to hear more.*4LtMs, Lt 7, 1885, par. 8*

God has made His messengers the depositories of His truth, weighty and important with eternal results. Light is to shine forth amid the moral darkness to reveal sin and error. The truth must be given point after point. It must be spoken distinctly and with clear utterance, making a few essential points; then it will be as a nail fastened in a sure place by the master of assemblies. The preacher should labor to carry the understanding and sympathies of the people with him. Do not place the crib too high where the people cannot follow. This would not be wise generalship in teaching the truth.*4LtMs, Lt 7, 1885, par. 9*

There should be no efforts to go out of the way to attack other denominations. This creates a combative spirit and closes the ears and hearts to the entrance of the truth. We have our work to do. It is not to tear down, but make up the breach that has been made in the law of God. The nobler work is to build up, to present the truth in its force and power, and let it cut its way through prejudice and reveal the error in contrast with truth.*4LtMs, Lt 7, 1885, par. 10*

No work should be left incomplete. Every man who preaches the truth should cultivate the qualities necessary as an educator. He is to present every man perfect in Christ Jesus, establishing the receiver of the truth firmly in the faith, leaving no part of the work incomplete; considering the greatness of the work, God would have His workers keep themselves in the very best condition of physical and mental health, that they may have mental clearness, calm nerves, a quiet, peaceful spirit like Jesus. He would not have them physical and mental wrecks. These teachers are representatives of Christ. They must cultivate a meek and quiet spirit, learning daily in the school of Christ. They must labor as though God were close by their side to do that which it is impossible for them to do.*4LtMs, Lt 7, 1885, par. 11*

They are to work in God. "Without Me," says the Saviour of the world, "ye can do nothing." [*John 15:5.*]*4LtMs, Lt 7, 1885, par. 12*

Every worker should have great care of the vital organs. Labor intelligently, using the precious gifts of God with an eye single to His

glory, abusing none of their God-given faculties.*4LtMs, Lt 7, 1885, par. 13*

When your efforts have been protracted to an unreasonable length, then comes a feeling of weariness, lack of vitality, and every part of the being cries out with pain and weariness. Your vocal organs cannot bear the strain that has been put upon them by long, loud talking and praying. You can with caretaking, with calm consideration, with self-control, working temperately, yet do a good work for the Master. But you should not go alone. I have been shown that you should unite your labor with your brother or some other preacher. Then you can be a help to each other if you will be entreated and listen to counsel. Neither should tax himself to the utmost limit, for you may be called out at any time to use your long experience to do a work to stand in vindication of the truth which will call for calm nerves, candid reflection, and sharp, forcible arguments. You should consider it a sin to waste your strength, for you can use it all to a wise purpose.*4LtMs, Lt 7, 1885, par. 14*

Jesus wants two to be united in their ministerial efforts in teaching and educating the people whom they will bring into the faith. If your brother or some other minister labors with you, God wants you both to be cheerful, hopeful, and trustful, casting all your cares on Jesus and committing the keeping of your soul to Him, as to a faithful Creator, representing Jesus in character. Be strong, yea be strong in the strength of Jesus. The less you talk about yourselves the better will be your influence. Meekness and lowliness are the lessons to daily learn in the school of Christ.*4LtMs, Lt 7, 1885, par. 15*

Do not either of you feel that the whole weight and burden of the cause rests upon your souls. Jesus is the great burden-bearer. He is your helper. He says, "Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."
[*Matthew 11:28-30.*]*4LtMs, Lt 7, 1885, par. 16*

Jesus will work with your efforts if you take counsel of Him. I was shown that He was looking upon you with the tenderest

compassion. He saw you distrustful. He saw Satan tempting you and magnifying your trials before you. If in pain, you thought these were to you the precursors of your speedy dissolution. This is the enemy's work. You may resist him. You may be conqueror. God wants you to be cheerful; to be free; to be happy; to be trustful, saying, with Paul, "These light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are unseen; for the things which are seen are temporal, but the things which are unseen are eternal." [2 *Corinthians 4:17, 18.*]⁴*LtMs, Lt 7, 1885, par. 17*

Every one of your trials is God's workman; and if borne with patience, they are preparing for you a recompense of reward; and you should be of good courage, patient under them. You are in a hard field, but you are where God would have you. You had no rest in spirit until you went across the water to this European field. Do not let the enemy outgeneral you now. There is a work to be done, but in order to do the work you will be surprised if I tell you that you must work less. You must husband your vital forces in order to accomplish more and better work. You must not go on your own independent judgment, but counsel with your American brethren, for they will be to you a strength rather than a depressing power. Work in harmony, and do not look to yourself or talk of your grievances. Look to Jesus. Think less and less of yourself and more and more of Jesus. Do not think that the whole cause must be embraced by your arms. Talk less of self and more of Jesus and His sufferings, His great sacrifice. Jesus loves you. He wants you to be happy. He loves your family; but they need to exercise caution and never bring grievances before you, nor a complaint against anyone. There are nerves of the brain that are worn, and these particular nerves are exercised when anything like another's wrongdoings are presented to your mind. Then you begin a train of thought which is most painful, most distressing; and you concentrate your active brain on these things until small matters grow to gigantic proportion, and you will do or say something to wound yourself and others. You will mar the work of God and lessen your influence. Your brethren do not know your peculiar temperament, therefore they will not know what these things mean. They will not know how to handle your case.⁴*LtMs, Lt 7, 1885, par. 18*

The followers of Jesus will have an experience as Christ had in the wilderness of temptation. And especially those who engage in work for the Master, to rescue souls from the snare of Satan. Those who engage to do the work that Christ came to do will feel the assaults of Satan as did Jesus. They will know something of Christ's experience in the wilderness of temptation. Christ overcame Satan for us; so may His followers through the grace of Jesus. No one must feel that he is abandoned of God because he is subject to sore temptations. When you remain unshaken by Satan's temptations, he will leave you; and if steadfast, angels will minister unto you as they did to Jesus. There is no comfort equal to that which Christians enjoy when the tempted soul has patiently suffered and Satan has been vanquished. They have boldly borne witness for Jesus, relied wholly upon the Word of God, "It is written," and thus resisted every advance of Satan till they have beaten him back as did Jesus in the wilderness of temptation.*4LtMs, Lt 7, 1885, par. 19*

Let us in no case depreciate one because he is severely tempted and the billows seem to go over his head. We must remember that Jesus was sorely tempted in all points like as we are, and for the reason that He might succor all who should be tempted, that He might become a faithful High Priest. Let us remember that Jesus identifies His interests with His tempted suffering ones.*4LtMs, Lt 7, 1885, par. 20*

When the servants of God are tried and tempted; when they are disappointed in obtaining human sympathy, they may remember Jesus in His hour of greatest agony in Gethsemane. His disciples did not watch with Him one hour. Sleep overpowered their senses. Jesus was a man of sorrows and acquainted with grief. The King of glory, the Son of the everlasting Father, left His royal throne, clothed His divinity with humanity, and became a man of sorrows. No man's trials or sacrifices could compare with that which His suffering spirit endured. The majesty of heaven walked through midnight blackness, and for what? "Who for the joy that was set before Him, endured the cross, despising the shame." [*Hebrews 12:2.*] It was to redeem fallen man. It was that He might bring many sons and daughters to glory that an overwhelming weight of woe was upon Him. He suffered rejection, coldness, contempt of those

He came to bless and humiliated Himself to save them. He suffered weariness, persecution, buffeting, loneliness, anguish, betrayal, and crucifixion. The whole flood tide of human woe was gathered to His soul.*4LtMs, Lt 7, 1885, par. 21*

The followers of Jesus need not be amazed if they are made partakers with Christ of His sufferings. How can Christ look upon those for whom He has done so much, for whom He has paid so infinite a price, and yet they have never appreciated His great gift for them? The work of Christ's representatives will be similar to that of their Redeemer. They are not to look to self or trust in self. They are not to place too high an estimate upon their own efforts. And when they see that others do not regard their efforts as highly as they themselves estimate them, they become to feel that their labors might as well cease. But this is the work of the enemy. We live not to men, but to God. God estimates our work at their fullest value. God estimates nobility of character; and whether men appreciate it or not, it lives after the man is gone. After man has nothing more to do with anything under the sun, the example he has set, the golden words he has spoken live through all time and through all eternity. This influence which was after the divine pattern never dies. His life has been connected with God.*4LtMs, Lt 7, 1885, par. 22*

We all have a personal influence, and our words and actions leave an indelible impress. It is our duty not to live for self, but for the good of others; not to be controlled by feelings, but to consider that our influence is a power for good or evil. God would have His workmen be that which David charged Solomon to be: "Show yourself a man." [*1 Kings 2:2.*] In our associations with men we are bound by the law of Jehovah to influence them in the direction of good. This power of personal influence must be felt on others. The law of God requires that we love our fellow men as we love ourselves. Then every power and action of the mind must be to that end to do the greatest amount of good. To overdo cripples the powers God has given us, wearies and disables us so that much less good is done than might be accomplished if we work intelligently. Had all the powers been treated considerately, what a precious work might have been done. How pleasing to the Giver for man to hold the royal gifts of the soul so that they shall tell with

power upon others. It is the connecting link between God and man and reveals the spirit of Christ and the attributes of heaven. The power of holiness, seen but not boasted of, speaks more eloquently than the most able sermons. It speaks of God, it opens to men their duty more powerfully than the language of tongues.*4LtMs, Lt 7, 1885, par. 23*

God wants His ministers to communicate that which is heavenly and divine, for they are representatives of Him. God has designed that the power of influence shall be of heavenly birth. We shall be either a light to cheer, to illumine, or a tempest to destroy. God is not pleased that any one of His representatives shall worry, weary and wear themselves out, so that they shall not diffuse the sweet fragrance of heaven in their lives. We have but one life to live. Jesus has come to our world to teach us how to live that life, that we may represent the character of heaven. We must never grow faint-hearted, for it will be far worse for ourselves and for others within the reach of our influence. God requires us to behave with dignity under trials and temptations. The Man of sorrows, who was acquainted with grief, is before us as our example. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne."*[Revelation 3:21.]4LtMs, Lt 7, 1885, par. 24*

Brother Daniel, you need no urging to do more work, but you do need help. I was shown that experienced laborers were greatly needed in the European field to give mold and character to the work. Brother Augustin Bourdeau should be guarded not to take himself from the work to serve tables. He has too often bound upon himself burdens which prevented him putting his energies into the work. He should consecrate his powers and ability to God to save perishing souls. These brothers are the only experienced workers who understand French, therefore there is a large field for their labors if they will work intelligently in the strength of God.*4LtMs, Lt 7, 1885, par. 25*

The light and privileges that you both have had lay you under contribution to God to use this light to bless others. In the past it has sometimes been the case that Bro. Augustin did not cling to an interest with that perseverance and zeal to bind off his work

completely and thoroughly so that he could present every man perfect in Christ. He should encourage less devotion to temporal things and more thought and deep earnestness in eternal things. If the enemy can create things to draw you away from your work, he will be diligent in this kind of business. But if he sees that he cannot obtain power over you to draw you away from an urgent interest, that you will not leave your work to ravel out, but will bind it off, then he will not work that device any longer.*4LtMs, Lt 7, 1885, par. 26*

God's work is to be primary; other interests secondary. Satan is playing the game of life for the souls of men, and God's ministers must watch for souls and work faithfully to repulse the enemy and gain the victory. We have need of wisdom, sharp thoughts, and a better knowledge of Satan's devices, that he will not, right before our eyes, accomplish the ruin of precious souls. We have a source of strength that is at our command, and we need not become discouraged or be driven from the field through Satan's devices.*4LtMs, Lt 7, 1885, par. 27*

Your family, Bro. Daniel, must keep disagreeable things from you, for the very relating of them magnifies them to your mind. Now Jesus knows your every weakness, and He pities and will help you. The work is great in Europe, and you may act a part in it if you will take hold of the strength and mighty power; and Jesus will help you. You have precious ability if wisely employed. Jesus will recognize you as a co-laborer with Him in the great work if you will stay your soul upon Him. Your motive will be questioned. You will meet with disappointment. Christ endured all this. Consider Him who endured the contradiction of sinners against [Himself] lest ye be wearied and faint in your minds.*4LtMs, Lt 7, 1885, par. 28*

Look up, my brother; in the name of Jesus I bid you look up. Do not look at yourself; do not talk doubts. Talk faith, hope, and courage, and Jesus will bring you off more than conqueror. But you, my brother, and your brother Augustin dwell too much upon yourselves. You, my brethren, need to lie low at the feet of Jesus. Daniel does too much, while Augustin needs to weave into his work more life and spirit. His temperament is more sluggish and needs the quickening influence of the Spirit of God. He needs a greater earnestness and more vitality to represent the importance of the

truth to the people. Brother Augustin must not have his interest divided. Both of you, my brethren, will show wisdom in not talking of yourselves. Bro. Augustin, you need to be more thoroughly devoted to the work. You allow small things to draw you away from the work. You have need to concentrate your mind upon your ministerial duties.*4LtMs, Lt 7, 1885, par. 29*

Be cautious in your labors, Brethren Bourdeau, not to assail the prejudice of the people. There is danger of our ministers' saying too much against the Catholics and provoking against themselves the strongest prejudices of the Roman Catholic power. The power of the priest over his charge is great, and difficult to break. There are many souls in the Roman Catholic faith who are looking with interest to this people. If the priest can prejudice the people with his stay-away arguments, he will do so. When the truth is uttered against the fallen churches, their ministers will make that an excuse to warn their people not to attend, to hear the truth.*4LtMs, Lt 7, 1885, par. 30*

As an interest is about to close up, be careful not to ripen it off too suddenly, but keep the confidence of the people, if possible, that souls who are in the valley of decision may find the true path, the way, and the life. As laborers together with God we are provided with spiritual weapons, mighty to the pulling down of the strong hold of the enemy. Ever preserve the love of Jesus, presenting the truth as it is in Jesus.*4LtMs, Lt 7, 1885, par. 31*

Lt 8, 1885

Starr, G. B.

NP

March 13, 1885

Previously unpublished.

Dear Brother:

According to our agreement, I went and saw Sister Mills. I laid the case before her, and she spoke very encouragingly in regard to the sale of her place. I asked her if \$10,000 would buy the place, and she said that it would. The mortgage is six hundred. She said she would write immediately to her brother, then she would let me know. Since then I have written another letter to her, sent it to Br. Jones to be taken to her, that he might know what she has said in reference to the matter. And I did not hear from them for some time. But now I understand that he took the letter to her, and she said that she had not yet heard from her brother in Chicago and could tell nothing about it until she did hear. My opinion is that her brother is seeking to obtain possession of the place himself. And she has the fullest confidence in him, so I think he will take advantage of her. If you could go and see this brother and probe this matter thoroughly, you might get some light on the subject.*4LtMs, Lt 8, 1885, par. 1*

I have written and I have urged one and another to go and see Sister Mills. Elder Waggoner promised that he would go. He may have gone, I cannot tell. But I would advise that you go and see what can be done with reference to the property. I received your letter; was glad to hear that the prospects in Chicago were as favorable as they are. We hope and pray that a good work may be done there. The mission was started in a very feeble way. And I do not think that Elder Andrews views it in the right light. I do not think he is prepared to do as he ought to do, to encourage the Illinois Conference in doing what they ought to do. But they had not ought to be discouraged on that account, for God lives and God will help them in the work.*4LtMs, Lt 8, 1885, par. 2*

I have carried the burden on my mind and have tried to interest others to go and talk with Sister Mills, and they seem to think that they cannot do anything until she makes an advance.*4LtMs, Lt 8, 1885, par. 3*

You have our sympathy, and we hope you will have the courage to keep at the work; and God will work with your efforts.*4LtMs, Lt 8, 1885, par. 4*

Yours in Christian labor.*4LtMs, Lt 8, 1885, par. 5*

Lt 9, 1885

Bourdeau, Br-Sr.

Refiled as *Lt 68, 1886*.

Lt 10, 1885

Waggoner, J. H.

Christiania, Norway

November 4, 1885

See variant *Lt 10a, 1885*. Portions of this letter are published in *TSB 182-184; 5MR 243, 245*.

Dear Brother Waggoner:

I have somewhat to say unto thee. Letters have come to me from Brother and Sister Grainger and Sister Mills, giving an account of the meeting in Healdsburg. Many letters of confession have come to me from different ones. Sisters Ross, Decker, Baker, Brother and Sister Harris, and Brother and Sister Howard all really express in their letters genuine repentance for sin.⁴*LtMs, Lt 10, 1885, par. 1*

Brother Lockwood wrote me that he had proposed raising money to pay Elder Daniels' debts. I wrote back that this was a wrong move. The work done in Healdsburg I did not doubt was of God, and I was grateful to have the Lord work by whom He will. I had no envy, no jealousy that this result did not follow my earnest, wearing labors for that church. I believed God was working with them, but now was their time of trial and test. Fanaticism might reveal itself among them and that there would be danger of their thinking too much of the man and giving Elder Daniels the glory. I urged them to take up the long-neglected work of which the church had been guilty and show an interest and labor for outsiders, visit them, hold Bible readings with them, and seek to bring them to a knowledge of the truth.⁴*LtMs, Lt 10, 1885, par. 2*

I understand that Brother Daniels was not at the camp meeting. I told him he ought to have been there and taken all he could with him. If God had given souls the illumination of His Spirit, it was for a purpose. This light was to be reflected upon others. I wrote cautiously, and yet I would not have dared to come out and condemn the work, lest I should be found fighting against God. But I understand that you and Elder Loughborough and some others

have done this. I am written to for advice and counsel. Now, my brother, you may see some things which you think you should condemn in Elder Daniels. He is hasty; he feels strongly and acts impulsively; but whatever occasion of personal feeling exists between you, there should have been on your part the forbearance of long experience and the calm reason of a father. I have letters stating that Elder Daniels was forbidden to preach. His credentials were not renewed. Did God give you light from heaven to do this? or did you move in your own spirit, prompted by your injured feelings? I do not like this kind of work. What right had you or any one of you to pursue the course you have toward Elder Daniels? He is not a perfect man, but I know how God regards him—as a man of erring, impulsive disposition, but one who loves and fears Him, and one who will reach hearts if he has those in whom he can have confidence as counselors to help him.*4LtMs, Lt 10, 1885, par. 3*

I hear you took the Healdsburg people in a tent and stated that if you were at liberty to relate some things which you knew concerning Elder Daniels, they would regard the work as you did; and thus you left a blot on one of God's servants, leaving them to think and imagine the worst things in his life.*4LtMs, Lt 10, 1885, par. 4*

Is this the way God has dealt with you? Do you wish the Lord to take your case in hand and deal with you as you have dealt with Elder Daniels? Your course in this I cannot approve. The Lord's Spirit is not in it. The lord forgave the debtor who owed him a large sum, but the man went out and demanded a debt of another creditor which was a very small sum. He went to him exclaiming with vehemence, "Pay me what thou owest." [*Matthew 18:27, 28.*] And because he could not, he seized him and put him in prison till he should pay the debt. This I think represents the case. I will wash my hands from all such transactions.*4LtMs, Lt 10, 1885, par. 5*

You could not do a worse thing to separate the Healdsburg church from you than this. Why did you allow that hard, old, overbearing, arbitrary spirit which God has reproved many times to come in and possess you? Has not Elder D. had far less experience than you, fewer advantages, far less light, fewer opportunities and warnings and appeals than you have had? And if his credentials shall not be

granted him, in the sight of a holy God, should not yours be withheld? I want you to look at this matter just as it is. I felt that you were the last man to exercise criticism and severity toward any one. God does not require it of you. You have shown yourself in many respects a far weaker man than Elder Daniels. You have shown less power of self-control than he has done. You have no right to lord it over God's heritage. You will surely be dealt with by your heavenly Father as you deal with and judge others.*4LtMs, Lt 10, 1885, par. 6*

I wrote you from Great Grimsby, but I did not send it. I felt such pity for you, such pity for your weakness. I will send it when I get back to Basel.*4LtMs, Lt 10, 1885, par. 7*

Now the case of Elder Daniels has been presented before me, and I know him much better than you do. Because you may take views of him as you now do is no reason why his labor should be pronounced not of God. Just such a work as I hope has been done in Healdsburg will be done in every church in our land, and through ways and means that we do not look for. Let this work go forward everywhere. Let sins be confessed. Let iniquities be revealed. Let it extend far and near. This work will be done. Men may pronounce against it because it does not come in their exact line. Fanaticism will also come in as it always has done when God works. The net will gather in its meshes both bad and good, but who will dare to cast the whole thing overboard because all are not of the right kind of fish? I feel deeply over this matter. I do not doubt but that Elder D. has erred in some things, but has his error been of that character that it makes him unworthy of a place among God's people? Answer this to your own soul.*4LtMs, Lt 10, 1885, par. 8*

The Lord would have you lay off this spirit of sharpness, and He would have you less sharp and more humble. In my prayers for you, and in my dreams, I do not feel that assurance that I desire that you are drawing near to God, purifying your soul through obedience to the truth. I fear God is not with you, and this is why your discernment is taken away. I have had some most distressing dreams which make me tremble for you. And then when you venture to exercise your power in the way you have done toward Eld. D., I have to tell you freely, I have no confidence in it. Take

your iron heel off from the man. When you get upon the track of one whom you think has not treated you as he should, you bear down heavier and heavier, and with crushing power. Should God deal with you according to the magnitude of the offense as you have dealt with Elder D., there would be no hope for your future. O how glad I am that our cases are not left to be judged by man. We want the spirit of tenderness and of compassion and love. May the Lord set the matter before you as it really is, and may you so humble yourself before God that your sins may go beforehand to judgment. God has sent you warnings. Do you heed them?*4LtMs, Lt 10, 1885, par. 9*

In my dreams you are in peril, in danger of losing your soul through neglect to renounce the hidden things of dishonesty, and to come to the clear light and freedom of the Spirit of God, making your heart pure and clean through the sanctification of the truth. You have not clear spiritual discernment, and how could you do as you have done in regard to matters at Healdsburg? Not one word of complaint has come to me through Elder D., but members of the church in whom I have confidence have written to me, and I feel sad enough. I have not answered one of these letters yet. I have not had time. But I beg of you to wrench yourself from the snare of Satan. Do not feel for one moment that the Lord is dependent upon you to do a certain work. You are dependent upon the Lord, and He can work through whom He will. But before you judge and condemn others, look well to your own soul. Give others just that compassion that you want shown to you.*4LtMs, Lt 10, 1885, par. 10*

You want a personal piety, a daily experience in the things of God, and to sense the importance of pure and holy principles governing your course of action in all things. If you obtain the confidence of those for whom you labor, you must be circumspect in life and character, if you would have them believe you to be a true child of God, a special instrument in His hands to do His work. You may then vindicate the Sabbath, and you may be successful, as a polished instrument of God, in securing converts to the truth.*4LtMs, Lt 10, 1885, par. 11*

Brother, be thankful for these words. Be thankful that it is not too late for wrongs to be righted. Do not feel called upon to pronounce

sentence against any one. Do not, I beseech of you, give place to the devil. I beg of you, for Christ's sake, to break every foul snare of Satan. I beg of you to not let your sun set in darkness and gloom of despair. I beseech of you not to let the weak traits of your character overcome you, that God will set you aside as unfit for any part in His work. O my brother, I want to see you a free man. I want to see you triumphing over Satan. I want to see you marching in through the gates into the city of God a conqueror. I want to see you receive the riches of the immortal inheritance. But whatever your position has been, God will not excuse sin in you more than in the weakest of His children. According to your light and knowledge you will be judged. Do not, I entreat of you, feel that your course has been a light matter. God warned you of your danger, but after He warned you, you did worse; you gave yourself up to work wickedness. What is your position before God? How stands your record in God's books?*4LtMs, Lt 10, 1885, par. 12*

I want that there should be men of judgment who have the compassion of Christ, who shall visit Healdsburg and remain there long enough to investigate and pray and attend the meetings, and not stand away off and then denounce the work. What is the fruit of this work? By their fruits ye shall know them. There will be fanatical ones. Sister Baker cannot be relied upon. She knows not what manner of spirit she is of. She will be liable to take extreme views, and some others will do the same. If there were not some of this spirit, it would be a new thing under the sun.*4LtMs, Lt 10, 1885, par. 13*

But if you had not barred the way, the Lord's Spirit might have come into your camp meeting. I have been shown that there is so little of the work of repentance and true conversion as the operation of the Spirit of God on hearts, transforming the life and its inward workings, cleansing the soul from sin, that should this Spirit of God come among us, many would not discern it. They would not think it was a God-send. The blessing of God in its workings would be considered fanaticism. I pray you not allow your personal feelings to rule you, for God will as surely work through means that we do not expect; and let God work in any way He will.*4LtMs, Lt 10, 1885, par. 14*

I do not regard Eld. D. as a man well balanced. I do not regard you as a man well balanced. You have great weakness in some points. He has great weakness in some points. May God help you to set your own soul in order and make clean work for eternity.*4LtMs, Lt 10, 1885, par. 15*

My brother, you have had the respect of the church, old and young. But your course is condemned of God, and you have not had His Spirit, and you are not a free man. You have pursued a course that has caused your good to be evil spoken of. The very things that transpired at the Piedmont Sabbath school reunion I would not have occurred for thousands of dollars. You, a gray-haired man, lying at full length with your head in the lap of Georgie Chittenden. Had I done my duty, I would have rebuked you there. Many saw this and made remarks about it. After such exhibitions as this, of what value would be your admonitions to them to be guarded against everything of this free and easy familiarity? You have yourself neutralized your efforts to elevate the young by your example. The course of intimacy with Sister Chittenden and her family has been a subject of remark. And how could you expect to have influence with the young as a father when such manifest want of judgment and such weakness have been exhibited by you. If you will only be a man in your old age, instead of a sentimental lover; if you would only be guarded, God would not remove His wisdom from you as He has done. Your reputation would have been dearer to you than your very life. Better, far better, go down to the grave with honor untarnished than to live with a reproach upon your name.*4LtMs, Lt 10, 1885, par. 16*

Now look, my brother, at the years you have been living in unlawful sympathy and love with another man's wife. And you have a daughter who would be glad to give you attention and sympathy and make a home for you, but you have been so completely infatuated that everything in this life that was sensible and proper has been distasteful and insipid to you. I do not feel that the charm is broken, that you are a free man. You have not broken the snare. The Lord is not supreme with you. Now, my brother, it would be folly for you to think that you have wisdom to discern spiritual things while you have been growing weaker and weaker for years in moral power and separating from the God of wisdom. The letters written

to your wife are harsh and unfeeling. The withdrawing of your support in a large degree is not wisdom or right on your part. And had she not a cause when she was at Oakland to be jealous of you? Did not she see in you the interest, sympathy, and love you gave to Sister Chittenden? Now, for Christ's sake, save your harsh condemnation of others, for this shows that you are not Christlike, that you have another spirit. I write thus plainly because I feel deeply that you need to make a more determined effort than you have done, before you stand free in the sight of God. All your sharpness and overbearing comes from you with an ill grace. Do humble yourself under the hand of God. Do make sure of the favor of God, and put sin away from you. *4LtMs, Lt 10, 1885, par. 17*

There are but few who know to what extent this intimacy has gone, and God forbid it shall be known and your influence lost to God's cause and your soul lost. I beg of you to not take it upon you to pronounce judgment against anyone but yourself. *4LtMs, Lt 10, 1885, par. 18*

Lt 10a, 1885

[Waggoner, J. H.]

[Christiania, Norway]

[November 4, 1885]

Variant of *Lt 10, 1885*. Previously unpublished.

Dear Brother [Waggoner]:

Letters have come to me from Brother and Sister [Grainger], giving an account of the meetings in [Healdsburg]. Many letters of confession have come from different ones, expressing genuine repentance for sin.⁴*LtMs, Lt 10a, 1885, par. 1*

I wrote to Brother [Lockwood] concerning the revival work in [Healdsburg], that I did not doubt but that it was of God, and I was grateful to have the Lord work by whom He would. But at such a time the test and trial of faith might come. Fanaticism might reveal itself among the members of the church, and there would be danger that they would think too much of the man by whom the Lord had wrought and give him the glory which was alone due to God. I wrote to the members of the church and urged them to take up the work which they had so long been guilty of neglecting. I appealed to them to show an interest in behalf of unbelievers, to visit them, to hold Bible readings with them, and to seek to bring them to a knowledge of the truth. If God had illuminated their souls by His Spirit, it was that light might be reflected upon others.⁴*LtMs, Lt 10a, 1885, par. 2*

I wrote cautiously, and yet I dared not condemn the work, lest I should be found fighting against God. But I understand that you and Elder [Loughborough] and some others have not hesitated to do this. I learn that Elder [Daniels] has been forbidden to preach, that his credentials have not been renewed. Did God give you light from heaven, directing you to take this course, or, prompted by a feeling that Elder D had injured you, did you move in your own spirit? My brother, you may see some things which you think you should condemn in Elder D. He is hasty, and feels strongly, and acts impulsively. He is not perfect; but I know how God regards him—as

a man of erring, impulsive disposition, but yet one who loves and fears Him, one who will reach hearts, if he has the support of those in whom he can have confidence. Whatever the occasion of personal feeling which exists between you, there should be on your part the forbearance of long experience manifested and the calm reason of a father displayed.*4LtMs, Lt 10a, 1885, par. 3*

Do you wish the Lord to judge you as you have judged your brother? I cannot approve your course in this matter; for it was not prompted by the Spirit of God. The lord forgave him, the debtor, who owed him a large sum; but the man went out and demanded of another the payment of a debt of a very small amount, exclaiming with vehemence, "Pay me that thou owest." [*Matthew 18:27, 28.*] Because his fellow servant could not pay the debt, he seized him and put him in prison till the claim could be met. I think this parable represents your course in this matter.*4LtMs, Lt 10a, 1885, par. 4*

Has not Elder D had far less experience, far less light, fewer advantages, fewer opportunities, fewer warnings and appeals than you have had? I do not doubt but that he has erred in some things, but has his error been of such a character as to make him unworthy of a place among God's people? Answer this for your own soul; for you will surely be dealt with by your heavenly Father as you deal with others. The fact that you take the view of Elder D that you do at present is no reason why his labors should be rejected as if they were not of God.*4LtMs, Lt 10a, 1885, par. 5*

I do not feel assured as I desire to do that you are drawing near to God, purifying your soul through obedience to the truth. I feel that God is not with you, and that this is why your discernment is taken away. God has sent you warnings. Do you heed them? I beg of you to free yourself from the snare of Satan. Do not feel for a moment that the Lord is dependent upon you to do a certain work; you are dependent upon Him; He can work through whom He will. Whatever your position may be, God will not excuse sin in you any more than He will excuse it in the weakest of His children. You will be judged according to the light and knowledge you have had. You should look well to your own soul before you condemn others. You should give to others the compassion that you desire should be shown to you.*4LtMs, Lt 10a, 1885, par. 6*

You are ready to crush one whom you think has not treated you as he should by your severity. Should God deal with you as you have dealt with Elder D, there would be no hope for your future. O how glad I am that our cases are not left to be judged by man! We should seek for a spirit of tenderness, compassion, and love. The Lord would have you put away this spirit of harshness, and humble yourself before Him. May He set this matter before you as it really is, and may you so seek Him in humility of heart, that your sins may go beforehand to judgment. *4LtMs, Lt 10a, 1885, par. 7*

Men of sound judgement, who have the compassion of Christ, should attend the meetings at [Healdsburg] and prayerfully investigate the work. No one should stand afar off and denounce it. What is the fruit of this work? "By their fruits ye shall know them." [*Matthew 7:20.*] There will be fanatical ones in such meetings who will be liable to go to extremes. If the spirit of fanaticism were not developed under such circumstances, it would be a new thing under the sun. *4LtMs, Lt 10a, 1885, par. 8*

Just such a work as I hope has been done in [Healdsburg] will be done in every one of our churches through ways and means that we do not anticipate. Let sins be confessed. Let the work of repentance and turning to the Lord go forward everywhere. Men may denounce the revival work that will be done, because it does not come just as they expect. Fanaticism may come in, as it so often does when God works in a special manner. The gospel net will gather in its meshes both bad and good; but who will dare to cast the whole away because all are not the right kind of fish? *4LtMs, Lt 10a, 1885, par. 9*

If you had not barred the way, the Spirit of the Lord might have come into the camp meeting. I have been shown that there is so little of the work of repentance and conversion, so slight a manifestation of the operation of the Spirit of God on the hearts of men, transforming the life and cleansing the soul from sin, that many would not be able to discern the working of the Spirit of God should it come among us in great power. Its workings would be regarded by them as fanaticism. God will surely work through means that we do not expect, and let us beware that we be not found fighting against Him. *4LtMs, Lt 10a, 1885, par. 10*

Lt 11, 1885

European General Council

Refiled as *Ms 19, 1885*.

Lt 12, 1885

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

Orebro, Sweden

October 28, 1885

This letter is published in entirety in *SpTA #6 61-67*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren Butler and Haskell:

My prayer is that the Lord may be with you in great power during the coming conference. Some may be absent that you might wish were present, but Jesus is your helper. I sincerely hope and pray that those who bear responsibilities in Michigan, New England, Ohio, Indiana, and other states will take broader views of the work than they have done. I hope Michigan will take a step in advance. I feel to regret the fact that there is such a dearth of breadth of mind and of far-seeing ability. Workers should be educated and trained for the fields of labor. We need missionaries everywhere. We need men and women who will give themselves without reserve to the work of God, bringing many sons and daughters to God.⁴*LtMs, Lt 12, 1885, par. 1*

I have been shown that there is one practice which those in responsible places should avoid; for it is detrimental to the work of God. Men in position should not lord it over God's heritage and command everything around them. Too many have marked out a prescribed line which they wish others to follow in the work. Workers have tried to do this with blind faith, without exercising their own judgment upon the matter which they had in hand. If those who were placed as directors were not present, they have followed their implicit directions just the same. But in the name of Christ, I would entreat you to stop this work. Give men a chance to exercise their individual judgment. Men who follow the leading of another, and are willing that another should think for them, are unfit to be entrusted

with responsibility. Our leading men are remiss in this matter. God has not given to special ones all the brain power there is in the world.*4LtMs, Lt 12, 1885, par. 2*

Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands. Our leading brethren have made a great mistake in marking out all the directions that the workers should follow, and this has resulted in deficiency, in a lack of the caretaking spirit in the workers, because they have relied upon others to do all their planning and have themselves taken no responsibility. Should the men who have taken this responsibility upon themselves step out of our ranks, or die, what a state of things would be found in our institutions.*4LtMs, Lt 12, 1885, par. 3*

Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan are followed without question. God would not be honored should such a state of things exist. All our workers must have room to exercise their own judgment and discretion. God has given men talents which He means that they should use. He has given them minds, and He means that they should become thinkers and do their own thinking and planning rather than depend upon others to think and plan for them.*4LtMs, Lt 12, 1885, par. 4*

I think I have laid out this matter many times before you, but I see no change in your actions. The Lord would have every responsible man to drop responsibilities upon others. Set others at work that will require them to plan and to use judgment. Do not educate them to rely upon your judgment. Young men must be trained up to be thinking men. My brethren, do not for a moment think that your way is perfection, and that those who are connected with you must be your shadows, must echo your words, repeat your ideas, and execute your plans.*4LtMs, Lt 12, 1885, par. 5*

There are men who today might be men of breadth of thought,

might be wise men, men to be depended upon, who are not such, because they have been educated to follow another man's plan. They have allowed others to tell them precisely what they should do, and they have become dwarfed in intellect. Their minds are narrow, and they cannot comprehend the needs of the work. They are simply machines to be moved by another man's thought. Now do not think that these men who do follow out your ideas are the only ones that can be trusted. You have sometimes thought that because they do your will to the letter, they were the only ones in whom you could place dependence. If anyone exercised his own judgment and differed with you, you have disconnected from him as one that could not be trusted. Take your hands off the work, and do not hold it fast in your grasp. You are not the only man whom God will use. Give the Lord room to use the talents He has entrusted to men in order that the cause may grow. Give the Lord a chance to use men's minds. We are losing much by our narrow ideas and plans. Do not stand in the way of the advancement of the work, but let the Lord work by whom He will. Educate, encourage young men to think and act, to devise and plan, in order that we may have a multitude of wise counselors.*4LtMs, Lt 12, 1885, par. 6*

How my heart aches to see presidents of conferences taking the burden of selecting those whom they think they can mold to work precisely with them in the field. They take those who will not differ from them, but will act like mere machines. No president has any right to do this. Leave others to plan, and if they fail in some things, do not take it as an evidence that they are unfitted to be thinkers. The wisest responsible men had to learn by a long discipline and practice how to use their judgment. In many things they have shown that their work ought to have been better. The fact that men make mistakes is no reason that we should think them unfit to be caretakers. Those who think that their ways are perfect, even now, after long experience, make many grave blunders, but others are none the wiser for it. They present their success, but their mistakes do not appear. Then be kind and considerate to every man who conscientiously enters the field as a worker for the Master. Our most responsible men have made some unwise plans and have carried them out because they thought their plans were perfect. They have needed the mingling of other elements of mind and character. They should have associated with other men who could

view matters from an entirely different point of view. Thus they would have helped them in their plans. *4LtMs, Lt 12, 1885, par. 7*

This same character of spirit is found here in Europe. For years Elder Andrews held the work back from advancing, because he feared to entrust it to others, lest they would not carry out his precise plans. He would never allow anything to come into existence that did not originate with him. Elder Loughborough also held everything in his grasp while he was in California and England, and as a result the work is years behind in England. Elder Wilcox and Sister Thayer have the same spirit of having everything go in the exact way in which they shall dictate, and no one is being trained in such a way as to know how to get hold of the work for himself. *4LtMs, Lt 12, 1885, par. 8*

What folly it is to trust a great mission in the hands of one man so that he shall mold and fashion it in accordance with his mind, and after his own diseased imagination. Men who have been narrow, who have served tables, who are not far-seeing, are disqualified for putting their mold upon the work. Those who desire to control the work think that none can do it perfectly for themselves, and the cause bears the marks of their defects. *4LtMs, Lt 12, 1885, par. 9*

Prussia

[1885]

In another letter I have spoken in reference to your accumulating so many responsibilities in Battle Creek when there is so little managing talent that is consecrated to the work of God to take care of these interests. I have spoken in disapproval of the enlargement of the sanitarium on the ground that so large a share of its responsibilities is resting upon one man. Doctor Kellogg has to be both physician and manager. Now, my brother, these things are not as God would have them. He is not pleased that so much means should be invested in one locality. Other men should be educated to share in the responsibility that Doctor Kellogg is burdened with in order that, if he fails, another will be prepared to carry the institution forward. We feel to thank God that Dr. Kellogg has the good health that he has, but he may not always have it, and the fact that he has it now is no reason why our people should sleep till the last

moment. They should manage this matter wisely. Great interests are at stake, and unless Dr. Kellogg has less responsibilities, he will not be enabled to stand the pressure for a great while. *4LtMs, Lt 12, 1885, par. 10*

There is great need that someone should also stand at the side of Brother C. H. Jones in order to share the responsibilities that he carries, so that if he should fail, another could go forward with the work without a disagreeable break. If he were relieved of some of his burdens, he would last the longer. He should not have so great cares, and so heavy burdens to carry, and should not be obliged to work when he should rest. The children of this world are wiser in their generation than the children of light. [*Luke 16:8.*] Jesus said this, and we see that the world works on a different plan in these matters. Weighty responsibilities connected with the business of the world are not placed wholly upon one man. In large business enterprises, responsible men choose others to share their burdens, and lift their responsibilities, so that in case one should fail, there is someone ready to step into his place. Someone should feel a burden over these matters, and a decided change should take place in the manner of our work. *4LtMs, Lt 12, 1885, par. 11*

Lt 13, 1885

Kellogg, J.H.

Refiled as *Lt 62, 1886*.

Lt 14, 1885

Church at St. Claire, Nevada

NP

[March 13, 1885]

Portions of this letter are published in *OHC 34, 94; TDG 81; 1MCP 321; 2MCP 691.*

My Dear Brethren and Sisters:

While speaking to you on the campground at Reno, I recognized a people I had been shown in church capacity who were not living up to God's requirements. The angels of God are constantly active to bring enlightened beings up from a low and degraded state to purity, to holiness, bringing their perverse will into subjection to the will of God.*4LtMs, Lt 14, 1885, par. 1*

A violation of the law of God is the greatest loss and deepest injury that can be conceived. It lost for our first parents beautiful Eden and opened the flood gates of woe to our world. It is through the sacrifice of Christ alone that in God's wise plans fallen man has been granted another trial.*4LtMs, Lt 14, 1885, par. 2*

We have the example of Adam and Eve before us, and the result of their transgression should lead every soul of us to avoid sin, to abhor sin, as the hateful thing it is, and to feel, in view of the sufferings which sin is sure to inflict, that it is better to suffer loss of all things than to depart from the least of God's commandments.*4LtMs, Lt 14, 1885, par. 3*

God has done all for us that God could do to prevent ignorance and sin and misery in our world; and if man had co-operated with God in His work, by putting away sin and cultivating personal piety, we should see altogether a more happy condition of things in the church at St. Claire.*4LtMs, Lt 14, 1885, par. 4*

The author of sin is the devil; and whenever we sin, we place ourselves decidedly on the devil's ground and under his power. Not

one of us will have one word to plead in the judgment as an excuse for sin. But when we see that there are those who claim to believe the truth who are not Christians, then we feel to humble ourselves in the dust, and plead, Spare Thy people, O God, and give not Thine heritage to reproach.*4LtMs, Lt 14, 1885, par. 5*

Men and women and youth will hear and acknowledge the theory of the truth and doctrines which we profess to believe, and yet their daily life and character evidences that they know nothing of the power of godliness. The truth has not sanctified the soul of the receiver. Those who are indeed children of God will come out from the world and be separate. They will be a peculiar and distinguished people. They will be the light of the world. They will always be few in number; they will be humble, Christlike, distinct and separate from sin and sinners, because they are unlike them. They live in the world, they are industrious in business, that they may acquire means, do faithful honest labor, that this means may be used to advance the cause of God in our world.*4LtMs, Lt 14, 1885, par. 6*

Will you please to carefully compare your life and character with God's great moral mirror, and observe and keenly criticize the reflection of your character in the light of God's law. Will you look with sincerity; for your soul's interest is at stake. It is life or death with you. A mistake here will be fatal. Be diligent to make your calling and election sure. How are you to do this? By believing all of God's commandments.*4LtMs, Lt 14, 1885, par. 7*

The faithful and beloved disciple had occasion to write, as the defection of the church was presented before him, "Remember therefore from whence thou art fallen and repent, and do thy first works." [*Revelation 2:5*].*4LtMs, Lt 14, 1885, par. 8*

Many who have had light and knowledge have turned from their sin only for a time. They did not preserve their integrity. They did not search the Scriptures carefully, with a heart to obey them, and put away every sin, seeking by the grace of Christ to overcome their defects of character.*4LtMs, Lt 14, 1885, par. 9*

They were not fully converted; and when temptations came, they did not keep their garments white and pure. They did not retain the simplicity of their faith, they did not keep their first love; and

notwithstanding they believed the truth, they did not bring it in personal contact with their lives. Their minds became earthly, sensual, devilish. The strength and purity of faith had diminished. Zeal had grown cold. And the trees of the Lord's planting, the fruitful plant, now bears the fruit of a degenerate and strange vine. It stands before the world as a monument, not of goodness, but as an evil, corrupt tree, bearing corrupt fruit.*4LtMs, Lt 14, 1885, par. 10*

I have no liberty to call names; but your own consciences must convict you that the picture of the tree bearing no fruit to the glory of God means you. Now this church have not all been working for unity, for elevation, for purity; and yet we would not say, erase their names from the church books. But earnest effort should be put forth to show them what they must do to be saved. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." [*2 Corinthians 6:17.*]*4LtMs, Lt 14, 1885, par. 11*

There is a solemn work to be done for your souls. Come to Jesus with contrition, with repentance. Come just as you are, sinful and polluted, and O plead for the salvation of your souls as you never pleaded before. Humble yourselves under the mighty hand of God. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9.*]*4LtMs, Lt 14, 1885, par. 12*

I want you to be saved. You are few in numbers, but if each will keep his lamp trimmed and burning, he can reflect light. The more light the Lord permits to shine upon our pathway, the greater the guilt incurred if we do not respond to the light. The more efforts the Lord makes through His instrumentalities to win a soul, the more deep and flagrant is his offense who rejects the means God has employed. I feel deeply for your souls, and I desire you shall improve the present opportunity to find Jesus, to renew your allegiance to God.*4LtMs, Lt 14, 1885, par. 13*

All merely human effort is vain in the conversion of the soul. Man can accomplish nothing without God; but man must co-operate with God. Your will, your way must become God's will and God's way. This co-operation of the divine energy with human endeavor can

accomplish much. We are laborers together with God in working out our own salvation and in the activities in which we engage in personal religion.*4LtMs, Lt 14, 1885, par. 14*

When there is anything accomplished in co-operation with God, in obedience to His laws, God is to receive all the glory. Man has no right or title to any part of it. All our powers are to be sanctified to God. We can do nothing in our own strength. God requires all that there is of us, and we must withhold nothing from Him. We must work, believe, and pray. We are required to employ all our powers and opportunities diligently and conscientiously to be laborers together with God.*4LtMs, Lt 14, 1885, par. 15*

How can we be thus, and not learn the trade? How can we take hold of and employ all our powers as God shall direct, and yet not be growing in intelligence as to the very best way of laboring? To be laborers together with God we must distinguish the voice of the true Shepherd from the voice of a stranger. There must be a searching for the truth as for hidden treasures. There must be no vanity, no mixing and mingling with worldly amusements, no strife in politics; but there must be a diligent, thoughtful prayerful study of the Oracles of God. The simple-hearted, God-fearing teachers must be respected in their work. There must be a constant work to harmonize in everything you do, with the prayer of Christ, that we may be one as He was one with the Father.*4LtMs, Lt 14, 1885, par. 16*

This is the duty of every church, however small or however large. Christians must be light-givers, holding forth the words of life. They are exhorted by the apostle to be the highest achievements of piety. The world will not be convinced by what the pulpit teaches, but by (what) the church lives. The path to heaven is dark or bright, just as in proportion as the church gives forth a clear and strong, or doubtful, fitful light. The preacher in the desk announces the theory of the gospel, but the practical piety of the church demonstrates the power of truth, showing its real value.*4LtMs, Lt 14, 1885, par. 17*

The gospel is a system of practical truths destined to work great changes in human character. If it does not work the transformation in life, in habits, and practice, it is no truth to those who claim to

believe it. Man must be sanctified through the truth. And said Jesus, "Thy Word is truth." [*John 17:17.*] Unless the truth of God shall lift up man out of his depravity, his intemperate and profligate habits, and make him reflect the image of God, he is lost.*4LtMs, Lt 14, 1885, par. 18*

Your lives, my brethren and sisters, must be after a different model than they have hitherto been and constitute the demonstration in the sight of heaven and earth that you are lights in the world, holding forth the words of life. The piety of the members of the church constitutes the world's standard of the gospel. Then let every church member in St. Claire do his duty well; for you are laborers together with God. Let your example be in harmony with the great Pattern.*4LtMs, Lt 14, 1885, par. 19*

Do all things without murmurings and disputings, without grumbling, without envy. Do not repeat or believe the old slander that the man of one talent brought against God, "I knew thee that thou were an austere man, reaping where thou hast not sown, and gathering where thou hast not strewed." [*Matthew 25:24.*] This parable represented the many professors of religion who gauged their piety to reach the lowest standard possible and escape perdition.*4LtMs, Lt 14, 1885, par. 20*

There is a need of your being diligent, prayerful students of the Bible, then you will see the exalted standard and aim to reach it. And you will be letting your light shine to an unbelieving world. You will sacredly observe the Sabbath in regard to which many of you have been very negligent. Some of you have practiced cutting off both ends of the Sabbath, dragging in your own work upon God's holy time. Now this has a decided influence against the truth you claim to believe and makes your influence detrimental to others.*4LtMs, Lt 14, 1885, par. 21*

Then there are some who use narcotics and by indulgence are encouraging wrong habits that are obtaining a controlling power over the will, the thoughts, and the entire man. Now it would be better if the unbeliever should never come under the influence of such professors of religion who have no vital power for good. They endanger their Master's cause. They are traitors to holy trust.*4LtMs,*

Lt 14, 1885, par. 22

You are brought together in church capacity, and every member has his work to do as a faithful sentinel to God. In the family the performance of religious duties should be maintained. Your children should be educated by precept and example to reverence the hour of prayer. In simplicity you can call upon God in faith as your heavenly Father. It is your duty to talk to your children earnestly, interestedly in regard to the salvation of their souls. Tell them of Christ; His love for them should be often presented with loving tenderness. Never complain of your brethren or find fault with them, for this will have a demoralizing influence upon your own soul and upon your children.*4LtMs, Lt 14, 1885, par. 23*

Never allow them to make complaints to you because they are required to behave with propriety in the house of God. If they are not required to respect religious service, it is certainly better that they remain away. Family influences, I am sorry to say, are against the church in many ways, yet many do not sense this evil. Let this order of things cease. Will parents bear in mind that Jesus is an honored guest in your assemblies for the worship of God? Then for Christ's sake restrain your children from misbehavior in the place of worship if you would honor the Master of assemblies. Let the restraining influence of parents be exercised in requiring of their children respectful attention and reverent behaviour in times of religious worship.*4LtMs, Lt 14, 1885, par. 24*

There is a work devolving upon parents, the most important ever committed to mortals, to train your children day by day, both by precept and example, to have clean, pure characters, to be obedient, to cultivate simplicity of habits. You, parents, are to bring your children up in the nurture and admonition of the Lord. This will require so much time, so much earnest prayer, that you will not be found engaged in gossip or talebearing.*4LtMs, Lt 14, 1885, par. 25*

Your talents, my brethren, have been unused and uncultivated. Your lifework is not that which the Lord would have it to be, or what you will wish it had been. No church can prosper unless there is a silencing of the tongues of those who are busybodies in other men's matters. They do harm, and only harm, while they take credit to

themselves as being a strength to the church. They are not peacemakers, except it be to speak peace to the evildoers and quiet their awakened consciences so that they shall not make thorough work.*4LtMs, Lt 14, 1885, par. 26*

Let the work of individual effort go forward. Let each keep his own soul uncorrupted and his own hands free from defilement. In order to be good soldiers of Christ, you must work to secure concerted action. Every part of the Lord's army must seek to work in harmony. Let each of Christ's soldiers act with reference to others; connected with Him, union is strength. There is no individual independence in this great work of God.*4LtMs, Lt 14, 1885, par. 27*

When difficult work has to be done, some are altogether wanting; they have not kept themselves in working order. Those who will preserve order in the church must not be busybodies, not peddling hearsay, but be quiet, doing their own business. They are expected to do difficult work, to bear painful trials, to wear Christ's yoke and lift His burdens. Has not the Master given to every one of His soldiers something to do? There is a great work for you to do in St. Claire, and you have a mighty Helper in Jesus Christ.*4LtMs, Lt 14, 1885, par. 28*

There are those who have, during this meeting, wanted liberty and peace of mind, but they have not fallen upon the rock and been broken. It has been hard for self to die; and when they return home, they will have to meet the assaults of the enemy, because they gained no real victory here. They will be overcome. They have not really received into their hearts the engrafted Word.*4LtMs, Lt 14, 1885, par. 29*

When God speaks through His delegated servants the people are to listen to His words and obey the counsels given; but it is so hard for some to yield their own way, they make up their mind that God must say so and so, and are ready to reject every utterance which does not coincide with their past work and their preconceived opinions. Remember, every one, it is by what God does say to us that we shall be tried at last, not by what we imagine He ought to say. You must bring your souls up to the light, the standard of God's Word. Let none venture to choose darkness rather than the light,

and keep away from the light lest their deeds shall be reprov'd. He who desires truth in the inward parts has declared that only the pure in heart should see God.*4LtMs, Lt 14, 1885, par. 30*

Your ideas of God and His work must become enlarged. You must not lose sight of the work of Christ. You have reason to fear and tremble, for some are in a position where they have no just sense of right and righteousness. They have no true conception of God's mercy or of His judgment. This makes the situation more difficult and trying for those who labor for you. If you suppose for a moment that God will treat sin lightly, or make provisions or exemptions so that you can go on in committing sin, and the soul suffer no penalty from so doing, you are under a terrible delusion of Satan. Any wilful violation of the righteous law of Jehovah exposes your soul to the full assaults of Satan.*4LtMs, Lt 14, 1885, par. 31*

When you lose your conscious integrity, your soul becomes a battlefield for Satan; you have doubts and fears enough to paralyze your energies and drive you to discouragement. When the favor of God was gone, you know that some of you have tried to supply the place and seek compensation for the loss of the Holy Spirit's witness that you are a child of God in worldly excitement, in the society of worldlings.*4LtMs, Lt 14, 1885, par. 32*

In short, you have plunged deeper into sin, become intemperate, until every better feeling was under the control of the adversary of souls. Satanic influences were at work to make you reach a point where in your sinful course conscience will not make her voice heard. You are stupefied, your moral sense is perverted.*4LtMs, Lt 14, 1885, par. 33*

This is a terrible picture, yet it is nevertheless true. Some regard sin as altogether so light a matter that they have no defense against its indulgence or its consequence. You do not rise high enough in your efforts. How can you but tremble in the sight of your own inefficiency. How can you hope that a righteous God will be constantly granting you forgiveness for the offenses you are constantly repeating?*4LtMs, Lt 14, 1885, par. 34*

Why not yield your will unreservedly to the will of God? Your spiritual sensibilities are almost completely benumbed. The

testimonies that I bear to you, by pen and voice, will not make any radical change in the life of some, in their habits or their practices, because they do not sense sin. If the fallow ground of the heart could be broken up, then there would be some hope that the good seed would find lodgment and spring up and bear fruit. But I greatly fear that some of you will not make that work in repenting that needeth not to be repented of. Your will must be summoned to the conflict. Remember that temptation is not sin. Remember that however trying the circumstances in which a man may be placed, nothing can really weaken his soul so long as he does not yield to temptation, but maintains his own integrity.*4LtMs, Lt 14, 1885, par. 35*

The interests most vital to you individually are in your own keeping. No one can damage them without your consent. All the satanic legions cannot injure you unless you open your soul to the darts and arrows of Satan. Your ruin can never take place until you will consents. If there is not pollution of mind in yourself, all the surrounding pollution cannot taint or defile you.*4LtMs, Lt 14, 1885, par. 36*

Eternal life is worth everything to us or it is worth nothing. Those only who put forth persevering effort and untiring zeal with intense desire, proportionate to the value of the object they are in pursuit of, will gain that life which measures with the life of God.*4LtMs, Lt 14, 1885, par. 37*

With some in your midst, religion is purely a matter of feeling. You will see a fair show of fervor and devotedness for a time, but soon a change comes, their ardor is not fed, and careless indifference takes the place of the feelings which were strongly and pleasantly affected while the love of Christ and the glories of heaven were dwelt upon. Their feelings, their experience have no connection with the belief of the truth. Their hope is not founded on the statements of the Oracles of God, which they know to be true, and which would be a firm foundation to their faith. When their experience changes, faith and hope and religion depart.*4LtMs, Lt 14, 1885, par. 38*

They made a profession of religion and were baptized, but they show they were on sliding sand instead of the solid rock. They do

not find all as pleasant as they anticipated; they want to sip of the pleasure of excitement, the ballroom, the dance; they show that they have not yet tasted of the living water, of the fountain of life. Because they have no hunger of soul for righteousness, no soul thirst for the waters of life, they drink at broken cisterns that can hold no water. Their religion rests only on the sandy foundations of their own fluctuating feelings.*4LtMs, Lt 14, 1885, par. 39*

If you are intelligent Christians, you will maintain religious vitality, and will not be deterred by difficulties which shall beset you, because your hope is wrought in God. You will work the works of God in gloom as well as in the glory, in shade as well as in the sunshine, in conflict as well as in peace. The truth must be treasured up in your hearts as well as incorporated into your being, so that no temptation and no argument can induce you to yield to Satan's suggestions or devices.*4LtMs, Lt 14, 1885, par. 40*

The truth is precious; it has wrought important changes upon the life and character, exerting a masterly influence over words, deportment, thoughts, and experience. The true followers of Christ live not to themselves, but to Him who died for them. The soul that appreciates the truth lives under its influence and senses the tremendous reality of eternal things. To them God lives and is ever cognizant to all their words and actions.*4LtMs, Lt 14, 1885, par. 41*

Lt 15, 1885

Waggoner, J. H.; Jones, C. H.

Healdsburg, California

March 7, 1885

This letter is published in entirety in *20MR 48-50*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren Waggoner and Jones:

I have read your letters once and will read them more carefully later, but I find nothing in them to lift the weight from my mind in regard to arrangements for the publication and sale of my books.*4LtMs, Lt 15, 1885, par. 1*

I accept the explanations you make in regard to the draft. I have not laid up anything in my mind against you over this matter. However, I feel more and more convinced that I should never again allow myself to be left at the mercy of my brethren as regards means, if I can avoid it.*4LtMs, Lt 15, 1885, par. 2*

From the light that God has given me, I am more and more convinced that you are acting unwisely in investing so much means in buildings. Since debts are now bearing you down, like weights of lead, I would advise you to “hug the shore” more closely in this respect. When you have means with which to build, then it will be time for you to increase your facilities. Bring your work within the limits of your resources, even if you must thereby endure great inconvenience. This is the light that God has repeatedly given me for you. It would be pleasing to God if you were to give this matter more careful study than you have given it.*4LtMs, Lt 15, 1885, par. 3*

With reference to my book, I desire to say that I am not complaining because I think the office has been receiving too much for publishing it, but because I am not satisfied with the income it brings to me. Some plan should have been devised whereby more

than fifteen cents' royalty per copy would come to me. I do not remember that I was ever consulted regarding this matter. I thought that my brethren would guard my interests as sacredly as they would their own interests or the interests of the office. I know where to apply means to help the cause fully as well as my brethren know where to apply my means for me.⁴*LtMs, Lt 15, 1885, par. 4*

I have just received a letter from Brother Ostrander, in which he defends Brother Hamilton, against whom I made the charge that he appropriated means belonging to me and used it for his own convenience, building a house in Boulder. To make a bad matter worse, he exchanged this building for land in Longmont. This land was mortgaged, and it became necessary for me to invest six hundred dollars to lift the mortgage in order to avoid losing all that Brother Hamilton used. Thus about two thousand dollars, which I greatly need, is tied up. And now Brother Ostrander proposes to relieve me of all further difficulty in regard to this property by taking it off my hands. The mission in Colorado is embarrassed, and the proposition is that I donate to this mission the two thousand dollars tied up in this property. My brethren may feel ready to give me this kind of relief, but I am not ready to accept their proposition.⁴*LtMs, Lt 15, 1885, par. 5*

My brethren of wise judgment could have managed my book—*[Spirit of Prophecy] Volume IV*—in such a way that relief would have been brought to me. They could have published a statement to the effect that this book had cost me much time and money to prepare and put on the market; and that, as I had pledged largely for the support of missions—no less than three thousand dollars—in addition to meeting other heavy expenses, the profits on the first edition of this book would go to the author to reimburse her for a portion of the heavy expense incurred; that the profits on the second edition would be divided between the canvassers and the author. Thus you could have helped me, but you did not.⁴*LtMs, Lt 15, 1885, par. 6*

Hereafter I cannot put implicit confidence in all the plans you devise and execute, so far as my work is concerned. I will keep on the lookout for a manager; and when I find one who is suitable, I will employ him. I will not trust my book interests with my good brethren

who plan in such a way that a certain portion of the profit is taken off by this one, and by that one, and only a very small portion is left for me. All your explanations and figures do not help me at all. My books are selling well, and yet I have scarcely enough money to procure the necessary things of life; and when I send to the office for funds, there comes to me the oft-repeated reply, "You have overdrawn your account." My helpers are not paid for the work they have done. I am carrying a heavy burden of debt, on which I pay interest. My books are constantly sold in large numbers; and yet the profits bring me but little relief.*4LtMs, Lt 15, 1885, par. 7*

Matters are so arranged that those who write books cannot receive proper compensation, because the books go through so many hands that the profits are consumed in this way. Whether canvassers, or tract and missionary societies, or whatever it may be that brings about this result, I protest against such an arrangement. If we should revive the old plan of our ministers' disposing of the books, and receiving part of the profits themselves, I believe there would be a better state of things than exists today. Under present arrangements, it seems as if almost everything is absorbed by the tract and missionary societies, leaving very little profit for the author. I shall have something more to say on these things.*4LtMs, Lt 15, 1885, par. 8*

Only the expense of publishing and selling my book, *Vol. IV*, should have been taken from the profits. The rest should have been saved for the author. No canvassers were needed for *Volume IV*. It would have been sold without going to all this expense. I am not satisfied with the result. Those who have felt that they were doing me justice by awarding me fifteen cents for each copy sold have erred in judgment.*4LtMs, Lt 15, 1885, par. 9*

The notice of the higher prices placed on the book should never have been published. No explanation of this was made at the time. If nothing in explanation could have been written, the notice would better have remained unpublished.*4LtMs, Lt 15, 1885, par. 10*

I will make no rash moves, but I cannot submit to the arrangements made. They are unjust. The money used in paying canvassers for selling the first edition was misspent; for I should have received the

profits on that edition. I know where to use this means to the very best advantage; and yet I have nothing to use in any way. I economize in every way possible and still do not have sufficient to meet running expenses. I am sick at heart and discouraged over the present state of affairs. If the notice of the advance in price had been published before the first ten thousand books were sold, it would have been far better. I have trusted too much in my brethren. I regret making this mistake. In the future I must look after my own interests more closely.*4LtMs, Lt 15, 1885, par. 11*

Yours with respect.*4LtMs, Lt 15, 1885, par. 12*

Lt 16, 1885

Andrews, Edith

Healdsburg, California

January 15, 1885

Previously unpublished.

My dear Sister Edith Andrews:

I have been shown some things in regard to your dangers and your connection with others in your work. All the ability that God has given you is to be improved to His glory. Your thoughts and actions need to be closely investigated.*4LtMs, Lt 16, 1885, par. 1*

There is one kind of education you need which you have not—that is to be devotional, to be unselfish in your home life. Your character should be molded after the divine model.*4LtMs, Lt 16, 1885, par. 2*

You have had as your birthright traits of character transmitted to you which the grace of God would enable you to overcome, but these traits have been cherished as virtues. The Lord seeth not as man seeth.*4LtMs, Lt 16, 1885, par. 3*

Your usefulness and religious life are affected greatly and unfavorably by this phase of your character. Your influence upon other minds is not good. False views of life prevail everywhere to a greater or less extent, and from erroneous ideas will grow other and greater errors which affect not only the make-up of your character, but that of those with whom you associate. Right thinking lies at the foundation of right action. You have ever been controlled to a great extent by your inclination to follow a course that pleases you. To control the desires and actions, to meet the mind and will of God, you have but little experience in this line.*4LtMs, Lt 16, 1885, par. 4*

There are precious souls whose usefulness in this life has been greatly lessened, for their experience has been mingled with misconception and false ideas that have had a controlling power over physical and mental capabilities. These errors have detracted

from their usefulness and also cut short the life God has given to be preserved for many years.*4LtMs, Lt 16, 1885, par. 5*

You so relate yourself to others that self is served; self is made a center. You gather about you a few select friends, and these administer to your vanity and self-love. You pet them and they pet you and you live upon their sympathy and you injure them and they injure you.*4LtMs, Lt 16, 1885, par. 6*

Each individual is one of a great whole—one member of a common body. They have a part to act in the great whole. They cannot break these bonds, although they may ignore them. They do violence to their character and prove a snare to others if they do not carefully study God's plans and purposes in their relation to one another. The fear of the Lord is the beginning of wisdom. God is love; and a heart imbued with the love of Jesus will fasten upon Jesus, the proper object, will love Him supremely; and the wealth of affection may flow in this divine channel without restraint or any danger.*4LtMs, Lt 16, 1885, par. 7*

To love God supremely is obeying the first four commandments. The last six requires that man shall love his neighbor as himself. In obeying these last six commandments, God's child cannot live for self and seek his or her own enjoyment and happiness with a disregard to the present and future happiness of others. When self-love is strong, there will be no love bestowed upon those who do not praise and flatter you. You will dislike to be with them. You want yourself to be highly thought of, appreciated, petted, adored. You are an injury to those who remain much in your company or whom you associate with. All that you do seems to be perfection to them. They are misled. They do not judge of your character correctly.*4LtMs, Lt 16, 1885, par. 8*

There is with you a love for the society of young men, and you attract them to you. You give them encouragement. You love to be in their society. You lead them on that they think you have preference for them. They know not that you are a coquette, and they become less and less interested in the service of God. You have injured them. You have interposed yourself between them and their Saviour. Remember, it is with Him who looks on the heart that

we have to do—as is the heart, so is our religion. All the heart, all the soul, all the affections God requires. Unless the law of God is written on the heart, we in truth never obey it. The truth of God cannot profit or illumine the soul while it assents to professedly believe without sinking into the heart, reforming the life and character.*4LtMs, Lt 16, 1885, par. 9*

The love, the pity, the compassion of God may be revealed; entreaties the most touching, invitations most earnest, may be mingled with promises the most free, cheering, and ample, and the heart be proof against them all. The truth does not sanctify the soul. The professed love for Jesus exercises not a controlling power upon the will, the inclination, because the truth has not subdued and sanctified the heart. Unless your affections flow in a different channel and are withdrawn [from] mere human objects and earthly things, and set on things above, then you cannot be on the Lord's side. The enemy finds a stronghold in the hearts of these, although their outward appearance may be very much like the life of a devoted Christian. The Heartsearcher knows that heart, that the love of the Saviour is not there. The foundation of spiritual upbuilding of character has not been laid. Christ is not in the soul, the hope of glory. There is no room in the heart either for the Spirit of God or the truth. Some idol has erected his temple there which is worshiped with the devotedness due to God alone. Hence the heart is closed against the truth. The affections are engrossed. The whole secret is the heart is not impressed and delights not in Him who is love.*4LtMs, Lt 16, 1885, par. 10*

When the conscience is aroused, convinced, the heart, unless it immediately surrenders, [has] pain; unrest and absolute distraction are often produced by the conflict which is described in the Scriptures as the flesh warring against the spirit and the spirit against the flesh. The struggle ceases only when the soul surrenders to God. You have a work to do for yourself before you can be a blessing to others. Your influence is injurious to others. [For] these with whom you associate, religion has not taken the helm of life. The truth does not occupy the citadel of the soul.*4LtMs, Lt 16, 1885, par. 11*

If you would have Christ formed within, the hope of glory, you must

have a radical change. Your love for admiration must die, and Christ must be in you the hope of glory. This sentimentalism must die. This centering your love upon a few is not sanctified affection. It is not of holy, pure principle. This is a human element, not divine, not heavenly. Your uncle had much of this same element in his character which greatly injured his discernment and spirituality. We have had to meet this in our experience quite frequently. *4LtMs, Lt 16, 1885, par. 12*

Lt 17, 1885

Andrews, Edith

NP

February 10, 1885

Previously unpublished.

My dear Sister Edith:*4LtMs, Lt 17, 1885, par. 1*

There are some things I wish to present before you. I have questioned whether it could be my duty to write to you in regard to some things. You are in danger of making the same mistake your uncle made—of having a one-sided education. He loved books and reading which proved to him a snare because he would devote himself to this kind of employment. He would frame every excuse for this kind of work, and it was most taxing and exhausting.*4LtMs, Lt 17, 1885, par. 2*

You have weak lungs. Many who were placed as you are would overcome this difficulty, but I must tell you I have but little hope that you will do this because your habits are of that character that you will not see the evil tendency of these habits until it is too late. Your brain has now the taxation, while your muscles are almost totally inactive. There is not a healthful circulation of blood. You sit in a room where you are seldom sufficiently warm and seek to heat your feet by artificial means, but do not consult reason or religion in the matter. An interdict should be placed upon you, forbidding all such sedentary employment. Those who have pursued the course you are doing have paid the forfeit with their lives. Had they used the reason God has given them, they need not have died, but lived.*4LtMs, Lt 17, 1885, par. 3*

With your intelligence you ought to know how to use limbs, brain, and muscle wisely that if possible the condition of things now existing might change. You know better than to treat yourself as you have done. But you have a very determined purpose, and it is difficult to make you see the importance of a change of habits. While God has given you reason, and you do not obey the dictates

of reason, but are guided and controlled by impulse, God will not work a miracle to preserve that life that you daily needlessly imperil.*4LtMs, Lt 17, 1885, par. 4*

It is the law of life that physical exercise is necessary for health. If one set of muscles is used to the neglect of others, there is a debility that must come to the unused organs. There is a want of harmonious action. Brain and muscle must be worked in order to have each equally taxed. If the muscles are used in active exercise, the circulation of the blood is quickened in its passage through the system. The heart receives blood faster, propelling it to the lungs, then the lungs work more healthfully to furnish the oxygen required by the larger amount of blood. The heart does its work more thoroughly, propelling the blood through the whole body. Healthful exercise gives new life and strength to every part of the body. The nerves ... [unfinished].*4LtMs, Lt 17, 1885, par. 5*

Lt 18, 1885

Burgess, J. A.

Healdsburg, California

January 20, 1885

Previously unpublished.

Brother Burgess:

I am troubled to find bills unsettled against me. Myers says there is about thirty dollars charged against me. What does this mean? Have you everything you have received in money, and how it was expended? We find not a scratch of anything of the kind here. Now will you please send in the accounts? Will you state definitely how you used the money sent from Oakland? Did you leave unsettled bill at Myers or in any other place? It would be a satisfaction to me to know about these things. Have you any of my money in your hands?*4LtMs, Lt 18, 1885, par. 1*

I was dunned for a debt you left unpaid at Goldenstone. I told him you were an honest man and would settle the debt, but I should pay no such debts. Why have you not made to me a statement of matters that I might know just how they stood? I am pressed for money as never before, and then to have a bill of thirty dollars presented to me troubles me. Will you tell me, Is this a just debt or Myers' meanness? Let me know at once.*4LtMs, Lt 18, 1885, par. 2*

Lt 19, 1885

Smith, Brother and Sister [Uriah]

Healdsburg, Calif.

March 23, 1885

Portions of this letter are published in *5MR 175*.

Elder [Uriah] Smith and Wife:

Much respected brother and sister: last evening I returned from St. Helena [to] your letter and one from Sister Hall at Sanitarium, which contained a draft for Sister Klase of \$2,200. I was glad to read your letter. It made me have courage to feel that you miss the articles. But be assured it is by no design of mine that you do not have them. I have placed in Eliza's hands articles for some time ahead, but there has been high pressure here to do some work in completing books that have been contemplated some time.*4LtMs, Lt 19, 1885, par. 1*

There has been every exertion made to prepare a sketch of life and travels to go into *Volume 4*. Marian is doing this. The testimonies have been waiting some time to be published, and Eliza, who has prepared these articles, was called below to Oakland to help M. K. White to read proof sheet. That is quite an important work as you well know. She left Marian to prepare articles for the paper, and Marian was driving upon *Life Sketches*; so among all the work, you have not received the articles you should have had; and I knew not but that you had them until I saw none in the paper. Be assured that it was not for the money I wrote them. But Eliza has employed nearly all her time for both papers. They have, during the pressure, prepared seventeen articles from *Vol. 4* so as to devote the time to work mentioned.*4LtMs, Lt 19, 1885, par. 2*

I have had difficulty of head and more especially of my eyes since I returned from the Eastern meetings. Have been utterly unable to use my eyes because of constant pain in the back of the ball and temples. I would not submit my eyes to be treated by any doctor. I knew they needed rest, complete rest, but these books to be

prepared have forced me to use them. By binding up the left eye, I have used the right eye considerably. My general health is good. My throat and lungs, heart, and head have been bad, but I am improving. [I] write now a little every day under the pressure. We are getting out *Testimony* No. 32—about completed.⁴*LtMs, Lt 19, 1885, par. 3*

I do not mean there shall be a break in the articles again if I can prevent it.⁴*LtMs, Lt 19, 1885, par. 4*

The two hundred came in good, for I had to provide for a bathroom to bring water into my house; and it cost me something near three hundred dollars for windmill and tank house and pipes and everything relating to it, when I expected it would cost me only one hundred. But you know this is how matters generally turn out in regard to improvements. But I am glad of the two hundred just now.⁴*LtMs, Lt 19, 1885, par. 5*

If I should relate to you the experience I have had in regard to money matters since I returned home, you would laugh, I know. I can laugh now, but I assure you in the pinch it was no laughing matter. I did expect on my books to receive enough to get me free from financial embarrassment; but no, all that I received was five hundred dollars above actual expenses, not counting in my time or family expenses.⁴*LtMs, Lt 19, 1885, par. 6*

Now, Brother Smith, I think that my brethren should have considered my case, my continual expense, and worked for my interest in regard to the profits of *Vol. 4*. The profits of the first edition I ought to have had, then the second edition be put in the hands of the canvassers, and let those who handled the book share the profits; but to set my profits only fifteen cents on a copy from the commencement is a mistake and very hard for me. I was so surprised when this was done without my counsel or consent, I felt discouraged. I was needing entire freedom and rest from my journey, but did not get it. Sister Klase was much exposed in the sanitarium while the building was finishing; doors were constantly swinging and the draught was bringing difficulties on her lungs of a serious character. She coughed all through the journey and was asked to make a batch of bread [for] the boarding house at

Oakland; and in the condition her lungs were in, it was the worst thing she could do. She was before this very much troubled with her left lung. She bled at the lungs, and then they sent her to me at Healdsburg. Just as she was feeling strong again, Elmer fell from the top of the tankhouse and broke his leg in a very bad place. We have taken care of them both for three months, so you see not much rest for me. I should say the mother had the principle care of Elmer. That is all she could do. We have done the rest. Sister Klase was worried. I told her I would not charge her one cent for their board. Board here in Healdsburg is five dollars per week. This is done by me as freely as if Sister Klase were my own sister, for she is precious as gold. I think Elmer a worthless boy, but no discount on the mother. Bro. and Sr. Lockwood were with us for about two months. They were no burden to me, but a help in many ways.*4LtMs, Lt 19, 1885, par. 7*

But the books do not help me to hardly meet my expenses of publishing them. I told Willie I should have to dismiss my help, lessen my family expenses, cease my writing in a great measure, for it was impossible to carry a heavy burden of debt as I am carrying.*4LtMs, Lt 19, 1885, par. 8*

My eyes will not admit of my reading this over, for I must write to Eld. Canright, so excuse mistakes.*4LtMs, Lt 19, 1885, par. 9*

Sister Smith, please write me.*4LtMs, Lt 19, 1885, par. 10*

Lt 20, 1885

Friends at Healdsburg

Modesto, California

July 14, 1885

Previously unpublished.

Dear friends at Healdsburg:

Our train left Oakland about 11 o'clock at night, Monday. We were compelled to have considerable confusion as usual in packing up and getting off. We went down to the point at half-past seven, and there was a crowd that came to see us off. We had to go thus early to get our places, take our seats, and then we went out to walk and get the air, for it was very close in the place where the cars stood. It would be so much better if there had not so many come down to see us off. We did not get ready to sleep until midnight. There is a great deal of jerking and jostling. I slept nevertheless until morning, but feel the need of more sleep. It will take some days for me to get rested. We are not badly crowded, but there are about as many as our party on the cars.*4LtMs, Lt 20, 1885, par. 1*

We met here Skeltons, Sabbath-keepers, just from Kansas. They are going to locate in Fresno County.*4LtMs, Lt 20, 1885, par. 2*

We are promised an entire car at Mojave. I designed to have left you more money to pay for the hay, but it has taken pretty close work to get money to defray the expenses of this journey. Draw from Pacific Press if you need [money] any time, Brother and Sister Lockwood. We return the same route we came. Some extra advantages were granted us over the Central Pacific, so we took this.*4LtMs, Lt 20, 1885, par. 3*

I would be pleased to have you send to Byron Belden, Pacific Press, a couple of boxes of plums when they get ripe. The plums were sold readily for two cents and a half at Oakland, which was about two cents at Healdsburg. Willie says he sent you a telegram to send down plums. Byron will dispose of them. When there is a

general ripening of plums, you may, if agreeable, visit Petaluma, and let Byron Belden know just when he and Sarah will go to Petaluma and go back with you, and she will prepare plums, dry and can some for themselves. If this is not convenient, then let the matter pass. I would like you to send one box to Pacific Press for Sister Borlan.*4LtMs, Lt 20, 1885, par. 4*

Addie, I have talked with Sister Loughborough, and she will rent you the room at head of stairs, and Sister Davis as roommate, and board you for two dollars and half. This is reasonable. Mary Loughborough will have to sleep upon the lounge in sitting room. This is the most favorable outlook I can see for you. I feel fully better than I could reasonably expect after such a tax of getting ready and having kept awake till midnight. I will rest if possible on this journey.*4LtMs, Lt 20, 1885, par. 5*

Brother Lockwood, do as well as you can with the fruit. Keep account of what it brings, for I wish to know in regard to the profits on the place. I have had a good long talk with Elder Rice in regard to [the] Health Retreat, and I feel relieved.*4LtMs, Lt 20, 1885, par. 6*

Lt 21, 1885

Waggoner, Sister

Great Grimsby, England

August 20, 1885

Previously unpublished.

Dear Sister Waggoner:

Before I left California I tried to write you, but I was not able. I will write now the things which I feel urged upon me.⁴*LtMs, Lt 21, 1885, par. 1*

I have been shown your case, my sister, and there are serious defects in your character which you need to see and overcome. You are selfish, thinking and planning for yourself. You are not doing your duty to your father Elder Waggoner. He needs the sympathy, the love, and the affection of his children which he has not had as he deserves. Had you felt as a daughter should, you would not have felt peace or rest or any way excusable until you had planned a home for your father. Ellet is at fault here. He should have made this one of the objects of his life, to have made a pleasant home for his father. His father has helped you and planned and worked for you, and he should have in return love, sympathy, and attention from you both. His life has been a disappointment, and you have not tried, as it was your duty, to make up for this lack. You have thought and planned for yourselves and calculated for yourselves, and you might have been doing your duty to your father and would have been blessed in so doing. God will not bless such neglect and indifference on your part. It is your privilege to make a home for your father and to be kind and tender to your father.⁴*LtMs, Lt 21, 1885, par. 2*

I want to say, my sister, in your present state of supreme self-love, selfish plans, all you do is mingled with self. Now if you do not overcome this and make every effort to work to overcome your peevish, irritable spirit, you will never be an overcomer. The Lord would have you to be a truly converted woman, patient, kind, and

tender. The grace of Christ is needed daily in your heart and overcoming grace to be seen in your deportment. May the Lord help you now to make most thorough efforts to overcome.*4LtMs, Lt 21, 1885, par. 3*

You have a work to do for yourselves which no others can do for you. Will you take hold of this work and be just as determined to succeed here as you have been to succeed in having your own way and carrying out your own will? There are now golden moments for you to improve. Make the most of them for Christ's sake. Bring all the happiness, light, peace, and love you can into your home life. Let Jesus be a treasured guest in your home. Do not, I beg of you, neglect to do the very duties that are left for you to do. Be wholly and entirely the Lord's. You may develop Christian characters which will stand the test of the judgment.*4LtMs, Lt 21, 1885, par. 4*

Yours with respect.*4LtMs, Lt 21, 1885, par. 5*

Lt 22, 1885

Gibbs, Dr.

Basel, Switzerland

September 5, 1885

Portions of this letter are published in *EGWE 35, 40, 43-44, 46*.

Dr. Gibbs

Dear Brother:

Here we are in Europe at last. We have come through safely and have had a pleasant journey—no accident or harm has come to any of us with the exception of a severe cold contracted in Great Grimsby. Everything looks familiar as though I had passed through this country before. The odd, queer looking houses look as familiar as though I had been familiar with the sight.*4LtMs, Lt 22, 1885, par. 1*

We reached Liverpool the eighteenth of August, but I will not be minute here, for I have written an article for the paper which you will no doubt see before this reaches you.*4LtMs, Lt 22, 1885, par. 2*

We will state some few things for the satisfaction of those who know Bro. Drew. We found him comfortably situated in a convenient house with good furniture, easy chairs, and decorated with pictures and tasty ornaments. His wife is a French lady that was for years lady's maid to a noble lady. They have a little Miss Drew nearly two years old.*4LtMs, Lt 22, 1885, par. 3*

Liverpool has about three hundred thousand inhabitants. Brethren Drew and O'Neal from Southampton are engaged in the missionary work. But what can those do to let rays of light shine in this great city? I am filled with pain at heart when I consider the few workers and so much to be done. There will have to be help sent to this city Liverpool.*4LtMs, Lt 22, 1885, par. 4*

August 19. We traveled on the cars to Great Grimsby. This is a very

large place, but cannot have the honor of being called a city because it has no grand cathedral. It is the custom here to have outdoor meetings.*4LtMs, Lt 22, 1885, par. 5*

I spoke in the temperance hall Friday evening on the subject of temperance. I spoke to our people in their place of meeting—twice Sabbath and once Sunday forenoon. There are some very substantial, noble souls who have embraced the faith in Grimsby. Several came from Hull and from Ulceby. A few in both these places were keeping the Sabbath and seemed to enjoy the meeting very much. I was urged with tears to come to both these places and speak to the people. I consented to have an appointment circulated for Monday night at Ulceby. Sunday night I spoke to the people assembled in the town hall. There were about one thousand present. The Lord gave me much freedom. The very best class of people were out to hear and gave the best of attention. Monday night I rode on the cars ten miles out to Ulceby. Here are two large families keeping the Sabbath besides other individuals alone in families. Brother Armstrong and his wife were convicted of the truth. He is a baker by trade. He has the general custom. He supplies with bread one of the lords who lived in Ulceby who was a member of or connected with the royal family; and when these great ones of earth patronize a merchant or trader, the people will all follow their example. Should he lose the custom of the nobility, he loses the custom of the people.*4LtMs, Lt 22, 1885, par. 6*

Sister Armstrong received the truth and could only weep and pray for her husband. How could he keep the Sabbath, he queried, with a large family dependent on him? He hesitated some time, but was unable to find peace or rest until he decided to obey the law of God and trust his case in the hands of the Lord.*4LtMs, Lt 22, 1885, par. 7*

He visited the mother of this lord and frankly made known his convictions and his purpose to obey. She thought it was very foolish in him to keep Saturday when all the world kept Sunday, and she told him they could never consent to eat any bread except warm, fresh, that-day baked. Brother Armstrong told her he would supply her late Friday night and early Sunday morning. But she said it would not do at all. So he was paid up and discharged. The nobility

sent to Grimsby for their bread. It looked very dark for Brother Armstrong, but he said if he were left to want he would not break the Sabbath. One week passed; then he was summoned to the lord's house. The mother had another interview with him and enquired if he had not changed his mind and given up that foolish notion in regard to the Sabbath. He told her he was more than ever decided that he must obey God in keeping all His commandments. Well, she said, I am sorry for myself and for you, but I think we must have your bread. I have had poor, sour bread since I discharged you. I think, said Bro. Armstrong, I was just the most thankful, happiest man in the town. The Lord was merciful. His power controlled this matter. You see by my relating this circumstance something how matters work. It is very difficult for poor people to keep the Sabbath. It is not luxuries that they lose, for they have not these; but it is the bare bread that sustains life that they lose. Many believe, but have no kind of a show of getting the simplest food to sustain life. I have faith that the wealthier classes will be reached through the lower classes, and then there will be men of business who will employ workers, and thus a way will be opened for the honest to receive the truth.*4LtMs, Lt 22, 1885, par. 8*

We returned to Grimsby, and Wednesday we took the cars for Bexley and spoke under the tent. The Lord gave me His Spirit in large measure. We were obliged to ride from the depot in a dog cart. It was foggy and rainy. I took cold. The eastern breakfast I do not fancy—a little tea and thin slices of bread and a plate of cake. But we did the best we could with this, substituting water for the tea. You may imagine this shadow of a breakfast, dry lunch on the cars the day before, and no supper—speaking one hour and a half, and then this make-believe breakfast, but I let that go.*4LtMs, Lt 22, 1885, par. 9*

We had a good attendance. The tent was full and one hundred outside. They listened as if spellbound. We could say as we looked over the congregation there were honorable women not a few. They seemed to drink in every word. After this meeting closed, all who could get access to me shook my hand heartily, saying, "God bless you for the words you have spoken. You are doing a good work. May the Lord long preserve you," and thus one and another expressed their feelings. I mean, when a favorable opportunity

presents, to go over the ground again and speak to these interested ones.*4LtMs, Lt 22, 1885, par. 10*

We rode four miles in a rainstorm, but in a covered carriage this time. We reached London about half-past eleven o'clock where we met W. C. White and Brother Kellogg. W.C.W. left Grimsby to meet Brother Kellogg in London. Sunday night we tarried in London twenty-four hours, but I was not well. I could not sleep the night before until past one. I could not lay off the burden I felt for the souls in England. I was pleading with the Lord to arouse His people, that the missionary spirit might burn in the hearts of those who were now at ease in Zion, and that the warning message might be given to these great cities. There are five million of people in London, and one hundred workers would not be too many to try to reflect light on this great city. Who will come up to the help of the Lord against the mighty? Who will go without the camp bearing the reproach? I spoke in Southampton to the church three times and in the large hall Sunday night.*4LtMs, Lt 22, 1885, par. 11*

I was taken sick Sunday morning; was unable to sit up; my head was throbbing; every nerve in my body seemed to be quivering. I was sick, sick, and I knew I could not talk that night without the Lord wrought in a special manner for me. I arose from my bed; was taken in a hack to the hall. There before me were more than a thousand people. I thought I would excuse myself and take my seat, but the Lord helped me. My hoarseness departed; my headache ceased, and I was free. I spoke one hour and twenty minutes with clearness and power. This is another token of God's mercy. I thank Him with my whole heart for this blessing. The people listened with the most profound attention. Many wept, and I was better after speaking. Have been improving ever since. Spent two nights and two days in London, but was confined to the hotel, writing an article for Southampton weekly paper. We came to this place last Thursday, September 3. We found here a beautiful house, room and well situated; three good rooms on third story have been appointed to us. The view from our windows is not as grand as the view at St. Helena, but it [is] beautiful, beautiful. I spoke yesterday, [September] 4, to the believers in this place. There are about fifty assembled here to worship God. The meetinghouse or room is good. The room is about as large again as at St. Helena—well

lighted and ventilated.*4LtMs, Lt 22, 1885, par. 12*

I spoke followed by two interpreters—French and German. The people seemed to be blessed. There are now new ones embracing the truth all the time. The German interpreter is not keeping the Sabbath. Brother Bourdeau became acquainted with him while riding in the cars. He was out of work, and he recommended him to come to Basel and they might employ him. He is now translating *Life of Christ* into German. I hope he will keep the truth.*4LtMs, Lt 22, 1885, par. 13*

A German has just come to Basel Friday. He is a professor in a school. He embraced the truth by reading, and of course he could not retain his place. He begged the privilege of substituting Thursday for Saturday, and it was granted until another teacher could supply his place. The work moves slowly, but hearts are certainly being convicted and converted. I feel deeply in regard to Europe. We want money! We want workers in this broad field! May the Lord give no rest to those who are now feeling irresponsible and may feel indeed "I am my brother's keeper."*4LtMs, Lt 22, 1885, par. 14*

We do not forget you at St. Helena. I have written to Brother Rice and Sister Ings, but no letter of response comes; and I now write to you. Perhaps you will be able to write or dictate to another a few words of reply. I will not be able to write many private letters, but will write occasionally.*4LtMs, Lt 22, 1885, par. 15*

I feel sure that if each one connected with the Health Retreat will work with the Spirit of Jesus, there will be drawing in even cords. There will be harmony and love and unity of action. I believe, Dr. Gibbs, that the Lord will set His hand to help you in the discharge of your duty, if God is made your dependence and your trust. If all connected with the Health Retreat will have faith unfeigned, they will see the institution prosper. We must make God our counselor, and He will give us of His wisdom. The Bible is our directory. Let us study its pages and closely follow the precepts of God's Word.*4LtMs, Lt 22, 1885, par. 16*

You can have a great influence for good as a physician. You can lead souls to trust in the Great Physician. You need daily a living

experience in the things of God. You want a personal knowledge of the truth, that you may be a physician of the soul as well as of the body.*4LtMs, Lt 22, 1885, par. 17*

The Lord has a work for us all; and if we do this work with fidelity, we shall receive the reward of everlasting life. There is no place on earth where religion is so appropriate as in an institution like the Health Retreat. I hope that there will not be a want of devotion in any one connected with this institution. In God, it will prove a success; without the wisdom of God, it will be a failure. The people will have growing confidence in the institution as they see that it is conducted from a religious standpoint. I think much can be accomplished by lectures upon the false habits and wrong customs, and presenting the true and healthful habits in contrast. There are so many who are ignorant of the laws of life and health.*4LtMs, Lt 22, 1885, par. 18*

I have not questioned at any time but it was in the providence of God that you should connect with the Health Retreat Institute, and God will bless you in your efforts. Only walk humbly before Him. Your life has not been cast in pleasant places; but if you love, fear, and honor God, He will be to you wisdom, sanctification, and righteousness.*4LtMs, Lt 22, 1885, par. 19*

How pleased should I be could I walk in and see you all and learn of the cases you have treated and the increased knowledge of the truth you are gaining, that you can guide others into the path of truth and holiness. We have but little time to work now. The day is far spent, and the night is at hand; then let us work with an eye single to the glory of God. Hide self in Jesus. All our works and our character are passing in review before the High and Holy One who inhabiteth eternity. Every one will receive of the Master as his works have been, whether they be good or evil. We want to so live that our names will not be blotted out of the book of life, but be confessed before God and the heavenly angels. Remember me to Sister Ings, Brother Rice, and Sister Klase, Sister Weatherwax, and the Crawford girls.*4LtMs, Lt 22, 1885, par. 20*

Yours with respect.*4LtMs, Lt 22, 1885, par. 21*

[P.S.] Please inform me how my cow and calf are getting along, and

Kit. Have my cottages been rented? How many patients have you?*4LtMs, Lt 22, 1885, par. 22*

Lt 23, 1885

Butler, G. I.

Basel, Switzerland

September 18, 1885

This manuscript is published in entirety in *15MR 345-370*.

Dear Brother Butler:

(In this you will find my diary transferred, giving you a history of our meetings.)*4LtMs, Lt 23, 1885, par. 1*

I attended the morning meeting. There was quite a large gathering of Germans, French, Italians, and English. The prayers were offered in all these languages. The Lord was near to bless His people. My heart was drawn out in earnest supplication that this meeting might be the beginning of better days for the laborers in these fields and for all assembled. I pleaded earnestly with God that heavenly wisdom might be given to every one engaged in the work, that at this important council the Spirit of Jesus would soften and subdue hearts. I had the assurance of His word and Spirit that the Lord would hear and would answer our prayers. Nearly all our American brethren bore good testimonies, as did also Elders Matteson and Oyen.*4LtMs, Lt 23, 1885, par. 2*

I have had testimonies for this people especially on the necessity of love and unity. I have felt urged by the Spirit of God to keep before them the necessity of being teachable, easy to be entreated, that it was entirely out of place for Christ's servants to be self-sufficient and independent. I have tried to impress upon them that we are individually bound together in the great web of humanity, and all that we do has relation to others, and any one man is not a whole. It is not safe to follow one man's mind and one man's judgment. We are to be helps to one another, but never to be the shadow of any man. God would have us think and act as free moral agents, gathering light from Him to reflect upon others, while we must be willing to be entreated of our brethren and to gain wisdom from men of experience.*4LtMs, Lt 23, 1885, par. 3*

I spoke upon *James 3:13-18*. Words went home to hearts. No one man is to consider himself authority in all things. We should be willing to learn one from another. Great and noble-minded men are teachable. Selfish and narrow minds are not willing to be taught. It is the privilege of men associating with men to lay every man's mind with which he comes in contact under tribute, absorbing every particle of common sense that they can gain by the experience and education of others. If there are things that are not of value, cast that aside. If the heart is humble, the purpose true, they will have sanctified ears and perception to distinguish between the true and the false.*4LtMs, Lt 23, 1885, par. 4*

After meeting, Dr. Vincenzo Guerini, an Italian, filled a tooth for me. He is a refined gentleman, a dentist. He is considered the best workman in Naples. He is fully in the truth. A man of excellent spirit.*4LtMs, Lt 23, 1885, par. 5*

September 19

At half-past six a.m. had a consultation with Brethren Bourdeau, Whitney, and their families. We were considering the best way to help the Italian Mission. We can see only one way, if we can bring it to pass, to connect Brother and Sister Mallon from Torre Pellice with the Basel Publishing House and A. C. Bourdeau with his family [to] go to Italy and occupy their house. Then Brother and Sister Mallon would feel that the work would go forward in Italy, should they leave. Their property is involved, and by disposing of their printing material, they could relieve themselves of financial embarrassment and still have their house and lot left. May the Lord direct, is our prayer. The talent of Brother and Sister Mallon is much needed in the publishing house in Basel.*4LtMs, Lt 23, 1885, par. 6*

Brother D. T. Bourdeau spoke in the early morning meeting. In the afternoon I spoke to the people from *Colossians 1:24-29*. I felt great weakness before going into the desk. I pleaded most earnestly with God in prayer to help me and to bless the people in a special manner. The Spirit of the Lord rested upon me and upon the people. I was followed by three interpreters: German, French, and Danish, but this did not embarrass me in the least. The heavenly angels were in our midst. I was blessed in speaking, the people

blessed in hearing. I cannot see but that my message is having a better impression than on the minds of my American brethren and sisters.*4LtMs, Lt 23, 1885, par. 7*

After the discourse we had a most precious meeting. Our brethren of all nationalities spoke of being greatly blessed, and of being very grateful to God for the word spoken. One brother who has been laboring in Naples, Biglia by name, had been unwilling to come under the control of the conference. Yet he depended on them for means to carry on the work in his own way. He had manifested a spirit of independence. He expressed himself with deep feeling and confessed his unconsecrated condition. He said, "I have heard and read about the mission of Sister White, but now I have seen and handled this matter myself. I acknowledge that the power of God has come to my heart through her testimony. I receive it as from God. I humble myself before God. God's voice in reproof of my sins has come to me through Sister White."*4LtMs, Lt 23, 1885, par. 8*

Other testimonies acknowledged the blessing of God which the people had received. Surely we could say with Jacob, "The Lord is in this place." [*Genesis 28:16.*] Many with tears say this is the best meeting that they ever experienced. Our American brethren seemed to be blessed and bore testimonies with brokenness of heart. They were excellent, humble testimonies. The testimonies of the Spirit of God are received. I really think the testimonies for some reason have greater power upon our American brethren who are over here in Europe than when I addressed them in America.*4LtMs, Lt 23, 1885, par. 9*

We sit down again in quiet in our room. It is four hours that we have been in meeting. Brother Bourdeau regretted that I had not spoken in the early part of the day, for he feared the people would become drowsy through weariness; but I saw no sleepiness; all seemed to listen with intense interest. After one hour there was a Bible class held.*4LtMs, Lt 23, 1885, par. 10*

September 20

I had a private interview with Brother John in regard to his manner of labor in holding open-air meetings. He now thinks that he had better connect with Elder R. F. Andrews in Ireland. Sister Ribton

has written to him an urgent letter for labor where she is. I had talked with Brother Whitney in regard to Brother and Sister Mallon's uniting their talent with the publishing house in Basel. It is thought best to carry this through. May the Lord help in working up this matter.*4LtMs, Lt 23, 1885, par. 11*

I attended the morning session of the council. I was requested to speak in regard to holding tent meetings in Europe. I told them that according to the light the Lord had given me, tents could be used to good advantage in some places and, if conducted properly, would result in great good. I did not know at the time why they called me out on this, but learned it was because Brother John had previously spoken rather against tents being the best for meetinghouse purposes.*4LtMs, Lt 23, 1885, par. 12*

I then presented my objections in regard to open-air meetings. They are very wearing to our ministers, because taxing to the vocal organs. The voice is strained to an unnatural pitch and would be greatly injured by this method of labor. Another objection was that discipline and order could not be preserved; such labor would not encourage studious habits in diligently searching the Scriptures, to bring from God's storehouse things both new and old. The worker is not qualifying himself to become a thorough workman; he cannot possibly prove his own work by concentrating his labors to bring out and organize a church; he does not do the very work so essential to be done, not only to preach, but to follow up his labor by ministering; by becoming acquainted with interested ones; going to their homes; opening to them the Scriptures around the fireside; making plain essential points of present truth; and removing the objections which always will arise when the truth is brought in conflict with error. The Bible talks, the humble, earnest prayer with the family, accomplish a greater work than the most powerful discourses can accomplish without this personal effort. In the open-air meetings, there cannot be that complete work done in binding off the work, that he may present every man perfect in Christ Jesus.*4LtMs, Lt 23, 1885, par. 13*

Sometimes great good may be done by this manner of labor. But as a practice it is better to reach the people in some other way. Our ministers have not the physical strength to endure the taxation of

the vocal organs in this kind of labor. Our ministers should be guarded in regard to preaching long discourses. It is a great tax upon the speaker and a tax upon the people to digest so much matter. Sermons of one-half the length would be of far more value than the long sermons usually preached, which are wearing out the strength of the ministers by exhausting efforts that are not necessary.*4LtMs, Lt 23, 1885, par. 14*

If ministers would work intelligently in their ministry, they would have left a source of strength to be given to more personal efforts and to the work that is essential to be done for the perfection of the work in all its parts. Many of our workmen wear themselves out when God does not require it. Many of them cripple their energies or become martyrs to their imprudence. Our workers need to become educated upon these points. There is a great work to be done in this cause, and the laborer can do much more work if he does not preach at one time so long as to weary himself and his hearers.*4LtMs, Lt 23, 1885, par. 15*

September 21

Reports of labor and the manner of laboring, and the extending of the work into new fields, were discussed. I attended the morning meeting. There were two seasons of prayer, both in French and English. Brother Mallon bore an excellent testimony. He is an Italian, having a printing office and publishing a paper. His wife is an excellent woman—intelligent and speaks several languages. She translates and is a real general. I spoke to the people in reference to the laborers' going out two by two. I told them that this was Christ's arrangement. I spoke at some length on this point.*4LtMs, Lt 23, 1885, par. 16*

Meetings in the forenoon were upon the work of entering new fields and of carrying forward the work in the most economical manner. W. C. White related with what poverty the message was proclaimed in its first rise. He spoke ably and with deep feeling. I followed, relating our experience in our early work. I spoke of the embarrassment of the cause now because of empty treasuries. The only course I could see to pursue was to lay these empty treasuries before the Lord and plead for Him to supply the great need. I

exhorted the workers to have more faith. The Lord has means somewhere entrusted with His stewards, and He now calls for this means to be invested in His work.*4LtMs, Lt 23, 1885, par. 17*

I have had to break off writing to have an interview with Brother Albert Vuilleumier. He is in some perplexity. His brethren urge him to be ordained, but he wishes to wait one year longer. He will work, he says, all the same, but he fears that he has not sufficient experience. I believe him to be an excellent man. He wished to know how he should present the truth in entering new fields, whether the Sabbath should be presented first. I told him that the best and wisest plan would be to dwell upon subjects that would arouse the conscience. He could talk upon practical godliness, devotion and piety, and present the self-denial, self-sacrificing life of Jesus as our example until they will see the contrast between that and their self-indulgent life and become dissatisfied with their unchristian lives. Then present to them the prophecies; show them the purity and binding claims of the law of God; not one jot or tittle of this law is to lose its force, but hold its binding claims upon every soul to the end of time. When the law of God is made void, when the Christian world is joined with the Catholic and the worldly in making of none effect the commandments of God, then God's chosen people arise to defend the law of Jehovah.*4LtMs, Lt 23, 1885, par. 18*

This is the guile that Paul used; this is the wisdom of the serpent and harmlessness of the dove. When we come to a community acquainted with our faith, this cautious course need not be pursued; but in every case special efforts should be made to come close to hearts by personal labor. Avoid running down the churches. Do not let the people receive the idea that your work is to tear down; it is to build up and to present the truth as it is in Jesus. Dwell much upon the necessity of vital godliness.*4LtMs, Lt 23, 1885, par. 19*

September 21

Brother and Sister Whitney, Brother and Sister Mallon, W. C. White, and myself had a conversation in regard to Brother and Sister Mallon's connecting with the office. Sister Mallon was our interpreter. Her husband cannot speak English. We greatly desire

that this change should be made, for the talent they possess is greatly needed in this printing office. The work would be enlarged and publications multiplied in different languages. In case Brother Mallon should leave Italy, then someone would have to take their place to hold what has already been gained to the cause of truth and gather in others. We see no one to go but Brother A. C. Bourdeau. Italy would be a good field for him to work in. His experience would enable him to do a good work, we hope. We told them that Daniel and Augustine should labor together and help each other. In the next six months, work should be put forth in or near Geneva, where several colporteurs have been at work. From Brother Mallon we learned many important facts in regard to the Italian field. It will require a strong, determined, persevering effort to move things there; but when once the work takes hold, there will be numbers gathered to the cause of truth.*4LtMs, Lt 23, 1885, par. 20*

We expect to see the work of God advancing rapidly the coming year, in fields which we now contemplate the workers entering. I feel very solemn in view of the work that God would have done in this country and consider that if it can be entered upon in the right way, the Lord will make the cause of truth to triumph.*4LtMs, Lt 23, 1885, par. 21*

We must make special efforts while the angels are holding the four winds, but there is constant danger of going forth to labor in self-confidence and leaving Christ out of the question. We want a strong hold from above; we want to press our petitions to the throne of grace; we must grasp the promises of God by living faith, in America and also here in Europe. In Christ we can be a host. Without Christ defects and mistakes will be seen in all the work. We are nearing the end; we are doing up the last great work for eternity; we are learning ourselves, and teaching others, that a people may be prepared to stand in the day of God's preparation. We cannot afford to do work at random; we cannot afford to be doubleminded; we should now consecrate all our powers to God without reserve. We should not work to the point where we exhaust our powers and cut short our days, but work in accordance with the laws of life and health and do no more than we can do intelligently and with thoroughness. We have thought too much depended on what we could do and have not depended enough on the Lord God of Israel

to work for His people. God does not require any one of us to preach long discourses, and offer long prayers, and raise the voice to a high pitch, and hold so many meetings that the physical and mental powers are nearly wrecked.*4LtMs, Lt 23, 1885, par. 22*

September 22

We had a very precious season in the early morning meeting. There were many prayers offered in French and English, and a number of interesting testimonies were given. I then gave a little talk upon faith, setting before them that it is our unbelief that is offensive to God and withholds us from God. If our faith is in accordance with our light and privileges in this age, then heaven is open before us, and the rich promises of God are fulfilled concerning us; nothing is wanting that Christ requires. The experience and character of His followers should equal to the talents received. Faith, obedience, and love are to be developed in the character, equal to the light and grace given. If there is not an increase of faith, there will be a decrease of light and blessings. Light is shining; and if we follow the light, our experience will grow brighter and brighter unto the perfect day. All who walk in the truth will be renewed in knowledge and true holiness and will be obtaining daily victories over self, pride, and the love of the world.*4LtMs, Lt 23, 1885, par. 23*

If there is not an improvement of the talents given of God, our condemnation will be in proportion to the grace and truth bestowed. If these were abundant and powerful, then our condemnation will be in accordance with them. The general distrust of God, the dwelling in an atmosphere of constant unbelief, is an offense to God; it is dishonoring to His name; it is distrusting His Word. Without faith it is impossible to please God.*4LtMs, Lt 23, 1885, par. 24*

Many testimonies were borne by the hearers in response, through the translator, expressing their gratitude to God, acknowledging that they were seeing new light, and that faith was better understood by them. They could see now why they had not advanced more in Christian experience. It was because they had wanted to walk by sight and not by faith. Some then urged that the meeting continue one week longer. They said the lessons they were having from Sister White were of great value to them; that they were gaining

much knowledge by the Bible studies and the instruction given upon the work of colporteurs and canvassers. The meetings of counseling together made it essential that all should remain. The decision was in accordance with the proposition.*4LtMs, Lt 23, 1885, par. 25*

September 23

I attended early morning meeting and had great freedom in prayer to our heavenly Father for the special blessing upon those assembled. I had a spirit of intercession, that the servants of God should be fully qualified by the descent of the Holy Spirit to do their great work to perfection. The Spirit of the Lord was indeed in our midst, and there was a solemn impression that rich blessings are prepared for those who love God. While praying, I felt deeply impressed that the church of Christ is called to respond to the light given, to the privileges granted them, to be a powerful and holy people, a name and praise in all the earth. This is what Jesus is able to do for His church, and this is what He desires she shall be; and on this ground alone, she can meet the claims of the gospel and enjoy its fulness. We seemed to be brought very near to God. Several excellent testimonies were borne of advancement and appreciation of the benefits they were receiving.*4LtMs, Lt 23, 1885, par. 26*

I made remarks from (*James 1:3*) and onward in regard to appropriating faith. I presented before them the precious promise, "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." [*Verses 5, 6.*] God requires heart service. To obey is better than sacrifice; without obedience and pure love, the richest offering is too poor to be presented to the Owner of all things. The Lord gave me great freedom in presenting these ideas before the people, and I think they were received and appreciated.*4LtMs, Lt 23, 1885, par. 27*

We met with Elders Bourdeau and their wives, Elder Whitney and wife, and Brother Kellogg. We were to consider the matter of Brother A. C. [Bourdeau] going to Torre Pellice, Italy, to commence a work there. We told them that this work would move slowly at first;

but if they labored in wisdom, souls would be converted. When one or two souls were converted, they would begin to labor for others, and there would be an army for the Lord raised up in that place. There are quite a number of places in the valley; and if they made a beginning, the work would spread through all these places. Many honest souls were buried up in the rubbish of superstition and erroneous doctrines, which they received from their preachers, who educate the people to look to them, as if they were the true teachers of righteousness. There will be at some time, I know not how soon, a disturbance in the valleys of Italy. The confidence of the people in their teachers will be shaken; the eyes of many will be opened, and the truth will be proclaimed among them. It seemed light to us that A. C. Bourdeau should commence his work in these valleys, while Brother and Sister Mallon were still there. That Daniel and Albert Vuilleumier should commence in a place near Geneva, and thus the work go forward, the two Bourdeaus uniting when it was positively necessary.*4LtMs, Lt 23, 1885, par. 28*

We thought it wisdom to advise Charlie Andrews to go to America, with the purpose of learning to become an efficient workman in the binder's trade. Mother Andrews could have her choice to go to Italy with Martha and her husband, to remain in Basel, or go with Charles to America. Up to this point all ideas and decisions were unanimous.*4LtMs, Lt 23, 1885, par. 29*

Then Daniel presented his ideas in regard to France and Italy—that they should become a separate conference, standing separate from Switzerland. The means of France and Italy should not go into the conference at Basel, but be managed by these conferences, when as yet there were scarcely enough in either place to hold a meeting. I told Brother Daniel that this would not be in accordance with God's will. He pleaded that it would be better for the French that they should not unite with the Swiss Conference, for they were independent and naturally jealous; and if pressed to rules or order, there would be revolutionary feelings. I told him these were the strong reasons that I would urge why they should unite with the Swiss Conference, and their interests be blended together, and they should not take on an independent spirit, but as followers of Christ be subject one to another. This is the very means that God has ordained that one shall have influence over another, and all be

transformed and molded after the divine Pattern, that all the believers in Christ are to be sanctified through the truth.*4LtMs, Lt 23, 1885, par. 30*

The truth is one. It will take people from France and Italy and, mingling them with other elements, soften and refine them through the truth. Teach them that in humility and union there is strength. The love of Christ and living faith would have a transforming power upon the ideas of the man, and upon the man, and upon the character. The temper and the life experience will be softened and ennobled by divine truth. The influence of the truth is to take away from man that which is impetuous and rebellious and bring him into harmony with heaven. God's purpose is to bring all into harmony and unity on the platform of truth as it is in Jesus. There are to be no separate interests formed or maintained by the believers in present truth.*4LtMs, Lt 23, 1885, par. 31*

The cause in Europe is yet in its infancy. I can see in this proposition of Brother D. T. Bourdeau that which alarms me. It has not the divine enlightenment. God's will is that the interests of every lover of truth shall be combined. Whatever God requires is the very best and safest course to follow. Now we find it profitable to yield obedience to God's plans. All who embrace the truth must be educated from the very first that their own ideas and will are not to be a power, but we are to study God's will. His will is to become our will, our ways must be submitted to God's ways.*4LtMs, Lt 23, 1885, par. 32*

The truth is all-powerful and far-reaching. It will unite nationalities in one great brotherhood. I told them I could not see a greater evil to the now weak cause in Europe than that which Daniel was urging. Then Brother Daniel began to soar. He repeated his grievances in times past—the abuse he had suffered from his brethren in Battle Creek, that he was placed under Brother Andrews in Europe. He became very excited. I told them I had no more to say and left the room. When he wants my counsel again, I shall tell him that when he is willing to act like a reasonable man, then I will talk with him. This idea that French must stand French, and the Germans stand Germans, and thus the nationalities stand apart in their independence, is a device of the devil. It is the truth alone that

saves the nationalities. The truth proves its power. It comes from God, and it is His own Spirit in its agency which renders it effectual in the conversion and sanctification of those who hear and accept it. The sufficiency is not in the preacher, but in the mighty agency of the Holy Spirit, which gracious influence transforms the soul, bringing every thought into subjection to Jesus Christ.*4LtMs, Lt 23, 1885, par. 33*

Christ in men unites them on one grand platform, preparing for the uniting in one family in heaven. It is the truth that makes men one and removes national prejudice. God forbid that any one of us will plan and devise to keep up separate interests. Nothing but the quick and powerful Word of God, working in the heart of His delegated messengers to give the knowledge of the glory of Christ, can gain victorious results, which are essential for the blending of hearts and minds, that they may be of the same judgment, speaking the same things.*4LtMs, Lt 23, 1885, par. 34*

Our private conference ended, I went into the council, and resolutions were presented in reference to A. C. Bourdeau's removal into Italy. I presented some of the reasons I had given in the private council, why this change was advisable. These were well received. The decision was carried. Then came on the case of Brother Biglia. He was advised by the council not to confine his labors to Naples, but to go into new fields. I then stated that this was according to the mind of the Spirit of God for the workers to change from field to field, for should they be confined to one field, there would be danger of the work's being carried forward after one man's ideas. God would not have His church in any place to receive the mold of one man's mind, and He would not have His workers cherish the idea that no man can understand the situation of the church and do for them quite as well as himself.*4LtMs, Lt 23, 1885, par. 35*

The Lord speaks to His delegated servants. He will give them the very message He wants them to have. The work of all bears the mark of imperfection. Self becomes interwoven more or less with the work. If the workers have weakness in some points of character, these defects are revealed and too often influence the people. Some cherish these weaknesses as a virtue, but another laborer

coming into this field may be strong upon the very points where the other is weak, and he may be able to give a more perfect mold to the work. He presents new ideas and gives new impressions. The workers in any field must not become the people's pets, and idols, among the truth-believing people. One more council meeting is passed into eternity with its burden of record.*4LtMs, Lt 23, 1885, par. 36*

September 24

I went into the early morning meeting. I engaged in prayer, and my burden was for a special blessing upon the laborers, that they might be fitted up for the great work before us. I bore my testimony in regard to coming up to our high privilege. I presented before them the words of Christ, "If any man thirst, let him come unto Me, and drink," the promise is, "The water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 7:37; 4:14.*] I was afraid the meeting would close and we fail to receive all the good that the Lord has in store for us.*4LtMs, Lt 23, 1885, par. 37*

I urged upon my brethren to make the most of the present opportunities, to exercise greater faith, that they would receive help and strength from the great Source of strength.*4LtMs, Lt 23, 1885, par. 38*

I told them that they should be constantly guarded not to build up separate interests between the different nationalities. Some have pleaded that we must be very careful in our labor, for these people have peculiarities, and the truth must be presented to them with the greatest care. There is much more made of this than there should be. We have one Lord, one faith, one baptism. The gospel of Christ is to reach all classes, all nations, all tongues and people. The influence of the gospel is to unite in one great brotherhood. We have only one model to imitate, and that is Christ. Then we shall all be in perfect harmony; nationalities will blend in Jesus Christ, having the same mind, the same judgment, speaking the same things, and with one mouth glorifying God. This is the work the world's Redeemer is to do for us. If we accept the truth as it is in Jesus, national prejudices and jealousies will be broken down, and

the spirit of truth will blend hearts in one. We will love as brethren; we will esteem others better than ourselves; we will be kind and courteous, meek and lowly, easy to be entreated, full of mercy and good fruits. *4LtMs, Lt 23, 1885, par. 39*

I warn my brethren, Keep your partition walls down. In all your efforts as God's workmen, "preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." *Colossians 1:28*. This can only be done by striving according to His working, which worketh in you mightily. God knows just how to meet the peculiarities of the different nationalities. Do not, my brethren, interpose yourselves between the work and God, for God knows better than you how to reach these men and women, and He will clothe His message to this people with that power which will reach their hearts and unite them with us in warning the world by giving the trumpet a certain sound. Men are not infallible, and we are not to bend to men's fallibility and human judgment. *4LtMs, Lt 23, 1885, par. 40*

The third angel's message is infallible. It is to unite a people to do a special work, preparing them with perfection of character to unite in one great family in the mansions Christ has gone to prepare for those who love Him. And all the laborers are God's workmen to present infallible truth, to do the work of blending hearts in one. Never let your words or your efforts be directed to the end to disunite that which God would have united. You should influence France to work for the upbuilding of the cause in Switzerland. Do not encourage a one-sided interest, but all labor to cement together, that they may have a molding influence on one another; that if any of the nationalities are encouraging peculiar ideas, that one may have a reformatory influence upon the other. Urge upon all to receive Christ's mold and imitate Christ's character. The apostle states, "Ye are all one in Christ Jesus." [*Galatians 3:28*.] Christ in the German believer will recognize Christ in the French believer. *4LtMs, Lt 23, 1885, par. 41*

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." *1 Corinthians 1:10*. The

truth will have the same molding influence upon hearts whatever their nationalities. Every human heart that accepts the truth will bow to the majesty of its sway; and when Christ is abiding in the heart by faith, they will be of one mind, for Christ is not divided. They will be strong in His strength, happy and united in His peace. The truth is the same in its subduing power upon all hearts. It will refine and ennoble the character of the receiver. *4LtMs, Lt 23, 1885, par. 42*

This testimony was for the good of the people, especially for all the workers in this new field; but up jumps Daniel Bourdeau as though all I had said had been especially directed to him. He explained and justified and talked out his purpose and made public the matter which we were seeking to keep dark. All our efforts had been to establish confidence in Daniel and to encourage his heart to be a man. Up to this point he seemed to be doing nobly; but he had cherished the pet plan of keeping France and Italy an independent conference, and to have me thwart this plan was next to death to him. Now he becomes the subject of Satan's strong temptations. *4LtMs, Lt 23, 1885, par. 43*

I had, during the meeting, spoken upon general principles, setting before our brethren the harm of long sermons and prayers, and loud talking, presenting to them the sure results of such a manner of labor. This he took all to himself. Now I had overturned his imaginary castle that he was building, and he acted as though he had received his death blow. He attended but a few meetings and was working himself up into a frenzy. He was packing up to go home Friday morning. I had no desire to talk with him. I felt discouraged in regard to his case. I had no hope of leading him to see the offensive character of his course before God. A. C. Bourdeau wished me to talk with his brother and try to help his mind, but I had no courage to say a word more to him. The Lord had been at work in the meetings. He gave me precious words to speak to the people day after day, not only to comfort, but to set before them the necessity of a radical change of heart, a transformation of character, that the laborers should go forth to their fields of labor imbued with the Spirit of Christ. I had treated Daniel tenderly, but the evil in the heart was not eradicated; it was only slumbering, ready to burst forth on the slightest provocation. That provocation had come, and now the results. We went along with the

meetings, but Daniel entered no more into the spirit of them.*4LtMs, Lt 23, 1885, par. 44*

September 25

I attended the early morning meeting. My soul seemed in an agony as I prayed to God for Him to work. I knew our case was urgent. The ministers were not having that work done for them that must be accomplished before the Lord would work with any power. I felt that my prayer was heard, that the answer would come. Daniel was absent, taking counsel with Daniel and the adversary of souls. He was determined to go back to Geneva. His wife wept and implored him to stay. She said she could not go home with him in his state of mind. He said, "Well so be it; we can separate as well now as any other time." I was solicited to try to do something to help him.*4LtMs, Lt 23, 1885, par. 45*

I prayed over the matter and felt a burden upon my soul to speak to him again. I had walked my room in an agony of mind, saying to myself, I cannot talk with him; I cannot meet his defiant, stubborn spirit. He was like a man bereft of his reason. He would talk all the time and while others were talking would break in upon them.*4LtMs, Lt 23, 1885, par. 46*

I sent for him and his wife to come to my room. Brethren Whitney, A. C. Bourdeau, Brother Lane, and W. C. White were all that were present. I began in a very decided but solemn manner to address him. He said he would rather see me alone. He repeated what he had suffered at Battle Creek, and in Vermont, from the abuse of his brethren. I told him I wished him to be silent, that I had the word of the Lord for him.*4LtMs, Lt 23, 1885, par. 47*

He became silent, and I gave such a message as I wish never to speak again to mortal man. I told him to look back upon his past life and see that when his track was crossed he had manifested the same spirit that now possessed him. It was the spirit of the devil to all intents and purposes; that I had no mild words to pet this demon racing within him, but I would combat it. I set before him his course—when he could not have his own way he was in a perfect frenzy. A man with as little self-control as he had was unfit to be entrusted with grave responsibilities in the work and cause of God. How could

he expect his brethren would have unlimited confidence in him when he at times abandoned himself to be controlled by Satan's power? His only hope was in being a converted man through and through. I asked him what dependence we could place in him, if when his ideas were crossed the raging demon was aroused. I told him for his soul's sake not to leave the house until he was a converted man.*4LtMs, Lt 23, 1885, par. 48*

He felt abused because he thought I had made remarks to hit him. I said, Let us look back over the few days that we have passed together in these precious meetings. The most urgent appeals have been made by the Spirit of God. The true Christian character has been presented again and again. The fulness of the blessings of the gospel of Christ has been presented to the people. No one could doubt but that the presence and power of God had been in our midst. Now after all these tokens of good from the Lord, because some ideas of yours are not received, you open the door of your heart to the devil, and let him control the citadel of the soul. We have dealt very tenderly with you. We have been dealing on general principles before the congregation, presenting the true Christian character.*4LtMs, Lt 23, 1885, par. 49*

Some who had been teaching the truth to others needed to learn its first principles first themselves—mercy and the love of Jesus. Some who ought to be strong men in Christ as far as experience is concerned are weak as babies. Their age and experience, opportunities and privileges, should make them strong men under temptation, but their life and character reveal they are only children. Some come to this meeting with great self-confidence—firm to carry out their own ideas. Decided testimonies have been given to me to meet these cases. The arrows from the Lord's quiver wounded you. Why do you place yourself as a target, and then flutter as though wounded? Why not get out of my way, and let the testimony from God be set home by His Holy Spirit to hearts that need this? You get up and begin to excuse yourself, and justify yourself, thus exposing yourself to the congregation, saying to all, "Sister White means me, but all do not understand my case." You are, by this course, hedging up my way and hurting yourself.*4LtMs, Lt 23, 1885, par. 50*

I remember in the Beethoven Hall in Portland, Maine, those who were looking for Christ's coming met there to preach the second advent. Upon one occasion the hall was crowded. No less than eight ministers were present, who were in opposition to the message given. Brother Edmunds arose and said, "We have a message from the Lord to the people, but when we proclaim it, lifting up our voice like a trumpet, to show the people their transgressions, and the house of Israel their sins, the ministers are offended, and say, 'You are abusing me.' They step in between us and the people and say, 'You are severe; you hit us.' But we say to the ministers, 'Stand aside from between us and the people, and let the sharp arrows of the Almighty reach the hearts of the people, and you will not then be hurt; but if you catch every arrow from the Lord's quiver, do not blame us. With tears I implore you to stand aside and let the warning voice arouse the people, that they may get ready for the great day of the Lord.'" *4LtMs, Lt 23, 1885, par. 51*

Daniel, we entreat of you to set your heart in order, that you will no longer be as a target continually being wounded. You have a determined will that is hard to bend. A few times in your life you have made a surrender to God, and you need to make that surrender again. Whenever your ideas are crossed, however perverted, then you lose that self-control so elevated and noble in the Christian character; you become untamable, unreasonable; your self-love and independence become so strong there is not one in your house or in connection with you who does not feel your presence and arbitrary power that will permit no liberty of conscience. By this course, you alienate your brethren and even your own kindred from you. You force them to take a position at variance with you, and then you feel that they abuse you. Your own course pursued brought around these results. Your brethren saw these defects, that should you carry out your mind the results would be disastrous to the cause of God. *4LtMs, Lt 23, 1885, par. 52*

Now consider how many times Jesus has forgiven you and taken His wilful and rebellious child back to His arms. He has pitied and forgiven you the heavy debt you owed to Him, and yet notwithstanding this amazing love exercised toward you, you go forth like a debtor presented in the Scriptures whom God forgave an enormous debt, but who found one of his fellow servants which

owed him a few pence and he laid hands on him and “took him by the throat, saying, Pay me that thou owest, and thrust him into prison till he should pay the debt.” [*Matthew 18:27-30.*] *4LtMs, Lt 23, 1885, par. 53*

For you to pursue a course similar to this, Daniel, is poor policy. God in mercy has forgiven you great sins, and your brethren, whom you grieve and afflict with your wrong, who have studied and planned how to help you—if their decisions and plans injured your dignity, you have held them to strict account. You will relate your grievances while you have no just sense of your own wrongs which led to the necessity of the action of your brethren in your case. Unless you are a thoroughly converted man before you leave this house, I believe the Spirit of God will never make another appeal to you. It is life or death with you. You will surely be stricken down with paralysis, or the devil will drive you to suicide. I have, in the messages hitherto borne to you, tried to establish you in the confidence of your brethren; to strengthen and settle you; but if you leave this house with the devil as your counselor, you are a lost man. *4LtMs, Lt 23, 1885, par. 54*

I have not in this message any comfort to give to Satan. The arrows of the Almighty must wound you so sorely that you will feel that you need a physician. “I have torn,” saith God, “and I will heal; I have smitten and I will bind you up.” [*Hosea 6:1.*] When you come, meek and lowly, then Jesus will pardon your transgressions. I charge you not to leave this house till the power of the enemy is broken. *4LtMs, Lt 23, 1885, par. 55*

We then knelt in prayer; my soul was drawn out in an agony for Daniel Bourdeau. He prayed for himself rather faintly. I prayed again and again, with strong crying and tears, for God to cast out the devil. Brother A. C. and Marian his wife prayed with great brokenness of spirit. A terrible struggle was going on with Daniel. He did not fully surrender, but his face looked as though soul and body were rent asunder. He made concessions, but had not yet yielded. *4LtMs, Lt 23, 1885, par. 56*

September 25

In the evening we had a ministers’ meeting. I had feared that Daniel

would not be present, but he came into the meeting. I opened the meeting with prayer. The spirit of earnest intercession was upon me, and the power of God was in our midst. Daniel prayed after me. He began to break and confess; we had a remarkable meeting. All prayed with weeping and humiliation of soul and hearty confessions. I told them all that the object of our assembling together was to seek the Lord. I told them I was alarmed that at this late stage of the meeting, being Friday, that Satan was developing his power, he was stronger than they. We must have more than human help; we must seek God unitedly; and with strong faith claim His grace and strength to help us just now. Brother Vuilleumier offered a most earnest prayer. I could not understand a word of it, being in French, but the Spirit of the Lord pervaded the meeting. Brother Matteson's prayer was full of the Spirit. All seemed to humble themselves before God. Brother Andrews began to feel and confess his coldness and to plead with God for help. Brother Wilcox began to throw his heart into the work. The council had advised his stay another year in England. This seemed to take life and soul out of him, and he took to his bed. He was quite sick for three days. He has a hard battle to fight. He needs a great work done for him before he can be a true missionary. *4LtMs, Lt 23, 1885, par. 57*

Light, precious light, was breaking in. My peace was like a river; Jesus was very near to me. How full of light and love, to impart to all who diligently seek Him! This was indeed a precious season to our souls. *4LtMs, Lt 23, 1885, par. 58*

September 26 was set apart as a season for fasting and prayer. I slept but little Friday night, but went into the ministers' meeting in the morning. I opened the meeting with prayer; the Lord poured upon me the spirit of supplication for my ministering brethren. Angels of God were in the building. Daniel broke out in most urgent prayer. He confessed and confessed and pleaded for the forgiveness of God. Prayers and tears were mingled together. It was a most precious season. I bore a message with many tears, stating the solemn work of the watchmen and the necessity of faithfulness. The power of God rested upon me and upon those who heard. I never heard Brother Matteson talk as he did in that meeting. He seemed so humble, and his face shone with spiritual light. Every testimony was borne with deepest feeling. The crust

over Elder Andrews is breaking. Daniel made a good confession in every way.*4LtMs, Lt 23, 1885, par. 59*

What a precious meeting this was to us all. The Lord's presence was in the meeting and His power to bless. This has been a season of taxing labor to me, but the Lord has given me strength for my day. Daniel says he is now going to cease building up himself, and propping up Daniel Bourdeau, and pouring over his past difficulties. He says he never loved his brethren as now. He is going to talk faith and hope and courage, and be a strong man for God. May the Lord give him might in the inner man! He says the peace of God is in his heart.*4LtMs, Lt 23, 1885, par. 60*

Yours in the work.*4LtMs, Lt 23, 1885, par. 61*

Lt 24, 1885

Bourdeau, Daniel

Basel, Switzerland

November 23, 1885

Portions of this letter are published in *8MR 106-107*.

Dear Brother Daniel:

Elder Whitney has read to me your letters to him, and I have also read your letter to me; and as it is not thought consistent to go by Geneva [Genoa?], Italy, I will write you a few lines.⁴*LtMs, Lt 24, 1885, par. 1*

Elder W read to me the matter you had written for a tract or publication to come to the public to notify them of your meetings.⁴*LtMs, Lt 24, 1885, par. 2*

Now, my dear Brother Daniel, I think it would not leave the best influence upon the people for you to advertize in this manner. Although we are not to be ashamed of our nationality, as Brother Loughborough and some others have appeared to be, in that they have sought to imitate the customs and blend with the peculiarities of the nations where and for whom they labor, thinking this would give them influence with the people, yet we must also consider in what matter we shall best introduce ourselves to the people with the object of gaining their confidence and engaging their attention.⁴*LtMs, Lt 24, 1885, par. 3*

I have been shown that we need to move with the greatest wisdom, that we shall not in anything create prejudice by giving the impression that Americans feel themselves superior to people of other nations. There have been two errors—one error in seeking in our words and actions to exalt foreign national customs above our own American habits and practices, and suiting our American stamp to adapt it to foreign countries which will bring us no influence. Then there has been still another error of extolling in conversation and in the labor for souls American practices as far

above those of other nations. We need to be constantly guarded and on every point. The religion of these nations they think superior to all others and are exceedingly jealous on this point. They send their missionaries to the uncivilized heathen; and to bear on the front in our approach to them that we are sent to this country from America as missionaries will create the suspicion and jealousy at once that [they] are regarded as heathen. It is a fact that we are missionaries and they are worse than heathen, but it will not answer to tell them so. This is missionary ground; we are doing missionary work, but the peculiar prejudice will be stirred against us if we put it just as it truly is. *4LtMs, Lt 24, 1885, par. 4*

Now, my brother, I think it would be better if you did not put before the people so distinctly that you are an American and a missionary. I do not think it wise to present the sayings of men in reference to our own capabilities. Let nothing appear before angels or men savoring of self-exaltation, elevating yourself, that you are a smart man or a great man, and quote not the praises of men. But just go to work in the fear of God. Make no great spread, but keep self out of sight and let Jesus appear and commence in a humble manner. It is not best to arouse in this country and in such a place as Geneva the special attention of the clergy. If you enter large halls and then have to come down to the smaller buildings, it will not have the best influence. It would be best to take the lowly seat and then come up higher. *4LtMs, Lt 24, 1885, par. 5*

The devil will outgeneral every effort we may as a people make if we do not exercise great wisdom. The course you propose would work more successfully in England than in this country; but the more success would, we think, from the light given, attend such an effort made in England as we think would be best in starting the work in Geneva. The more you make a big stir, the greater will be the pressure brought upon you and the people, to hedge up your way. The more gently you work in seeking to reach the people, the less prejudice will be aroused against you and your work to prevent the people from coming out to hear you. You want notices, but nothing of the kind to puff and to exalt yourself and call attention to the man which will be calculated to call out the bitterest opposition from men who consider themselves to be great teachers and who will feel that their rights and their dignity are invaded. You can come

before the people as an evangelist to open the Word of God to them. And the truth presented will be new and singular and startling. These will speak for themselves and begin to work like leaven; and then as you shall find access to the people in a limited degree, the way is still open to make advance moves and still broader efforts; whereas, if the prejudice is aroused at once, the people will be warned, lies will be circulated and decisions be made against any effort you may make before the people really know what doctrine you are advocating. You will have the bitterest opposition from the scribes and Pharisees who are ignorant of the Scriptures and the power of God.*4LtMs, Lt 24, 1885, par. 6*

I do not think you ought to ever commence an effort alone. You should have, I think, Brother Ertzenberger or your brother to work with you; and then, do not do all the labor yourself. Divide the labor equally. Brother Ertzenberger is the only one who seems now prepared to help you, for there is a dearth of ministers. But one man alone ought not to commence the work, depending on one man to do the preaching. The work should not bear the mold of one man's mind; there should be two at least to engage in the work of preaching, even if you think you can do better preaching. Others may not feel as you do about it. You have in every effort you have made overdone, overtaxed your physical powers, and weakened yourself. When you had men who could help you, you felt as though you must do it all, and this is not right for you [to] overdo. You have talked too long and too frequently. You have ability; and if you use this ability prudently, you may do mighty strokes for God in advocating the truth. But when you become wearied, you fail in many ways. You become nervous and unbalanced. In such a place as Geneva, you need constantly to keep a reserve power in a rested condition, that when the enemies of truth shall attack, you may calmly and intelligently and in the strength of God work valiantly in standing in defense of the faith.*4LtMs, Lt 24, 1885, par.*

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You must not do all the preaching yourself, but a change of labor, a change of gifts, is often more profitable for the people. Where one would fail to reach some souls, the co-laborers may succeed. When you become worn, Satan knows it and he has fitted himself to work, at this very time, with peculiar temptations; and if yourself is

attacked, then you will be very sensitive and not be inclined to pass right along without noticing the slime of Satan, preaching the truth; but you will be desirous to set yourself right, to make the matter sure that you have been abused, that you overdo the matter and hurt your influence. Your work is not to vindicate yourself and to answer charges against yourself or us. I was shown that one great hindrance in your work [is] that you overdo in much writing. Every impulse and suggestion you must not think must be written out. When you are making a public effort, the more you speak upon the truth, the more earnest and intense become your feelings until you are like a man intoxicated. You do not hold the rising of self-control firmly. Your feelings run away with you, and you are not balanced with reason and discretion and good judgment. You do double work because your interest and feelings urge you forward; your brain becomes taxed. Satan knows then how to arrange matters to make circumstances so that you will appear your worst, and you are in danger of counteracting the good that you have done. All your powers are needed evenly balanced to do necessary labor at the right time. *4LtMs, Lt 24, 1885, par. 8*

Elder Sanborn is an excellent preacher, but he doesn't know how to bring the people to a decision at the right time. God has made you successful where he fails. You can with the blessing of God plant the feet of those who are in the valley of decision upon the solid rock. Now, my brother, if you become overworked and your physical and mental powers exhausted, this very important work will not be done as it would be if you had worked prudently, not following impulse, but principle and reason. You want a reserve force to draw upon in an emergency that the binding off of your work shall be most thorough and complete. *4LtMs, Lt 24, 1885, par. 9*

My brother, you have asked me for my judgment. I have given it to you. You are God's ambassador, not your own servant to use your powers unwisely as you please. You must practice temperance in all things, in preaching, and praying and writing for your salvation; soul and body depends upon the wise use of your powers. You feel inclined to write, and it is a tax to your mental powers. You should not write one-half the amount you do. Let your brain have some chance to rest. Exercise physically in some way, but this constant writing God does not require of you. Take time to enjoy your family.

Be cheerful, be happy, and throw off care and do not talk of trials or of yourself, but forget yourself all you can. As soon as you center your thoughts on yourself, you are a weak man and you expose your weakness to others. In regard to the halls you mentioned, I advise you to get the one you mentioned which seats 120 persons. Then your proposition to pray short is good, for long prayers frequently destroy the interest of the people before the first note of the discourse is struck and draws upon the strength of the preacher.*4LtMs, Lt 24, 1885, par. 10*

I believe the Lord will help you; but do not do all the work of speaking yourself. Let there be another to unite with you. And you had better have less writing and speak less; and when you do speak, be in a condition to do justice to your work, than to speak double the number of times and have it less able and clear and forcible.*4LtMs, Lt 24, 1885, par. 11*

May the Lord help you and strengthen and bless you greatly is my most earnest wish and humble prayer.*4LtMs, Lt 24, 1885, par. 12*

Lt 25, 1885

Vaucher, Jules Alfred

Geneva, Switzerland

December 16, 1885

Portions of this letter are published in *LYL 47-48; 8MR 429-430*.

Dear Friend:

I understand that you have desired to have my judgment in regard to matters that trouble you in reference to marriage with Brother Vuilleumier's daughter. I understand that the father of the one upon whom you have placed your affections is not willing that his daughter should connect with you in marriage. While I would feel due sympathy for you because of your disappointment, I would say that who should feel interested in his own child more than her own father; and also her mother? The very fact of your urgency of this matter against the wishes of the parents is evidence that the Spirit of God has not the first place in your heart and a controlling power upon your life. You have a strong will, a firm, persistent determination to carry out anything you have entered upon. *4LtMs, Lt 25, 1885, par. 1*

Will my brother please look to his own spirit and criticize his motives and see if he has a single eye in this matter to act in all things for the glory of God? I was shown the cases of several in Switzerland who were very much exercised upon the subject of marriage, that they had their minds so fully engrossed with this subject that they were disqualifying themselves to do the work God would have them to do. Some of these were in Basel, but not all. There were several in other places. From what I learn of your case, you must be one of these, for one was presented before me who would not submit to any objections to his marriage. He was a young man of determined will, but this persistency of will he interpreted as an evidence that his plans and purposes were right when he was deceived in himself. *4LtMs, Lt 25, 1885, par. 2*

Now, my brother, will you show that you want your will to be in

subjection to the will of God? I have been shown that in these last days there was a great desire in the minds of youth to marry, and it was the case that many of these marriages were instigated by the enemy. There is a bewitching power in the subject of marriage, and I was shown that many become bewildered and think it the very attainment of bliss to enter the marriage relation; but it is far from this as time has proved, for both have become dwarfed in spiritual things and have proved that in the place of helping one another they were great hindrances to each other. There was a young man shown me who was seeking to become one of the family of Bro. Albert Vuilleumier whom he did not seem to accept. He was in great trial and worriment of mind. I cannot but think this applies to you. This brother was not fitted in any sense to take the responsibilities of a husband or of a family, and should the union be formed now there would be great unhappiness as the result. The young man was not prepared for the marriage life in any way, and it was a snare of the enemy to bring him into a position of desperation where his strong will would assume control that would not submit to any reason.*4LtMs, Lt 25, 1885, par. 3*

Now, my brother, my advice is for you [to] give your mind and affections to God and lay yourself on the altar of God. Gird up the loins of your mind, for unless yourself and some others shall come into a more yielding, teachable frame of mind on this subject, you will be unfitted for the work of God.*4LtMs, Lt 25, 1885, par. 4*

There is the fifth commandment that must be respected, and had this commandment been more respected than it has been—had children been obedient to their parents and thus honored them—how much suffering and misery would have been spared! The inexperienced child cannot discern what is for her best good and how to wisely choose a companion that will make her life pleasant and happy; and an unhappy marriage is the greatest calamity that can befall both parties.*4LtMs, Lt 25, 1885, par. 5*

But we are living in the last days. Christ is soon to come; and in the place of the workers' having their minds absorbed with the question of marriage, they had better be studying to show themselves approved unto God, workmen that God shall bless and God shall make a channel of light. If the truth has a sanctifying power upon

the life and character, the minds will not be so fully and entirely taken up with one [another] that it will be next to death to separate their affections. God wants your affections. God wants all that there is of you. Will my brother closely examine his heart and see whether he is in the love of God or not? Will he see what feelings are arising there against Bro. Albert Vuilleumier because he cannot bring his mind to consent to there being a union between you and his daughter? If you were indeed learning in the school of Christ to wear His yoke, to lift His burdens, to learn of Jesus' meekness and lowliness of heart, you would not urge your will and your wishes so persistently.*4LtMs, Lt 25, 1885, par. 6*

Now, my brother, there were several shown me in this continent who were not in a position to do all that good that they might do in the capacity of laborers. There has been a spirit of criticism cherished. In the place of winning souls they would drive them. Some who had made a great mistake in their labors, they were very narrow in their ideas. They felt that it was their privilege to be conscience for others. They must make a raid against dress and would take on great burdens in reference to the dress of the sisters. They felt it their duty to tell them how to dress. These men were not, while doing this, actuated by the Spirit of God, but they were prompted by their own spirit—traits of character which must be overcome in the place of ruling and becoming a power in the church. I think you are one of this class who, had you a wife, would want that she should lose her identity in you—you prescribe for her what she should wear, what she should do, and you would leave her no liberty of conscience. You would be dictatorial, overbearing, and crush out individual independence.*4LtMs, Lt 25, 1885, par. 7*

Will you please to look carefully into your own heart, for if you see aright you will see that the love of Jesus has but a little place in your heart. There is much I could say more upon this important subject, but I will address a few more words to you and leave the matter at this time.*4LtMs, Lt 25, 1885, par. 8*

I advise you to humble your heart before God and put away your own will and leave yourself in the hands of God, feeling that if it is right and in accordance with the will of God, then you would move forward in the matter of marriage; if it is not the will of God, you do

not wish to take this step. Then just leave this matter for the Lord to manage. Do not unfit yourself through your strong will to carry your points at all hazards. Stop where you are and inquire, What is the spirit that controls me? And then inquire whether, with your present strong, untamable spirit, you would be a man to make any woman happy, whether you would be fit for the kingdom of heaven. Are you loving God with all your heart? Are you loving your neighbor as yourself?*4LtMs, Lt 25, 1885, par. 9*

The very first duty that rests upon Bro. Vuilleumier's daughter is to obey her parents, to honor her father and her mother. This she can do if you will not keep her mind in a state so unsettled that she cannot do her duty to her parents. The mother needs the help of her child; and when she will become a few years older, then she will understand better how to choose a husband that will make her life smooth and happy. A woman that will submit to be ever dictated to in the smallest matters of domestic life, who will yield up her identity, will never be of much use or blessing in the world and will not answer the purpose of God in her existence. She is a mere machine to be guided by another's will and another's mind. God has given each one, men and women, an identity, an individuality, that they must act in the fear of God for themselves.*4LtMs, Lt 25, 1885, par. 10*

I would advise Sister Vuilleumier to claim the privilege of her daughter's services as due her as long as she feels it for her own and her daughter's interest. This is the mother's duty to sacredly guard the future happiness of her beloved child. If she feels that a marriage is to be contracted that would not be for the welfare and happiness of her loved one, it is her privilege to say whom she would not have her daughter connected with; and it is her daughter's duty to obey. This is God's plan and should be carried out to the letter. There are so many unhappy marriages, can we be surprised that parents are cautious and want to guard their children from any connection which may not be wise and best?*4LtMs, Lt 25, 1885, par. 11*

Will you, my brother, show more devotion to God, more earnestness in His service, more of the love of Jesus, less of criticism, greater kindness, pity, and love, and labor earnestly for

the future, immortal life.*4LtMs, Lt 25, 1885, par. 12*

With love to your soul, I remain,*4LtMs, Lt 25, 1885, par. 13*

Your Sister in Christ.*4LtMs, Lt 25, 1885, par. 14*

Lt 26, 1885

NA

Basel, Switzerland

December 24, 1885

Portions of this letter are published in *EGWE 89*.

This morning Sr. Edith Andrews fell asleep about half-past five o'clock. Her last hours were without a struggle. She had suffered considerable pain in her left lung up to the time I came from Italy, one week ago last Thursday. I visited her last Friday, and she talked very freely with me. Said she had read and reread the testimony for her, and she had made every effort in her power to correct every wrong in her course with others. She said sometimes she felt the blessing of the Lord, and then again she thought she had done so wrong the Lord would not accept her as His child. She wanted to know if I thought the Lord would forgive her. I assured her that He would, that He had pledged His word that He would pardon every transgression, if we would only return unto Him with true repentance and contrition of soul. I believe, Edith, you have done this; and wherein you are too feeble to do the work as thoroughly as if you were well, Jesus' precious mercy and merits supply the deficiencies on the part of His repenting, humble ones who seek to take hold of His strength. *4LtMs, Lt 26, 1885, par. 1*

In this feebleness, I presented before her the words of promise from God. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." *Exodus 34:6, 7*. Thus God has proclaimed His character Himself. Will you, my dear child, believe Him? What sins can be too great for Him to pardon? Every soul is precious in His sight. He is merciful, infinitely more willing to pardon than condemn. He is gracious. He is touched with the feelings of your infirmities. He knows your weakness. It would have been much better had you obtained the experience of becoming acquainted with God when in strength; then you would have been able to trust Him fully whom you had proved; but you have made

your best efforts, and now Christ stands ready to supply where you lack. His merits will be imputed to you; His boundless goodness will heal your backslidings, and He will accept today the best you have to give, and He will love and bless you. "He is longsuffering, not willing that any should perish but that all should come to repentance." [2 *Peter* 3:9.] "He doth not willingly afflict or grieve the children of men." [*Lamentations* 3:33.] He suffereth long and is kind. His love is without a parallel. He is slow to anger and of great kindness. He has waited and waited for you to give Him your affections, an undivided heart. God will never leave nor forsake one penitent soul that looks to Him in faith. *4LtMs, Lt 26, 1885, par. 2*

You can show honor to God by believing fully in the merits of Jesus Christ. We have a Saviour that can save to the uttermost all who come unto Him. He did not leave a sinking, doubting Peter to perish. The hand thrown up in appeal to Jesus with the prayer, "save, Lord, or I perish," was immediately responded to. [*Matthew* 14:30, 31.] He did save him fully. He will save you because you ask Him in faith. *4LtMs, Lt 26, 1885, par. 3*

I cannot express the comfort these words brought to Edith. The tears came from her eyes and dropped from her cheeks while she looked so peaceful and at rest. She said, "I believe He accepts me. I believe He loves me, and I, all undeserving, have His peace." *4LtMs, Lt 26, 1885, par. 4*

I prayed with her. She was blessed and relieved of pain in her left lung, and it did not return. Again she was comforted and had no more afflicting doubts. While praying, I felt that Jesus came very near to us. I felt the assurance that Jesus did pardon her transgressions. All present were melted into tears. Our hearts were filled with peace and love to Jesus. Edith had no more trouble of mind, for she knew the Lord blessed her then in answer to prayer. *4LtMs, Lt 26, 1885, par. 5*

Sunday I was called to her bedside in the early morning. She was greatly distressed for breath. She gasped out, "Sr. White, pray for me." I dropped upon my knees and poured out my soul before God with strong crying and tears. The Lord heard, the Lord answered, relief came, and Edith responded quite strong and heartily, and at

the close praised God. Bro. and Sr. Whitney followed in prayer. We felt that Jesus' presence was in the room, saying, "Peace be unto you." Our hearts were filled with joy, comfort, and love. How precious was Jesus to us in this trying hour. Edith had the evidence as she has never had it before, that Jesus loved and blessed her. I talked with her some and told her that she need not feel that she must have her mind laboring and strained in her feebleness, but when tempted by the enemy, that Jesus will not save her such a sinner, as she had often expressed to me; but all she had to do was to look and live. Say to Satan, "Jesus is my Saviour, He has bought me by His precious blood. Jesus, 'simply to Thy cross I cling.'" She seemed comforted, relieved, blessed. She thanked me that I had prayed with her and comforted her.*4LtMs, Lt 26, 1885, par. 6*

She said, "I have no longer any fears. I am willing to go. Hope thou, O my soul, in the Lord. I am trusting in Jesus, no longer in myself." Words came to me so encouraging to speak to the afflicted one, telling Jesus who had passed through death and brightened the portals of the tomb, that when Jesus, the Life Giver should come in His glory, He would call up His faithful believing ones to a glorious immortality. You may say, Edith, "I commit the keeping of my soul to God as unto a faithful Creator."*4LtMs, Lt 26, 1885, par. 7*

At night I was called again. She was supported by Bro. Whitney while strangling for breath. Every breath was an agony. I dropped on my knees and again besought my heavenly Father to give Edith relief from this terrible distress. Our prayers were heard, relief came. Said she, "Praise the Lord, He has heard prayer. I feel so much better."*4LtMs, Lt 26, 1885, par. 8*

Again I pointed her to the strong helper, the precious Saviour, and she felt the assurance of His love. Said she, "Oh, how good is the Lord, He loves me, even me. O I thank you Sr. White, I thank you; you have comforted me, and the Lord has blessed me." The Lord gave me words to speak to Edith, and I felt indeed that angels of God were round about the child. For two days she has not seemed to have a clear mind, but has not suffered much except with restlessness, until she fell asleep in Jesus this morning, half-past five o'clock.*4LtMs, Lt 26, 1885, par. 9*

There was also another death last evening. Sr. Keller was expecting to attend the missionary meeting, and was copying her missionary letter, when she said, "My head pains me." Her daughter went to lay down the little child she was holding, and when she got back her mother's head was bowed upon the table—she was dead.*4LtMs, Lt 26, 1885, par. 10*

We feel that we are admonished to be ready, for our probation may close when we least expect it. I had great comfort in telling Edith of Jesus, who is the Life Giver. She at the edge of the grave, I could in all faith tell her of Him who is the resurrection and the life of the soul and the body. That those who sleep in Jesus, will He bring with Him from their graves. The light of Jesus irradiates the grave and lights the beyond with its blessed rays. Edith was not afraid to die.*4LtMs, Lt 26, 1885, par. 11*

Let us be making our preparation for heaven.*4LtMs, Lt 26, 1885, par. 12*

Lt 27, 1885

Smith, Uriah

Refiled as *Lt 92a, 1886*.

Lt 28, 1885

Walling, Addie

Christiania, Norway

November 3, 1885

This letter is published in entirety in *DG 159-160*.

[To Addie Walling:]

Brother Whitney returns today on his way to Basel, Switzerland. Edith Andrews is steadily failing. I think this climate is better than Basel for my lungs. There has been much labor brought upon me through the love-sick sentimentalism of the workers in the office. I hope, my dear girl, you will keep free this. You will gain the confidence of all whom you respect if you are reserved and do not encourage the attentions and the society of young men. If I had time, I would write you some things I have had to meet here and in every place where I have been. Edith, poor child, is not fit to die. She has attracted attention to herself and had a few favorites and neglected those who were worthy and good because they did not just meet her taste. These few she lavished her affections upon—thought her perfection, and have petted her, and she petted them and idolized one another. So, you see, God was left out of the question. This sentimentalism has injured the usefulness of excellent young men in the office and unfitted young girls for their work.⁴*LtMs, Lt 28, 1885, par. 1*

I talked very plainly with Edith, and she does not seem to sense her condition. I have written to her, and I think she will now see her mistakes. She has had no experience in genuine religion, but has everything to do now in her feeble condition to know Christ and the power of His grace. O that she had learned this while in health. I do hope you will not be deceived, Addie, as this poor child is. I hope you will be an earnest, true Christian day by day, seeking God in prayer. Do not be so busy you cannot give time to read the Bible and seek the grace of God in humble prayer. Follow no one's example or custom in dress or in actions. If they lead to indifference and worldliness, do not express vanity in dress, but dress

becomingly, neatly; but seek earnestly to be meek and lowly of heart and be obtaining a rich experience in the things of God. Learn to overcome vanity which exists in the heart that is not sanctified through the truth. Do not be forward, but be retiring and modest. You will now be by many looked to and criticized to see how you will come forth from Sister's White's teachings. Do not misrepresent me, but seek to give influence by your course of action. Ever be true, open, sincere, and frank. All affectation despise. Keep yourself aloof from young men. Let them know that there is one girl who will not be crazy and bewildered at their first notice and attentions. I want you to be prepared to travel with me and help me, if I want you.*4LtMs, Lt 28, 1885, par. 2*

You see those who have married cease their improvement and settle down to a dwarfed life. Be not afraid to tell me your whole mind and to seek counsel, and I will give you all the help I can. But above everything else, preserve self-control and a self-possession and womanly ways without appearing to know everything. Do not claim to know too much. Be modest in conversation, for people will be disgusted if a young girl talks as if she knew a great deal. You may evidence your wisdom by works, but do not do this by words and self-praise. Be cautious, discreet, and humble.*4LtMs, Lt 28, 1885, par. 3*

We want to learn daily in the school of Christ. Now, my dear daughter, I have written you much more than I expected to write, but I may not get a chance to write very soon again.*4LtMs, Lt 28, 1885, par. 4*

I am glad you do not live in Italy, at least in this valley, for women and girls have a hard lot. They work very hard, and fourteen hours per day, and obtain less than twenty cents per day. We need missionaries all through this valley. There are men who live high, who are paid as missionaries, but who do nothing in missionary work. They eat and drink and have a good time. They are supported by societies from England.*4LtMs, Lt 28, 1885, par. 5*

Yours, Aunt Ellen.*4LtMs, Lt 28, 1885, par. 6*

Lt 29, 1885

White, W. C.

[St. Helena,] California

February 15, 1885

Previously unpublished.

Dear Willie:

Your letter was received evening after the Sabbath. I spoke to the fifty assembled with great freedom. D. Ely was present. We had a social meeting. There very much needs work to be done.*4LtMs, Lt 29, 1885, par. 1*

Willie, Brother Staines had better come to Oakland. His cough is a dry, congestive cough. He says he feels relieved as soon as he gets down to the valley; can breathe much better. Had he better try it at Healdsburg or Oakland at once? He wants me to say to you that he cannot be depended on to do any work, and much needs to be done just now. I asked him if it were too much to take care of the horses. He thinks he could just feed them and hitch them up if it were not for cleaning them off. The dust is injurious to his lungs. His cough is hard and dry.*4LtMs, Lt 29, 1885, par. 2*

Today I will go to Healdsburg. Think I may come down to Oakland before I return. I think in about a week I will go on that tour you mentioned, to Fresno. Received a letter from Elder Ings. He says that you have written for him to go to Nevada. I fear that it is too cold and windy for him there, and he has rheumatism. But if I go to Fresno, then there is work he can do in connection with Elder Daniels and self. Had I better visit Woodland before going to Fresno? I half decided to go to Oakland today, but will write instead.*4LtMs, Lt 29, 1885, par. 3*

I am sleeping better; am improving in health I think.*4LtMs, Lt 29, 1885, par. 4*

Brother Staines cannot live in this high altitude. His heart and lungs

are congested. He is exhausted. Sanford and Jenny are very clever. He does not appear to think of going to Oakland. All his plans about his place is to stay. He is improving all the time. You did not say one word about whether he was to go to Oakland or not.*4LtMs, Lt 29, 1885, par. 5*

There ought to be one sound man on this place—no more sick, debilitated ones. It needs a full man and needs him now. Brother Staines told me last night that Brethren Pratt and Atwood say they have received letters from two or three parties who wish to come. We cannot depend upon Sister Staines to do much. Her little girl is a pet—noisy, ill-mannered, unrestrained—and if Brother Staines is so feeble that he can do nothing here, the sooner a good man can come the better. This is no place for any half men, broken down by overwork. He says he felt strong in Oakland, but like a wilted rag here. He goes to drive the team for us today to Healdsburg. He seems very desirous to go, or I would not admit it. Love to all.*4LtMs, Lt 29, 1885, par. 6*

Mother.

There is an earnest desire for me to speak Sunday and circulate the appointment. Many outsiders desire to come in and hear me. I think where our institutions are located, missionary work should be done and circulars distributed.*4LtMs, Lt 29, 1885, par. 7*

Lt 30, 1885

White, W. C.; White, Mary

Healdsburg, California

February 16, 1885

Previously unpublished.

Dear Children:

I received Willie's letter before leaving St. Helena and answered it immediately. I am becoming more rested and conclude my wisest plan is to go back to St. Helena with Brother and Sister Lockwood, start them in housekeeping, tell them the work I want done and the best way to do it, and then when you come return here to Healdsburg. Then Marian and I will make all we can of the time left us before you start for Europe. I am glad Mary is coming. I think Sister Place will be ready to come back to Oakland by that time. Our family will be small, and we would be very glad to have Mrs. Mary White and the little Miss White as our guests⁴*LtMs, Lt 30, 1885, par. 1*

I have prayed the Lord to show me my duty in regard to going to Europe, but get no positive light. I cannot consent to go without it. If I should go, Mary White must go with me. But I see not my duty in that direction.⁴*LtMs, Lt 30, 1885, par. 2*

Brother Staines came down with us. He seems to breathe better as soon as he strikes the valley. He enjoyed the journey yesterday. The horses were as gentle as they need to be. I had thought of coming to Oakland, but think of nothing special to come for, therefore shall give it up unless you shall telegraph me to come for some special object. I will go back to St. Helena Wednesday. There are things that will keep me here till then.⁴*LtMs, Lt 30, 1885, par. 3*

Brother Decker was most sorry I came down from St. Helena, as he was coming up today to see me. Brother Mills was to bring him. Well, I am fully determined to do what I can of my writing. My eyes have been too painful to do much while I have been gone.⁴*LtMs, Lt*

30, 1885, par. 4

Write me here as soon as you receive this before it goes out of your hand.*4LtMs, Lt 30, 1885, par. 5*

Mother.

What about Chicago property? What about Sister Mills? Let me know at once, for I ought to write to Brother Starr.*4LtMs, Lt 30, 1885, par. 6*

Lt 31, 1885

White, W. C.; White, Mary

Healdsburg, California

February 17, 1885

Previously unpublished.

Dear Children, Willie and Mary:

Yesterday I received a draft from Smouse for \$800 (eight hundred dollars). What had I better do with it? Use it to do something for Health Retreat? Let me know. Send word to St. Helena, Crystal Springs. I think now that something ought to be done there.*4LtMs, Lt 31, 1885, par. 1*

Brother Staines feels more cheerful. He has felt, he told us, very lonely at the Health Retreat, as though he were watched and disliked because he wanted to keep the institute things together.*4LtMs, Lt 31, 1885, par. 2*

Will you tell me how many tools were purchased with my money? All that is credited to me by Brother Rogers is one axe and one wheelbarrow which has been common property. All who live there just feel that the institute must carry them. Well, something must be done to set things right. While Brother Staines stays, he should have words spoken, giving him some authority to speak and act. Now Brother Hicks comes to the barn; no one was there, but he takes a bag of feed to his home. Brother Staines asked him why he did so. Well, he said he was out; he must have some, and he took it. Brother Staines sent down to Vallejo to get this feed fifty cents cheaper than at St. Helena. He told him he must replace it.*4LtMs, Lt 31, 1885, par. 3*

There is such carelessness—borrowing and carrying away tools without saying, May I have them? The families of St. Johns are expecting to be carried, accommodated in all things by the Health Retreat. This is not right. I do hope Brother Staines will try it a little longer and will be able to stay, but at all events Henry Wallace is

needed just now to work with him. Can write no more.*4LtMs, Lt 31, 1885, par. 4*

Mother.

Write me at once. Tomorrow we go to Health Retreat.*4LtMs, Lt 31, 1885, par. 5*

Lt 32, 1885

White, W. C.

“Crystal Springs,” St. Helena, California

February 19, 1885

Previously unpublished.

Dear Son Willie:

We came here all safely. Brother and Sister Lockwood are in my house and well pleased with the place. They enjoyed the journey much. When Mary and you come to Oakland, set up a bed in the parlor and take all the comfort you can.*4LtMs, Lt 32, 1885, par. 1*

Brother Staines is poorly. He says he cannot even lift a trunk. He should not have even the care of the horses further than to feed and drive them a short distance. What will be done in his case I cannot tell. Poor man! We must have one full man on this hill, and we cannot do without such a man. Delay in this matter is time lost.*4LtMs, Lt 32, 1885, par. 2*

Whitman, who was at the office, came to me for advice and work. I set him papering and painting the house. Then we can see his worth and treat him accordingly.*4LtMs, Lt 32, 1885, par. 3*

I hoped you would receive my letters from here and Healdsburg in time to answer them, but was disappointed to receive not a line when I returned here. I enjoy being here very much and shall improve in health I am sure.*4LtMs, Lt 32, 1885, par. 4*

I think Brother Staines will have to go into the valley. He enjoyed riding, but is not strong enough to endure long rides. Take these things into consideration, and do write something at once. I have not received a line from Sister Scott in answer to my letter.*4LtMs, Lt 32, 1885, par. 5*

It rained yesterday, but we were not the sufferers from rain. It is beautiful today—cool and clear and bright.*4LtMs, Lt 32, 1885, par.*

Will you write me whether Wallace can come here? No half man or broken-down man is wanted, for we have an abundant supply. Get one able-bodied man on this place at once. I shall send for someone myself and pay him myself if you do not get round and do something in this direction. Brother Staines is not able to do that which is essential on this hill, not by a great deal. If he were not a broken-down man, he could do something. He can go to Oakland and try it there. If he is better, he can have that job on 38th Street to do. Brother Lockwood will find all he can attend to here and wants to stay here.*4LtMs, Lt 32, 1885, par. 7*

Love to all.*4LtMs, Lt 32, 1885, par. 8*

Mother.

Lt 33, 1885

White, W. C.

St. Helena, California

February 20, 1885

Previously unpublished.

Willie:

I have a draft of eight hundred dollars. I want you to sign your name to the notes, with my name, and return them to Smouse. They were left at Healdsburg. I will have the notes sent to me, sign my name, then send to you for your name, and you send them on to Smouse.*4LtMs, Lt 33, 1885, par. 1*

Now I want a draft of one hundred and fifty dollars. I have purchased a horse, a traveler, on condition that if it does not please me, Lockwood will take it. Sanford Rogers had this trade nearly made one year ago. He wanted the horse for his own use, but could not raise the money. The owner asked \$150 for it then. Sells it to me for \$125. He has three other horses and has no use for this one. It is gentle but spirited, one of the swiftest travelers. He is not at all afraid of anything. The cars may come close to him, and he is perfectly calm.*4LtMs, Lt 33, 1885, par. 2*

We are getting settled nicely here. Of course, no carpets are down, no stove yet, but we get along and get something to eat. I wish you would send Wallace up here now. We want not a weak, feeble man, not a novice, but a man who can do something—one who can see what is to be done and do it. The hope of Brother Staines' doing anything here will prove a failure. If he were ever so well qualified, he has no strength; and the more of such ones are about an institution of this kind, the more unfavorable will be the impression made upon minds.*4LtMs, Lt 33, 1885, par. 3*

Brother Hicks is full of business. I have begged for Brother Roberson to do my work, such as digging, etc., until I hardly dare ask him again. I have eighteen nice trees from nursery to set today

in the place of the ones that were not good. Brother Lockwood should not go into the hardest work, for he will soon fail if he does. I shall leave him Kit to use to plow with and dray out rocks. He feels pleased with the place and will do well here, I think. Rogers makes no calculation of leaving the hillside.*4LtMs, Lt 33, 1885, par. 4*

Sister Lockwood has a large pail with cans in it. She says send that separately, but I do not think that pail better be sent now unless made entirely safe. The bags contain spoons, knives, and forks which they need.*4LtMs, Lt 33, 1885, par. 5*

Lt 34, 1885

White, W. C.

St. Helena, California

February 22, 1885

Previously unpublished.

Dear Son Willie:

I am going to the post office with my new horse. Brother Lockwood drives him. He is a fast traveler—just what I want now. We have been studying what to do to get all our horses home. If Lockwood goes, he must have some way to get back again. I just thought Mary, Elder Daniels, yourself, Miss Ella White, had better come here directly from Oakland and go over with us. Some things need your decision very much. If you have a spare boy around who wants to harden up, let him come and help Lockwood for cheap wages—rolling rocks for wall, clearing off brush, etc., etc.*4LtMs, Lt 34, 1885, par. 1*

Now I want you to be sure and come over. We have platform wagon and two horses to draw it. We have a firm, steady, splendid traveler that can take the platform wagon or phaeton. We have room for you all, plenty of room. The journey would be delightful to Mary, Elder Daniels, and yourself. Now tell me in your very next letter whether you will do this. If not, we shall have to invent some other plan. You can ride now with pleasure. We have no need of whip; let the lines lie perfectly loose. If we want a little quickening of speed, the slightest intimation will set his head up and he be off like a race horse. At the slightest word to stop, he obeys. Come, Willie, do come this time with Mary and Brother Daniels.*4LtMs, Lt 34, 1885, par. 2*

Willie, my proposition on second thought does not look as bright as when I wrote last, supposing I could not make sale of Rogers' place. I do not want to jump out of the frying pan into the fire. My place in Oakland now rents well. I want my plan carried out—the barn put on empty lot and made into a house. Brother Rogers

charges too high for his place, and he will estimate mine just as low as possible. I will not make this trade unless you can see light in it. Please to write at once.*4LtMs, Lt 34, 1885, par. 3*

Mother.

Brother Lockwood and I have just returned from post office. Received your letter in regard to Brother Staines' coming to Oakland if he is able to work. He says he is feeling much better, but the work to be done here is of that kind he dare not do it; therefore he is doing nothing.*4LtMs, Lt 34, 1885, par. 4*

Your letter has decided me to go to Healdsburg and get where my writings are and get off this matter for *Sketches, Vol. 4*. She [Marian Davis?] says she has not the matter ready. We have not worked at it, but will take hold of it now at once. We can do this by going to Healdsburg. Will go there tomorrow. Not a man can be hired to do anything. All are in the vineyards. I got Brother Hicks to show Ransom how to set out fruit trees, by setting one, but Ransom cannot do hard work. I shall get the Wilkinson boy to come up and help Ransom for a month.*4LtMs, Lt 34, 1885, par. 5*

After talking over matters with Brother Lockwood and Marian, we decide not to go tomorrow. If you can come to St. Helena and drive my new horse over to Healdsburg, then Ransom will not need to go. Marian and Mary White, or Brother Daniels, can drive the old team, and you can drive the new horse. The difficulty is, how can Ransom get back if he drives the new horse Billy? Now to the point: Can you come to St. Helena? When can you come? If you cannot come at all, let me understand the matter at once. Telegraph to me tonight; and if you cannot come, we will devise some way to get our horses through. I dare not drive Billy horse now. He has not been hitched up since Christmas. He is perfectly gentle, but high of life.*4LtMs, Lt 34, 1885, par. 6*

I think now you understand the situation. If you do not come this way, we will go day after tomorrow. If you come, then let the telegram be sent to Brother Jack. We will call for it of him.*4LtMs, Lt 34, 1885, par. 7*

Mother.

Lt 35, 1885

White, W. C.

Gytteborg, Sweden

November 17, 1885

Portions of this letter are published in *3Bio 327-328*.

Dear Son Willie:

We are one day's journey on our way to Basel. We could go no farther last night and stopped here at a good hotel. They had two beds in a small recess, but a good, large parlor. They brought in an iron bedstead that folds up, opened it, and made a bed on that for me. I took the two large pillows which you are acquainted with in the beds in Sweden and made me a good feather bed. Our large roll that you are so well acquainted with was checked, and we could not get it from the cars. *4LtMs, Lt 35, 1885, par. 1*

I have arisen at half-past three. I have had a good bath, and now I am taking a little time to write to you. On the cars yesterday I felt just tired enough to sleep. We all four did good business at it, and when we had to change cars (for we were at the end of the road) I awoke first, and we but barely got our things out of the cars into the train we were to go on. Our people were so sleepy they seemed almost benumbed. The day was fine and the scenery resembled in some degree the roughness of California. It seemed that the land almost everywhere was nothing but high bluffs and rugged rocks. There were little patches of ground between the high bluffs that were made the most of by cultivation, as in Colorado. *4LtMs, Lt 35, 1885, par. 2*

But you will be anxious to hear how our meetings came out. Sabbath I spoke to the people upon Joshua and the angel, and I think the minds of many were impressed. I spoke plainly in regard to the Sabbath and its importance as a part of the message. The house was full. Brother Hansen left as soon as I had done speaking. Brother Oyen in the afternoon read the message I had written, or a portion of it that had been translated, which was

sixteen pages of that large foolscap. There was not time for many testimonies to be borne afterward. Brother Hansen made no response, but he sent word that he would be pleased to take me over the city on Sunday forenoon, and I responded that I would be pleased to go. He showed me every attention, and I managed to bring in again the vexed question of the Sabbath. He said he meant to get round to change his position just as soon as he could, and we had a very pleasant social time. He sat in the carriage where Sara generally sits. Annie sat beside him to interpret. He said if I would promise to come next spring he would make extra efforts to learn to talk and to understand English. I told him I thought without a doubt I would come. *4LtMs, Lt 35, 1885, par. 3*

In the afternoon I was to speak to the church at three o'clock, and the congregation was about half outsiders. The house was crowded to overflowing. I spoke on Daniel. "And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." [*Daniel 12:3.*] The Lord gave me much freedom in speaking, and there were many melted to tears. *4LtMs, Lt 35, 1885, par. 4*

I bid them all farewell and while they were singing tried to make my escape, for I saw our faithful coachman waiting at the door. But I was not to escape so easily. There was a rush for me, and one and another took my hand, kissed it, and with tears running down their faces, told me how much good my message had done them. They held my hand so firmly and lovingly I could not withdraw it readily, while others were waiting to shake hands with me. The carriage was surrounded. We just had to wait, and then I was so sorry I had not waited in the house and shaken hands with every one of them. *4LtMs, Lt 35, 1885, par. 5*

We had to get up early as the cars went at half-past six. The coachman came for us at quarter before six. At the depot we met a large number of our friends again. Brother and Sister Hansen were present, and their daughter and Annie, Brother and Sister Olsen, and several that I was introduced to for the first time. *4LtMs, Lt 35, 1885, par. 6*

This last meeting left a good feeling with nearly all, and I am

inclined to think that all has been done that could be done on this visit. I am glad that you will visit Christiania on your way to Basel. They need help and will continue to need help for some time. Brother Olsen, I think, will do them good when he shall come to this country.*4LtMs, Lt 35, 1885, par. 7*

I would not leave this place until you return if I had an assurance it was duty to stay here. But we cannot stay one day after Sunday unless we meet with the loss of our tickets entirely. And then Italy may require some help; we may be called there. I expect Satan will work with masterly activity to make of none effect our labor in Christiania, but we can only do our part. God must do the rest.*4LtMs, Lt 35, 1885, par. 8*

I felt very weary in speaking and writing. I left twenty-seven of those largest pages of foolscap for the church. May the Lord save His people from Satan's snare. Oh, that God would give more of His grace! Time is so short. We cannot afford to move blindly now. We must give the trumpet a certain sound. I do not want to do anything to discourage a soul.*4LtMs, Lt 35, 1885, par. 9*

Brother Hansen's case is one that must be treated wisely, or we will lose him and Satan will triumph. While we must exalt the truth, we must seek to draw these souls who are certainly deceived to the light. Annie thinks that he has confidence in me, but that he has considerable in himself too.*4LtMs, Lt 35, 1885, par. 10*

As I lay off this burden of labor for the church in Christiania, I am feeling some burden in regard to matters in Healdsburg. I cannot but feel sad every time I consider the turn things have taken there. I feel a sadness and a remorseful regret over the state of things, for I know just as well the afterresults of such matters as though the future were presented before me in a panoramic view. Why cannot we learn the precious lessons of Christ in His school as He has invited us—of meekness and lowliness of heart, to wear His yoke, to lift His burdens, and thus become one with Christ? Must our heavenly Father humiliate us by bringing us down into the valley of humiliation as the only way to give us the proper estimate of ourselves? We need to move steadfastly to behold Christ in order to think little of ourselves.*4LtMs, Lt 35, 1885, par. 11*

I feel distressed when I see that some men of large experience think little of their sins and much of their virtues. They get as high as possible in their own eyes rather than to see themselves as God sees them. When men speak against them, they are stirred and angry. There is no stopping to see and closely investigate whether they have not reason for this unfavorable impression.*4LtMs, Lt 35, 1885, par. 12*

When the Lord shows and reproves sin, there is a turning away from the subject as from a disagreeable picture, but they do not cease to sin. The work of soul cleansing is not pleasant, the bruising of self is not pleasant, but the health of the soul depends upon this close, critical work. Pride, cruel in its influence, is cherished. Our Saviour has rebuked pride as exhibited by the Pharisee in his self-congratulation, and he is represented as spreading his virtues before God, whose eye reads the intents and the purposes of the soul.*4LtMs, Lt 35, 1885, par. 13*

I call upon you, my brethren, to fear this fatal spell. It is on many of you, and it makes you deaf and blind to compassion, to mercy, to truth. Your friends may praise you, be satisfied with you as you are. Every look, every word, every action may flatter you. They think you do so much good work that God will accept it; it will recommend you to God's favor. But let me remind you that God's judgment is totally different from human judgment. Let us not slumber on in our imperfections until the second death. I find myself pondering the Healdsburg church and its revival and the condemnation of it with a sadness I cannot express by pen or voice.*4LtMs, Lt 35, 1885, par. 14*

There was a church who had been deep in the experience of a new work, and it was worthy of a careful, tender, God-fearing investigation when there was the least suspicion that things were not all reliable. Elder Daniels might not be perfect in his plans, in his spirit, in some of his movements, but there should have been the most prayerful study how to cure the to-be-feared, existing evil without marring and wounding the work of God and endangering souls. It was not one man's case alone to be dealt with, but a large and important church was involved, whose whole after-experience would bear the marks of the present management. This spirit to

denounce and condemn so readily, as if it were a small matter to tear a man up by the roots, has been manifested many times. It is a work that savors of Satan wherever it is seen; and as a people who are seeking to save souls rather than to blast and destroy, we need to mix into our manners and ways of dealing with men and women more of the compassion and love of Jesus and less of self. I have seen the harm done by our brethren's seeing something wrong in a man and then questioning or picking him to pieces and leaving no good thing in him, but just discarding him as a useless piece of timber, that I am most thoroughly distressed over this kind of management. Let the love of Jesus melt the iron out of your souls, and let sweet sympathy and compassion come in for those who show imperfections.*4LtMs, Lt 35, 1885, par. 15*

I have read the letter of Brother Jones to W. C. White, and this is all the light I now have about the management of matters at Healdsburg. And I do not say that Elder Daniels has been right in all things. He has, without question, done and said many unwise things. But will you forbid him to work because there are mistakes and errors mingled with his work? Have my brethren a perfect record of their manner of labor? Have they not had errors in judgment mingled with their best endeavors? Were they cast aside, condemned as unworthy to do anything in the vineyard of the Lord?*4LtMs, Lt 35, 1885, par. 16*

From the letters written I have reason to judge a good work was begun in Healdsburg. Those who felt it was wrong, and condemned it, committed, I believe, one of the greatest errors. And now the condemnation has been made, it will be as in similar cases after once the work of a brother or the manifestations in a church are condemned; then there is a seizing hold of very little things to make good the decision that they made hastily and in an unwise manner. Thus I look at the matter.*4LtMs, Lt 35, 1885, par. 17*

I have only the letters from Brother Jones, written to W. C. White, that tell what they have done. I do not condemn these brethren or their work, but I cannot endorse it; I cannot see divine wisdom or Christlike tenderness and compassion in the work. You may think it is now your duty to remodel matters, uprooting the confidence of the church in what has been done. But the end is not yet. I see too

much the mold of man in this matter. Had not the decision and judgment been made in the haste of a denunciatory spirit, and had these brethren had more of Jesus in their hearts and made the efforts they did at Healdsburg, they would have a different testimony to bear. There is terrible danger of an erring brother's falling into the hands of men who will deal with him in a very different manner than he would wish to be dealt with himself, under similar circumstances.*4LtMs, Lt 35, 1885, par. 18*

Brethren, it is high time that revivals similar to the one that has stirred the church in Healdsburg should come to every Seventh-day Adventist church in our land, else the church will not be prepared to receive the latter rain. A work must be done for the individual members of the church. They will confess one to another. They will forsake their sins and their confessions will go beforehand to judgment, or their names will be blotted out from the book of life. Christ will not take their names upon His lips, to plead with His Father in their behalf. And whenever this work begins and wherever it is seen, there will be the working of the power of Satan—envy, jealousy, evil surmising will be in exercise. There will also be some who should attend to their own individual cases who will want to set their brethren and sisters right. They will feel a great burden for others, and fanaticism will come in and matters will be carried to extremes, and this will not be any evidence that the work from the beginning to end is wrong, but the most conclusive evidence that God is at work. Therefore the devil works to counteract the work of God.*4LtMs, Lt 35, 1885, par. 19*

If there is a true, there will be, most assuredly, a counterfeit. It would be to me one of the most marvelous things in all my experience of the last forty years, if a brother of Elder Daniels' temperament could, without special help from God every hour, manage so large and important [an] interest as has been going on in Healdsburg. But although he may not reveal perfection in all things, although he may be hasty and impulsive, I see no reason to denounce him, discourage him, and stop his labors. I did think my brethren would show more of the divine in their management of such men and of such a manifestation.*4LtMs, Lt 35, 1885, par. 20*

Why I dwell so much on this now is because there will be most

remarkable movements of the Spirit of God in the churches, if we are the people of God. And my brethren may arise and in their sense of paring everything [not] done after their style, lay their hand upon God's working and forbid it.*4LtMs, Lt 35, 1885, par. 21*

I know what I am talking about. Your management alarms me. I have no confidence in this kind of work you have been engaged in. You have placed matters in a miserable shape. Confusion has come into the church. A different course might have been taken by our brethren and saved all this bad result of reaction. There are always some who will be overzealous, who will follow impressions, who are never well and healthfully balanced, who are always first in the fire and then into the water. They are extremists, overdo everything they touch, and yet some of these are honest. These have precious qualities, and these are not to be misjudged and cast away as worthless.*4LtMs, Lt 35, 1885, par. 22*

May the Lord have mercy upon His people and pity the sheep of His pasture. If those who would pronounce against this work were themselves zealous, full of faith, and showing piety and devotion, then the work coming from their hands would bear the marks, not of self, but of Christ Jesus. As a people we are far from having the spiritual works of God in our midst. The zeal for active energy and work will not supply the place of the Spirit of God, which is needed to work with the efforts of the worker, that those who embrace the truth shall witness the piety and the godly zeal and fervent devotion of the worker and obtain correct views of what it means to be a Christian.*4LtMs, Lt 35, 1885, par. 23*

Those who do work for God must have devotion and piety mingled with their activity. Then they will be ensamples to the flock. All the promises of God are on condition of obedience. When these conditions are fully met by the people of God, the Lord has pledged His word to fulfil on His part. He will not deny Himself, He will not disappoint His believing ones. The Holy One of Israel is unchangeable.*4LtMs, Lt 35, 1885, par. 24*

Faith has not lost its power, nor humble obedience its reward. Let the individual members of the church seek God by humble confession of their sins and putting them away.*4LtMs, Lt 35, 1885,*

par. 25

The Lord's people are in the great day of atonement, and just such a work as is reported being done in Healdsburg will go to every church in our land. They will occupy the same position as did the congregation of Israel in the type. They were waiting with humble hearts for the coming out of the High Priest from the Most Holy Place to bless the people. They were confessing their sins, and these sins were borne into the sanctuary and the atonement was being made in behalf of the sinner. In the place of God's people now being so self-satisfied because so continually occupied in the service and busy working of the cause, these very responsibilities should drive them to prayer and deep, earnest, spiritual heartsearching, that no sin may remain unconfessed and that no sin may be cherished and practiced by them. God reads the heart and the purpose of every soul. He knows the works of all.*4LtMs, Lt 35, 1885, par. 26*

We are, as a people, professing to believe and advocate the most solemn truths ever given to man in trust for the world. But many are as far from having works corresponding to the holy trust as was the Jewish nation. The converting power of the Lord needs to go through their hearts and sanctify their thoughts and cleanse their souls as this work was needed by the Jewish nation. I am not speaking blindly or extravagantly. We need Christian love and Christian faith. We must come up higher. We must have the converting power of God, or we shall be laid aside as filthy, polluted vessels, unfit for the Master's use. Our Lord will have a pure church. In His prayer to His Father He urged His petition in behalf of His people: "Sanctify them through Thy truth; Thy word is truth." [*John 17:17.*] We have limited faith and sinful hearts, and God cannot work in power for us; and if He should work for our brethren, our hearts could not rejoice with them, for our unsanctified conceptions and discernment could not distinguish the work of God from the counterfeit.*4LtMs, Lt 35, 1885, par. 27*

We are in the antitypical day of atonement. Time is passing; the cases of all are being decided. Have they done the will of God? Have they correctly represented the holy, sacred character of the truth? Have they taught the law of God to others while their own

hearts are not loyal and true to its requirements, and their words and characters are not in accordance with their faith? Oh, how far in spirit and in works do we come from answering the prayer of Christ, which was not limited to the first disciples, which prayer includes all the promises given to His disciples. “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 all may be one in Us, that the world may believe that Thou hast sent Me. And the glory that Thou gavest Me I have given them; that they may be one, even as We are one.” [Verses 20-22.] *4LtMs, Lt 35, 1885, par. 28*

We are in the antitypical day of atonement, and our position now is to confess and forsake our sins. Whenever the church has confessed and forsaken her sins and believed and walked in the ways of God’s commandments, according to the privileges and light given her, then according to her living faith and obedience the Lord has manifested His power from on high. She has represented Christ, and her light has shone forth to the world in clear and steady rays, leading others by her godly example to honor and glorify God. We are not contending as we should for the faith that was once delivered to the saints, having no carnal weapons of warfare, no envy, no jealousy, no evil surmising, no love for supremacy. *4LtMs, Lt 35, 1885, par. 29*

If the life of Christ’s followers today were hid with Christ in God, we should see the mighty workings of His Holy Spirit. But the Lord lets us feel and realize from time to time how weak we are, how unlike Jesus in spirit, and this is why He can do so little for us. We take the glory to ourselves and become unbalanced. May the Lord have mercy upon us and in this day may we, while mercy lingers, place ourselves in right relation to God. If we did not seek for the honor that comes from men, the Lord would bestow upon us His honor. Divine power would be imparted, and we would have Christ as a wall of fire about us and a glory in our midst. The fulness of the blessing of the Gospel has never been withheld from them who walk uprightly. And if as a people, who claim to keep God’s law, we were indeed doers of the law, we would have the favor of God. *4LtMs, Lt 35, 1885, par. 30*

But how many, many, who claim to be among God's commandment-keeping people, have departed from the holy commandments which have been delivered unto them. If they had walked in the light, been obedient to the light, they would today have been a power in the world and stood on as much higher, holier ground than the primitive Christians as their light and sacred truth were greater than theirs. God's providence for His people is progressive. There is to be continual advancement in faith, in experience, in holy confidence, and a moving forward and upward as God leads the way. They are rising higher and higher in spiritual attainments in the knowledge and the love of God. But the claims of God are today far in advance of our faith and our obedience. We have not complied with the conditions in which the fulfilment of the promises are suspended. We have not taken God at His word and accepted the promises and received the blessing presented to us.*4LtMs, Lt 35, 1885, par. 31*

Christ said of a people, He could not do many mighty works there because of their unbelief. [*Matthew 13:58.*] Will we humble ourselves before God? Will we put sins and deception out of our hearts? Will we be as merciful and tender and pitiful of others as we wish them to be of us? God help us to love one another.*4LtMs, Lt 35, 1885, par. 32*

How my brethren dared to take the position they have done in regard to the work at Healdsburg I cannot conjecture, only as that their discernment and wisdom have departed from them. If such a work comes to us, how dare we to pronounce against it because we see that the instrument is only a fallible, erring man? How did you know but that the angels of God had come in to work, although man may take the glory to himself? My earnest, agonizing prayers have been that just such a manifestation of God's power would come to this people. At such a time there will be those who will not be moved, who will pick up everything that looks objectionable, and present these and discard the whole. Now if there were those who had the burden, if they had gone to Healdsburg not to condemn, but to rejoice if they could see fruits that God was at work, and with firm and well-balanced judgment guided the matter, in love presented cautions, letting the good stand as God's work, the evil as the work of the enemy who will ever seek to intrude deceptions when God

works, then you would have done a good work. Now you have left the minds dazed and confused, not knowing what is of God and what is not. If they give up that God has wrought for them, they are thrown on Satan's battlefield to be ever suspicious and established in unbelief. May the Lord teach us wisdom.*4LtMs, Lt 35, 1885, par. 33*

Mother.

Willie, please send to Lizzie N. Bangs, West Gorham, Maine, a draft for twenty dollars for her especial use, as a New Year's gift.*4LtMs, Lt 35, 1885, par. 34*

Brother Heman Gurney, will you please send to Battle Creek several packages of pumpkin powder to be brought to Europe when Willie comes? And if you know of any who have dried corn or small dried fruits, will you please interest them to send what they can spare, as a donation to this mission? These things cannot be obtained here as corn and pumpkin. We shall spend the winter here; and as we have not been situated to buy fruit and take care of it here, these favors requested would be highly appreciated.*4LtMs, Lt 35, 1885, par. 35*

This may be copied for Monterey, and fruit can be brought here just as well as not. Now, my son, I will not write any more now. You see, I had only this paper in the satchel. That is why I use it. Our satchels are in the freight care. We take the boat at nine o'clock. Sarah has just got out of bed.*4LtMs, Lt 35, 1885, par. 36*

Mother.

Lt 36, 1885

White, W. C.

Basel, Switzerland

November 20, 1885

This letter is published in entirety in *20MR 45-47*.

[Willie:]

Here I am now in Basel. We reached here last night about eight o'clock. We found Mary doing well. She is looking better than I have seen her for many years. Ella is quite as well as usual, but has some cold.*4LtMs, Lt 36, 1885, par. 1*

November [17]. We ate a good breakfast and went on board the boat. It was very rough. We were in the nice saloon on the upper deck, enjoying the smooth sailing, when the captain came up and said, "I advise you to go below and lie down." We inquired if it would be worse than it was then. He said, "This is nothing. You can get to the cabin now, but you will not be able to get there soon." We went down and lay down. We had passed one hour on the boat and were to be five hours more.*4LtMs, Lt 36, 1885, par. 2*

Soon Sarah was very sick, then I was sick, and our breakfast fed the fishes. I sweat profusely, then the most wrenching process of throwing up. Sarah lay where she could look directly upon me. She said several times she thought I was dead. She kept speaking to me to get some response. She said my face was as colorless as a corpse. She should understand now fully why I was afraid to be seasick. She never would want me to go on the water again for she thought it was at the risk of my life. There was never a more thankful party that stood upon the terra firma than our company. Kristine was a little sick, but not severely. Kellogg was out upon the deck, and he was some sick, but he stayed there, almost freezing. He dared not go down.*4LtMs, Lt 36, 1885, par. 3*

We were so happy to be seated in the cars again. We had a compartment all to ourselves, and I did not sit up much of the day. I

was lame and sore. We traveled all night and all day Wednesday and stopped Wednesday night at Hotel Cologne. We had good accommodations, took six o'clock train, and were by ourselves until noon. The cars went only to Manze _____, and we were obliged to wait two hours. When the express train came along, we were crowded into a compartment with men, and we learned it was a smoking car; but Kellogg prevailed upon them not to smoke. But men were continually crowding in with their cigars and pipes. Kellogg finally found us a place in another car with men, but they did not smoke. The road was exceedingly rough. I think I never rode in cars that shook one about so. It was as good as the best movement machines. It took all the soreness all out of me—curious remedy!*4LtMs, Lt 36, 1885, par. 4*

Mary read us your letter, and I was glad to learn you had a similar experience to ours in seasickness. I was full of cold, and I threw up much phlegm, and I think it did me much good. I said then I hoped you would be sick, and, although unpleasant, it would be a great blessing to you as it has been to us.*4LtMs, Lt 36, 1885, par. 5*

Brother Whitney wishes us to go next week to Italy. We are thinking of taking the whole family along; go into Brother Bourdeau's house and remain a couple of months. We want the Lord to direct. It is cold as a barn here. The coils do not warm the room scarcely at all. It is a failure, and something will have to be devised of a different character than this to heat these rooms. They will put me up a stove in the parlor today. I have not been warm since I came here, and the very air seems as if I were breathing in the air from a snowbank.*4LtMs, Lt 36, 1885, par. 6*

Edith is evidently failing. The rooms she and her mother occupy are not comfortable. They have a little heating arrangement, not the one I had, but similar to it; but that is not sufficient, and the rubber coils are very disagreeable to Edith.*4LtMs, Lt 36, 1885, par. 7*

I thought if we could go to Italy and go into a house all furnished, and keep Brother A. C. Bourdeau and sons without any appearance of evil, we would do so. But if there is the least danger of remarks, we would not do this on any account.*4LtMs, Lt 36, 1885, par. 8*

Willie, I want Matteson to stand in a proper light before the

conference. We see mistakes and failure in his work and mission, but how much better would others have done under the circumstances? I am thinking he has done, in many respects, a good work. He has suffered privation and taken the work from nothing, and all these things deserve our appreciation; and we will encourage him all we can and not say one word to discourage. You know that the man is not guilty of that devotion the people give him. They need to see and recognize other talent, and they will do it, and I know that there is much precious material in Christiania, and I want the dear lambs of the flock to be blessed and strengthened. I do not know as I can say anything more.*4LtMs, Lt 36, 1885, par. 9*

I shall think of you and pray for you as we do, and may the Lord work in power for you. Do pray much and tell others I beseech of them to pray much. I will now say, God bless you, my son, with the best of Heaven's blessing. Try to get Edson heart and soul in the meetings. Help him all you can.*4LtMs, Lt 36, 1885, par. 10*

Love to Emma and Edson.*4LtMs, Lt 36, 1885, par. 11*

Mother.

Lt 37, 1885

White, W. C.

Basel, Switzerland

November 23, 1885

This letter is published in entirety in *17MR 323-328*.

Dear Willie:

I have sent you one letter since coming back to Basel. In regard to Marian's coming, I dare not say. If I were sure that we would go to America next May, I would not think it best to disappoint Marian's plans. I just want her to do the things that will be for her health and after-usefulness. If she really wishes to give some time to study, she ought to have the privilege of doing this. I dare not urge her to come to Europe. I will send matters to be published if I am able to write. I shall not write as diligently as I have done.*4LtMs, Lt 37, 1885, par. 1*

I certainly have never done as much work in the same amount of time as in the last four months, and I am thankful to the Lord for this. How long it will be duty to stay here I cannot tell, but just as long as it seems to be duty to stay I will do this cheerfully, although expenses are going on of housekeeping at Healdsburg. I have my cow and horse that I have to feed, and my expenses are running on, but this is not of any consideration with me. I want to know my duty and do it cheerfully.*4LtMs, Lt 37, 1885, par. 2*

Although very weary, I spoke to the people assembled on the Sabbath in the afternoon. Several not of our faith were present. There were four students from the theological college. Two came for the first time. The converted Jew has been turned out because he came to our meetings. This, Brother Whitney thinks, aroused the attention of other students, and two have come quite often to attend the meetings. They are interested. They have not heard a discourse, but have come to the Sabbath afternoon meetings and seemed interested. They have read the papers, and they came of themselves to talk with Brother Whitney and the hands in the office

of the reason for their faith. The name of one of the young men is Zree, and he says he will not be prevented from investigating. They seemed interested in the Sabbath afternoon meeting. Many good testimonies were borne.*4LtMs, Lt 37, 1885, par. 3*

Edith was brought into meeting and she bore her testimony, but I am sorry to say she is not spiritual and does not know how to come to the light.*4LtMs, Lt 37, 1885, par. 4*

Sunday morning I attended early meeting with the office workers, prayed with them and talked with them. They seemed interested and some deeply affected. Then after the meeting closed I talked with the girls in the office in relation to Edith and the close friendship and attention they were giving her. I told them they had made her an idol and had flattered her and petted her until she was entirely deceived in regard to herself. She was not awake to her needs. She felt not she needed a Physician. They had helped her to this state of blindness by their worshipping her, that this extra love was so choice, its fragrance could be permitted to go only to a few, while others, more devotional, more worthy, were excluded. I told them that this deception would be fatal to Edith if it were kept up to the last. She wanted to be diverted and amused when the hours to her were solemn and precious, to be devoted to preparation of heart to meet her Saviour in the morning of the resurrection.*4LtMs, Lt 37, 1885, par. 5*

I wished them to review the past and see if in one instance Edith had led their minds and affections heavenward, if they could think of any time she had talked of Jesus and heaven and the truth. I told them she had led their minds away from the truth, away from devotion to God, to human worship. They had an admiration society, seeking to be loved, praised, petted, and this had separated their affections from God so that not one of those who were so sympathetic, so loving, so devoted to Edith, was learning to wear Christ's yoke or to carry His burdens. They were backsliding from God; and in the place of giving Him the heart's best and loveliest affections, they were placing confidence and love upon an earthly, erring creature. They did not love Edith because she was devotional, because she lived so near to Jesus, but because they thought her perfection. She pleased them, but she did not please

Jesus or really love Jesus. I talked to them very plainly and shall not see these young people deceived. I shall talk with Edwin and John Vuilleumier.*4LtMs, Lt 37, 1885, par. 6*

Brother Whitney has just come into our room, and he says the two young men have come again to talk with them. He talked and prayed with them. One has investigated so that he sees now that he must lift the cross. He says he does not hesitate because he will be laughed at or reproached, but he feels keenly at the thought of disappointing his parents who expect him to be educated for a minister. He says he has stated to the Principal his convictions, and he tells him that if he does not keep the Sabbath, he must leave the college. Ministers have labored with them; then they bring the arguments to our brethren in the office, and they show them the difference between the teachings of the Bible and the sayings of men. The one who is convinced says he will write an essay on the Sabbath question and read it in his class. There seems to be quite a stir in the college just now. O that God would move upon hearts, convict and convert souls.*4LtMs, Lt 37, 1885, par. 7*

Elder Bourdeau is thinking of holding meetings in a hall in Geneva while Ertzenberger and Vuilleumier are working in a place not far from there. Daniel feels like going into the work in earnest. O that God would keep His servants to be wise to win souls. Brother Bourdeau says that he can call these brethren in after an interest is awakened.*4LtMs, Lt 37, 1885, par. 8*

We go to Italy next Thursday. Mary accompanies me. Ella will remain at home with Sarah and Kristine. Brother Whitney goes with us to Italy. Sister Bourdeau goes with us, to remain a few weeks. I think it will not be best to remain long now; a few weeks will be enough. If we see occasion for remaining sixty days, the length of our ticket, we can do so. Brother Whitney thinks when I shall return here Brother Ertzenberger better commence meetings here and Brother Conradi join him and make a regular effort to bring souls to the knowledge of the truth.*4LtMs, Lt 37, 1885, par. 9*

We are all well under this roof except Edith, and Ella has had cold and is not as well as usual. We see great improvements in Ella. We take great comfort with her.*4LtMs, Lt 37, 1885, par. 10*

Well, Willie, I hope you are well and that the blessing of the Lord is accompanying you in your meetings. We pray for you all assembled in Conference. We shall follow you with our prayers. I now must stop writing, for I must rest. God bless you. May His peace rest upon you is the prayer of your Mother.*4LtMs, Lt 37, 1885, par. 11*

Willie, Mary was pleased with her cloak pattern. Come to see what she had, she had nothing fit to wear. Kristine has cut it out and nearly made it. Mary and she are very busy now. Mary has got her an entire outfit from the remnant left of my dress, so we shall both have suits alike. I found Mary had purchased her nice flannel, cloth-lined shoes and a beautiful pair of slippers lined with flannel. She thinks much of these comfortable things. Mary speaks from the dining room, "Tell Willie I like the cloak very much." We are really comfortably situated.*4LtMs, Lt 37, 1885, par. 12*

Today I went down and selected one of those earthen stoves for my room, which is the parlor. I cannot keep warm with the coils, and the iron stove makes me feel continually oppressed. Have had nosebleed nearly every day since I came home. This stove is on the same principle as those white ones in Sweden, but this one we have purchased is about five feet high, brown earthenware. It is a beauty for twenty dollars; they asked twenty-two. So you see we shall be nicely fixed here for the winter. Kristine is just the one we need, so handy with the needle and willing to do any kind of work. She went into washing Sunday, earnestly, and was down on her knees scouring the tile floor. I think we did well to secure so good help. Brethren Whitney and Kellogg are true and earnest to do all they can for us. Brother Kellogg boards with us. They seem to think I must have everything I need to make me comfortable, But very little has been expended for furniture. Things picked up and borrowed have fitted us out with three good bedsteads and mattresses. Both rooms have carpets, not entirely covered, but answer all purposes.*4LtMs, Lt 37, 1885, par. 13*

Willie, please to send Lizzie N. Bangs twenty dollars and charge to my account. Send Lizzie N. Bangs, West Gorham, Maine. I wish you would see if you can get some pumpkin powder from H. S. Gurney and get dried corn and small dried fruit if you can. We shall need some books, and I will send in my next what books I want you

to bring to me.*4LtMs, Lt 37, 1885, par. 14*

Ella says, "Tell papa I want to see him and kiss him. When will he come home?" See Aunt Mary and tell me how she is getting along. No one mentions her. Give her my love and tell her to write to me and I will answer it.*4LtMs, Lt 37, 1885, par. 15*

Mother.

Lt 38, 1885

White, J. E.; White, W. C.

Basel, Switzerland

December 22, 1885

Portions of this letter are published in *3Bio 337-338*; *8MR 445*.

Dear Children, Edson and Willie:

We left Italy one week ago this morning. Mary has probably told you of our journey homeward, which was very favorable. Brother Daniel Bourdeau seemed to appreciate our visit very much. We rode out a couple of hours, and we were instructed in regard to several places of interest. Geneva is a beautiful place. I should prefer living there than any place I have yet visited, if they did not have considerable fog.*4LtMs, Lt 38, 1885, par. 1*

We found Edith very low. I visited her Sabbath morning and talked with her and comforted her. She said she had done all that she could do to make her past wrongs right. I then tried to strengthen her faith to believe that the Lord would help her, and wherein she was weak, He could make her strong, could supply every deficiency. Edith seemed to lay hold of hope and was very thankful for the encouragement I had given her. I then prayed with her, and she responded.*4LtMs, Lt 38, 1885, par. 2*

Sunday morning early I was sent for. She breathed heavily; was greatly distressed. I prayed for her again while Brother Whitney supported her in an upright position. She was relieved in answer to prayer. I was sent for again that night. Edith was in great distress for breath. We prayed earnestly, and she was relieved. Oh, how thankful I am that we have a friend in Jesus who will be touched with the feelings of our infirmities. How thankful we all are to see Edith placing her hand in the hand of Christ and confiding all to Him. I was drawn out to speak to her of the love of Jesus. While the tempest round us rolls, Jesus, precious Saviour, must be our only refuge. "Simply to Thy cross I cling." We are to claim pardon through the merits of Christ's blood. I never felt Jesus more

precious to me and to His suffering ones than when standing around the dying bed of this child.*4LtMs, Lt 38, 1885, par. 3*

I have repeated to her, “We are kept by the power of God through faith unto salvation.” [*1 Peter 1:5.*] The arm of God is around His child. I have comforted her in telling her that the Word of God was pledged in her behalf, the cleansing blood of Christ would blot out all her transgressions; for those who seek Him, He will be to them a present help in every time of need. I referred her to Peter, sinking beneath the waves, but he threw up his hand to Christ and such an appeal was not in vain. If he had not looked at the waves, there would have been no peril.*4LtMs, Lt 38, 1885, par. 4*

Jesus will respond to every appeal made to Him in our sore need. God’s children are dear to Him as the apple of His eye. He will help the helpless. His voice will come to us in our distress: “Fear not, I am with thee. It is I, be not afraid.” [*isaiah 43:5; Matthew 14:27.*]*4LtMs, Lt 38, 1885, par. 5*

Edith is, I believe, standing on the solid Rock. She is obtaining an experience of the highest value. She is fitting up for the future life. I love to point her to the resurrection morning when the Lifegiver shall call the dead from their prison houses. Those who sleep in Jesus will come forth to a glorious immortality. Jesus has paid a large price for our affection and love. He always reproveth those He loves, and He corrects their faults and is just waiting and longing to pardon their transgressions. We see Edith going down to the grave, trusting in and loving Jesus. Edith is patient, only expressing gratitude and thankfulness to God.*4LtMs, Lt 38, 1885, par. 6*

I have just had a profitable conversation with Martha, who is filled with comfort and gratitude and hope as she sees her suffering child going down to the grave with a hope in Jesus. It is realized here: the hour of our extremity is God’s opportunity. We are, thank God, within the reach of His powerful hand. I told Edith, “In your feebleness, it may seem to you you can but have a feeble hold of Jesus, but Jesus has a firm hold of the soul He has died to save. His aid is prompt and all-powerful. He is nigh unto all that call upon Him.” We feel deeply grateful for the evidences we have of God’s love, of His mercy and kindness to the children of men.*4LtMs, Lt 38,*

1885, par. 7

I just dropped this to have an interview with Elder Whitney. Brother Albert Vuilleumier comes tonight. His son broke his arm near the wrist yesterday, a bad break. He was not as careful as he ought to have been. He went to start the wheel at the press, and he was not paying attention. His hand slipped through the spokes, and some part of the machinery bent his hand back and gave a blow to his wrist. I think that was the way it was done. He was taken to the hospital at once and is receiving every attention.*4LtMs, Lt 38, 1885, par. 8*

The young man I mentioned to you from the theological seminary has taken his position fully on the truth. He came out decided on the Sabbath. His uncles wrote that they would place him in a seminary much more in advance of this and held out great inducements to him if he would come to them, but he is not moved. He seems firm as a rock. All the faculty respect him and told him he might continue in school and observe the Sabbath, but he told them, "NO." He must fit himself not only to believe that which the Bible told him was truth, but be prepared to teach it to his fellow men. He was asked what he would do after he left the school. He said, "I am well and strong. I can work. I am not afraid, but the way will open before me."*4LtMs, Lt 38, 1885, par. 9*

I told Brother Whitney now was the time, after he had taken his position, to open the way before him. He is a good German scholar and understands French well, and now he wants to learn English.*4LtMs, Lt 38, 1885, par. 10*

Well, I have had to stop.*4LtMs, Lt 38, 1885, par. 11*

Ella just came in to say with wonderful grace, "Tak for moetten." She makes as graceful a curtsy as a little Swedish girl.*4LtMs, Lt 38, 1885, par. 12*

They have employed the German in the office, and they like him much. They need help on the German very much. I am so thankful that we can see that the Lord is at work upon hearts. This conversion is the work of God, not of man. His name shall have all the glory. I am told since writing the above that the young man I

have mentioned is just the help needed in the office.*4LtMs, Lt 38, 1885, par. 13*

December 23

I left this letter to write to Brother Daniel Bourdeau. He sent a long letter to me. He is failing in health, and I am not sure but he will have to go back to America. His lungs have troubled him, but now are relieved, and he has a constant diarrhea. Poor man cannot rest, will not rest. He seems grateful for the help I have given him and wants to have me stay months with him. You know this would not be agreeable to me. He seems to cling to me as a child to his mother. I have written to him comforting, encouraging words.*4LtMs, Lt 38, 1885, par. 14*

Last night Brother Albert Vuilleumier came and has brought his daughter that Brother _____—I cannot call his name—has been seeking to wed. I do not think she loves him, but would marry him rather than to hurt his feelings. He has been determined in the matter and it is, I think, a test case here in Switzerland, whether young men shall persist in having a right to pay their addresses to young women when their parents feel it would be unhappiness to both parties. We take the ground that the children should not marry without the consent of their parents. This test case will have a telling influence on the churches in Switzerland, whether children shall obey their parents, shall honor them according to the fifth commandment, or whether they will set aside the rules laid down in the Bible and be controlled by impulse. We think in this case the Bible will be the guide and rule in this matter.*4LtMs, Lt 38, 1885, par. 15*

I can tell you, I find abundance of work that keeps coming ready to my hand, and I see no place to rest, even in Europe. I think I will purchase me a horse and carriage and ride out daily. I do not take pleasure in the rides taken with a coachman or hackman.*4LtMs, Lt 38, 1885, par. 16*

Well, I am certainly doing more work than at any other period of my life, and I am thankful that the Lord has given me strength to work. I hope that Brother Conradi will come to work awhile with Brother Ertzenberger. When he shall come, we will have meetings here in

Basel; and I believe souls will embrace the truth. I do wish that there were a man well balanced, who understood French, who could labor in Europe. Brother Daniel understands enough. He has a quick mind, much power of brain, and could do a good work if he were more evenly balanced; but the case stands as it does. We will have to pray that the Lord will raise up laborers in His vineyard. We need them, one hundred where there is one, if there could be means to sustain them.*4LtMs, Lt 38, 1885, par. 17*

We are doing so little compared to what should be done in warning the world. I think too much, carry too heavy a load on this matter. Oh, I wish I did not feel so intensely, for it keeps me awake, planning, many of the hours at night, when I should be asleep. I hope I shall be able every day to lay my burden on the Burden-bearer. If I could say anything to help our people to see the wants for this time! If I could only arouse them to obtain the missionary spirit! Oh, if the Lord would only set the matter home to their hearts! I see so much want, so great a lack in the workers, so little devotion, so little self-denial, so little spirit of the real laborer, that my heart aches. Time is passing, the end of all things is at hand. He that is to come will come, to call us individually to account for our stewardship. What use have we made of our talents, of our means, of the great light God has revealed to us from His Word? Oh, what do the heavenly books testify of us? The record of every day's work is passing up to God. Have we served ourselves or Jesus Christ? Have we engaged heartily in the work represented by the proclamation of the third angel's message? What are we doing? Time is passing into eternity with its burden of record. Oh, how light many are, how trifling!*4LtMs, Lt 38, 1885, par. 18*

How many are now sighing and crying for the abominations done in the land? How many are consecrated to the work of God and have not a divided interest? How many are feeling the burden for perishing souls? Many will realize the curse that came on Meroz because they feel no burden when the Word of God plainly reveals the position we are standing in as a people.*4LtMs, Lt 38, 1885, par. 19*

I see our work has but just begun here; I see so much to be done, and I am doing too much. I wish I could do the work of ten. I would

gladly do it. But I can only do the work of one—poor, frail at that. May God work Himself.*4LtMs, Lt 38, 1885, par. 20*

In regard to writing in the future, I cannot say. I must write. I think I can do it as well here in Europe as in America. Make just such arrangements as you please. If Marian is worn and has her plans arranged to stay, I can send writing there; but if you think it advisable for her to come, all right.*4LtMs, Lt 38, 1885, par. 21*

I have sent by Brother Kellogg to get me a filter in London. I do not think it is safe to use this hard water, either to drink or to cook with. We have a stove that is a treasure. It is something of the same nature as the ones we saw in Sweden, but brown, highly polished. It is an ornament; consumes but little coal.*4LtMs, Lt 38, 1885, par. 22*

We all miss you, Willie; will be glad when you return. They write from California that there is but one copy of *first volume of Spirit of Prophecy* in the office. They are seeking to hurry up the work. I see not why it cannot be put in the hands of the printers. The matter is out, and enough to make a book. It may be I shall have to supply one chapter, but why not have it printed at once? I think that the matters in regard to Grant should be here, that we can meet him if necessary. But with me, I shall never mention his name but go straight forward in my work. This is best. I will not contend with those wicked men. I think it had a good influence in Italy to go right forward and say nothing of Grant.*4LtMs, Lt 38, 1885, par. 23*

I am going to try to rest some, and may the Lord help me. I am His property. Well, I will write no more now.*4LtMs, Lt 38, 1885, par. 24*

May the Lord give you wisdom in counsel is my prayer morning, night, and noon and return you back in safety. Will Elder Waggoner come with you?*4LtMs, Lt 38, 1885, par. 25*

Much love to you all, children—Edson, Emma, Willie.*4LtMs, Lt 38, 1885, par. 26*

Mother.

I want you, Willie, to put in the hands of Marian the means that she needs. I want her to find rest in some way. She must have it, and I

lay my commands on Marian to rest. If she can find it in Battle Creek, all right. If not, let her go to some place. If she does not, and you do not think it best for her to come here, I want her to rest. She is of great value to me in my work, and I want her to have means that she will feel free to rest and only do my work for which I will pay her well.*4LtMs, Lt 38, 1885, par. 27*

Tell her I have just one minute ago read the letters in which she has specified the improvements to be made in articles for *Volume 1*. I thank her. Tell her that she has a point about Zedekiah's having his eyes put out. That needs to be more carefully worded—also the rock, when the water flowed—something in reference to this. I think I can make the articles specified more full; and as I am famous for moralizing, this will be no cross. Tell her to write to me, as I prize her letters as if she were my own child. I will write to her when I am more rested.*4LtMs, Lt 38, 1885, par. 28*

Mary and Sarah are full of business. Kristine is good, tender; so tender and kind and motherly to Ella. I think her a treasure. We feel that without you something is wanting.*4LtMs, Lt 38, 1885, par. 29*

Well, my dear Willie and Edson and Emma, let us draw very nigh to God. Let us live daily as we would wish we had lived when the judgment shall sit and the books shall be opened, and when every one will be rewarded according to his works. I am not cast down nor discouraged, but I feel weighed down as a cart beneath sheaves. We have had several days of beautiful weather. It has commenced raining this afternoon. Tell Mary to find me some histories of the Bible that would give me the order of events. I have nothing and can find nothing in the library here.*4LtMs, Lt 38, 1885, par. 30*

It is getting dark, and I am resolved not to use my eyes or brain by candlelight. Well, may the Lord direct in all things—you and us here. Will you see if Aunt Mary is comfortable? Make her a present for me of ten dollars if you think her needy, but do not let my Marian go pinched. If she needs clothing, just get it for her. Make her a New Year's present for me. She has pinched and cramped herself in many ways, dear, precious child. I love her much.*4LtMs, Lt 38, 1885, par. 31*

The Lord is good. Praise His holy name. Ella is well and happy. She

is a real good little girl. What do you think of my purchasing a horse and carriage? I must do something of the kind for my health. I have had considerable lameness with my hip, and I dare not tax it greatly and walk much. I think of my home and horse and carriage and wish I could enjoy them, but then I am not disposed to cut short my stay here in any wise for these things. I want to spend some time in England in the most favorable season of the year, when there is the least fog.*4LtMs, Lt 38, 1885, par. 32*

We expect a letter every day from you. I hope it will come, for we want to hear from you. Brother Kellogg left here last Sunday night for London on his way to Christiania. I tell you, I felt sorry to have him go. He expects to meet you in Christiania.*4LtMs, Lt 38, 1885, par. 33*

Mother.

I cannot go through this. I have been interrupted so many times and I am too tired to correct my mistakes.*4LtMs, Lt 38, 1885, par. 34*

Lt 39, 1885

White, W. C.

Basel, Switzerland

December 30, 1885

Previously unpublished.

Dear Son Willie:

We are having quite a snowstorm, not the first, however. There came about three inches of snow about one week ago, and it has not been warm enough to remove the first snow. Now we will have, I think, good sleighing for New Year's. It has looked very nice to see the Common all covered with beautiful white snow. The trees surrounding the Common and the bridge were pure white as if crystallized. This beautiful sight remained all through the day.*4LtMs, Lt 39, 1885, par. 1*

I have not been able to accomplish much for nearly two weeks. I was exhausted, but I am gathering up my forces again, feeling a little stronger. Mary has prepared two articles from a private letter written to Brother [Vocher] who was paying attention to Brother Vuilleumier's daughter. He knew her parents were opposed to this match, but he continued his attentions just the same and was determined to drive the matter through at all hazards, but left it to be decided by Sister White. Well, this letter was written to him. Elder Bourdeau at Geneva is translating it. I think it excellent matter, and it should go into the *Review*. I have now an article on the observance of the Sabbath which I shall have put in the *Review*, for it is greatly needed. A portion of that given to Brother Hansen composes part of the article. I write some every day, but cannot write long at a time.*4LtMs, Lt 39, 1885, par. 2*

I expect this letter will reach you before you start for Europe. I wish you to see just how my account stands at the office. I thought I would purchase me a horse, but I think not best to lay out money now for horse and carriage; if we go back in May, and I spend some time in England, it will not be best.*4LtMs, Lt 39, 1885, par. 3*

Things seem to moving along here very smoothly. We are comfortably situated. I could not myself be more pleasantly and comfortably situated, but the coils do not keep more than warm on our side of the house. Were it not for this tile stove, which is a treasure, I should not be comfortable.*4LtMs, Lt 39, 1885, par. 4*

Edith is not. She was buried last Sabbath.*4LtMs, Lt 39, 1885, par. 5*

I have no particular news to write to you. I fear we shall not have your company here before the first of February. I wish you to bring on, if you can, a bottle of bay rum. I cannot get it here. Dr. Kellogg gave me a small bottle of something called Menther, I think it was, to rub on the head to relieve the headache. If you ask him, he will tell you what it is. It is quite fiery, causes a burning sensation on the skin. I feel anxious to do all I can, but dare not go into meetings at present. I keep away from everything that will call me out to labor, for I have overdone. I am nervous. I do not believe that there is any place where I can find rest. But I am gathering up my vital forces again and will be able, I hope, to do considerable writing yet. I have written several pages today, about ten, and am some tired.*4LtMs, Lt 39, 1885, par. 6*

January 1, 1886

Since writing this I have written about thirty pages and corrected two discourses. I was real sick yesterday, but am much better today. Had a dream of real interest to me last night. I want it a little more distinct before I write it. It was for myself, for my encouragement.*4LtMs, Lt 39, 1885, par. 7*

January 1, 1886

Dear Willie: I did mean to get this off last Wednesday, but did not succeed. We are doing all we can to get something before the people to act upon. I have not dared to go into any of their meetings, for I am afraid to be aroused to expend my strength. I need all the vital force I can get now.*4LtMs, Lt 39, 1885, par. 8*

It is a beautiful morning, snowed some yesterday. The weather has been quite cold here, and bracing. Elder Whitney said he was going to write to you. I suppose he has done so. He received a letter from

two who have embraced the truth in France. This has encouraged Brother Whitney. Elder D. T. Bourdeau has been much encouraged by two, worth some property, embracing the truth in Geneva. Brother Ertzenberger is doing a good work. He attended Sister Kelly's funeral. I wanted to see him, but dared not tax myself with an interview. I am better now, though I have to hold myself in with bit and with bridle, for my soul is full of the truth. It is like fire shut up in my bones. I know we must reach a higher standard than we have yet attained, and how I long to have greater power to reach the people.*4LtMs, Lt 39, 1885, par. 9*

God is our strength. I know many of our workers have tried to labor in their own strength. I know that the converting power of God must be felt in their hearts, or they will utterly fail of the grace of God. Truth will triumph, but who of us will triumph with the truth?*4LtMs, Lt 39, 1885, par. 10*

Will you tell Emma to inquire if she can get me clover, that I may have it here?*4LtMs, Lt 39, 1885, par. 11*

Lt 40, 1885

Davis, Marian

Rome, New York

July 30, 1885

Previously unpublished.

Dear Sister Marian:

We stepped from the cars about one hour ago; found Brother Wilbur Whitney and his wife waiting for us. A hack took us to his home, where we are now waiting dinner. I have endured the journey much better than I feared. It has been fearfully hot in Battle Creek, and it must result in considerable sickness.*4LtMs, Lt 40, 1885, par. 1*

We arrived in Battle Creek Monday night. Your father was waiting at depot to see you, but I am glad you did not come. The journey would have prostrated you. The Lord has sustained me; I can never doubt this. Tuesday your brother's wife was buried, and I am glad you were spared this.*4LtMs, Lt 40, 1885, par. 2*

I do not think it best myself for you to carry out your plans of going to school. You have already accomplished more in fitting up my writings than you will ever do again. You have done this work satisfactorily, and I have perfect satisfaction. My only burden is your continual complaints and your depreciating your own ability. This burdens me. If you would go cheerfully forward, doing the best you can, then trust fully in the Lord, you would do well. If you would cease worrying and fretting and complaining of yourself, and just act yourself, I should be a happy woman. I cannot see one ray of light in your plans of attending school. But if you will not be satisfied, then you must do it, and I will be reconciled.*4LtMs, Lt 40, 1885, par. 3*

Why are there no pieces sent for the *Review*? It troubles me. You or Eliza ought to have an article every week.*4LtMs, Lt 40, 1885, par. 4*

I understand your brother anticipated your coming to take care of his little girl. Now, Marian, if you come East, I shall fear that you will do some such thing as this. God does not mark out your duty in this line, and I hope you will carry on the work of mine you have commenced on.*4LtMs, Lt 40, 1885, par. 5*

Well, Marian, I have done through the grace of God much work since I came East in writing and in speaking, and today am much better every way than when I left home. Write to me, my sister. In love.*4LtMs, Lt 40, 1885, par. 6*

Manuscripts

Ms 1, 1885

Butler, G.I.

Refiled as *Lt 120, 1886*.

Ms 2, 1885

Sermon/Sermon in the Battle Creek Tabernacle

Battle Creek, Michigan

July 25, 1885

Portions of this manuscript are published in *2MR 211*; *9MR 42-43*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sermon in the Tabernacle

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [*2 Corinthians 6:17, 18.*]*4LtMs, Ms 2, 1885, par. 1*

Here are conditions, promises given on conditions. The conditions are that ye come out from among them, the world, and touch not the unclean thing, and I will receive you. Who said it? The Lord. It is the Lord God of the heavens that said it.*4LtMs, Ms 2, 1885, par. 2*

Now just before this the exhortation is given, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.” Then comes the text, “Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [*Verses 14-18.*]*4LtMs, Ms 2, 1885, par. 3*

If we have received all these promises and thoroughly believe them, we shall cleanse ourselves of all filthiness of the flesh, perfecting holiness in the fear of God. This presents before us work for each one to do. It gives us something to do, and there is a warfare that every one of us is engaged in. We are to put on the whole armor of God; we are to fight the good fight of faith. But we know that while we are in the world we are surrounded with temptations and iniquity abounds, and “the love of many waxes cold.” [*Matthew 24:12.*] It is not a necessity that their love should wax cold because iniquity abounds. The very fact that iniquity abounds should be an incentive to every soul that loves God to be intensely in earnest and interested as faithful soldiers of the cross of Christ.*4LtMs, Ms 2, 1885, par. 4*

It is the privilege of every soul who names the name of Christ to have a firm hold from above. The grace of God, He says, is sufficient for you in every emergency; His grace is at our command. We may have a living connection with the God of heaven, we may have that strength and that power of righteousness which will elevate us above the common, the earthly, or sensual. But if we study the Bible we shall know that Satan is upon our track, and that he is working with an intense activity, and he lays his snares on the right hand and on the left; but the snare is not laid in our sight, but comes as a deception in order that we shall not discern it as a snare, that our souls may be captivated. When we see the wickedness that is increasing to a certain extent in the world, where is the corresponding power of righteousness to build up a barrier around the soul, and around the church, that this wickedness shall not come among us like a flood?*4LtMs, Ms 2, 1885, par. 5*

These institutions which are placed here in our midst are one inducement and one constant appeal to the churches here to keep themselves in the love of God. Here is a place for youth, that they may come as students to receive an education in the sciences. But is this the end of their work? If it is, they could just as well go to the colleges anywhere in our land, but it is not the end of the matter. It is an instrument of God, and each individual connected with the college should be so interested in the training and discipline and education that the youth should develop into men who fear God, should be women who have a hold on God, that they shall not be

those who wish to study to make themselves attractive to fascinate the students to them, but to present Jesus, to present the power of truth, to have this power inwrought into their very being, interwoven in their minds and in their experience, to control the mind and the soul that their character may come out spotless before God, and what then? They will have the look of saints, which is righteousness. They will stand before the throne of God with the white linen on, the white linen of the saints. The great mistake which we have to correct in such a large church is this nominal morality. You may be afraid of it, for it rests in every such church to an alarming extent. "Come out," says the apostle. Whom is he addressing? He is addressing those who claim to be children of God, and if ever these words were applicable, they are to this church. "Come out from among them." [2 *Corinthians* 6:17.] It is for you to be afraid of breaking down the barriers which preserve vital holiness in your institutions and in your churches. It is for you to present the living Saviour before the people, to present Him in your college, in your publishing house, and to present Him in your sanitarium. *4LtMs, Ms 2, 1885, par. 6*

Every physician who is connected with that sanitarium should be a man who has a hold from above. They are not only dealing with the body, but with the souls of men and women; but the judgment is to reveal what kind of work they are doing. You may make Jesus attractive, or you may lower the standard of holiness; but what God demands is a separation from the world. You may break down the standard; but in the judgment, when the books are opened, it will be seen that while the physician professed the name of Christ, professed to be a physician of the body and soul, he let the soul sink to ruin because he did not build up the barriers between these souls and the world. It was pleasure, and it was disposition to feel that the regulations and rules are too strict. *4LtMs, Ms 2, 1885, par. 7*

That is what the devil says; that is what he said to Adam; that is what he says to the students in the college; that is what he says to the apprentices in the office; that is what he will say to every institution in the world. While God said to Adam, Thou shalt not take of the tree of knowledge, Satan says He is altogether too strict, He is depriving you of privileges which you may have. Should you eat

of the tree of knowledge, you then would have opened before you a field which you have not explored. Many have entered that field; and when they entered that, the floodgates were opened toward the world.*4LtMs, Ms 2, 1885, par. 8*

It is the constant effort of Satan to make us think that sin is not sinful after all, and if you let them have their own way they will come out all right in the end. It is to break down the barriers, the distinction between the world and the followers of righteousness—to conform to the world and let the burden drop.*4LtMs, Ms 2, 1885, par. 9*

Here are these outside the Saviour, and the physician—according to the light God has given me—occupies a more responsible place than even the ministers who have given themselves to preach the Word. Why is he not dealing that Christian tenderness with the sick, not only with the body, but also with the soul? When one has become a sufferer and is diseased and in darkness and does not know how to get light, is there not open before the physician an opportunity of leading the mind into light and into truth? to lean upon the strong arm of power, the infinite One? Has he not an opportunity which the minister has not of presenting Jesus Christ to them? Is not the physician a dealer with the mind? Have they not an opportunity to open to them the fountain of life? can they not present Christ to them? If any one is lost, let them come in time and drink. “I am,” He says, “a well of water springing up into everlasting life.” [*John 4:14.*] Ought you not to feel the burden that rests upon you who are connected with these institutions?*4LtMs, Ms 2, 1885, par. 10*

You have but a little time. The judgment is to sit, the books to be opened, and every man to be judged according to what is written in the book; and how stands the record? Have you been trying to maintain a dignity? Have you been trying to fasten the attention of people to you? or have you been seeking to follow Jesus, to walk before Him in similitude of mind? Have you felt that God has given you talents of importance? and those talents are not to remain just as He gave them to you? They are to be improved. One has ability to take care of a farm, the merchant has ability to take care of merchandise; and is it to that which will be said, “Well done”?

[*Matthew 25:21.*] It is if he conduces his business on the strict rule of honesty and right. Then they will earn the “Well done” from the Master, but is it to end there? No, there is a greater work.*4LtMs, Ms 2, 1885, par. 11*

What have you done for the Master? What have you been doing in order that souls might see their duty? What have you been doing to bring souls to the Master? If you have been doing that work, and you can bring sheaves to Him, you will have the “Well done.” What are we to do? Very many here have become connected with the world. Christ says, “I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” [*John 17:15.*] It is a constant guardianship. It is to stand as faithful sentinels. It is to have everything connected with us sanctified, the powers which God has given us in order to press humanity, in order to elevate, to ennoble, for Christ said, “I sanctify Myself that they also may be sanctified.” [*Verse 19.*] To do this work, it will be constant watchfulness, constant care. They must be those who are constantly watching and guarding themselves, that they shall not offend God.*4LtMs, Ms 2, 1885, par. 12*

What is heaven? It is a place desired. We want to be there. There is no sin there, no deception, no corruption, nothing that will mar the sacred paradise of God. Should we not then bring all the heaven into our life that we can. In the place of those who are judgment-bound, being trifling and jesting and joking, and without weight or burden resting upon them, you need to carry away with you a burden of souls, an earnest sympathy and love of souls, that you may do your duty toward them, that you may have acuteness to mold, to fashion the character against a more cunning foe, that it will not be damned in the judgment, but that it will be found that you have done your work, and have done it well. Shall we go with a long face or with groans? That is not for the Christian at all. The more heaven we obtain in our hearts, if Christ is enshrined there, rejoice always, but it is different from the joking or jesting. It is a sweet peace expressed in the countenance, and a holy joy seen in the life. Let them see that you have got a hold from above, that the joy and peace of Christ are abiding in your hearts, and that they have an influence upon your character and upon your life. Christ was a man of sorrows and acquainted with grief. Who was He? The Majesty of

heaven. Who was he? The Son of God, the Light of the world. It was He who made the world. It was He who said He was the Light of the world. Whosoever shall know Me shall not walk in darkness. *4LtMs, Ms 2, 1885, par. 13*

Who are the company who are sealed with the seal of the living God? What saith the Lord? He says to the angel, Go, and place the mark upon the foreheads of those who sigh and cry for the abominations which are done in the land. [*Ezekiel 9:4.*] That should keep us in sobriety, in prayerfulness, and watchfulness. And as we see the iniquity taking away the youth right out of our arms, do you suppose it would be so if the right influence were exerted over them by every member who professes to be a child of God? What is the matter? The high standard is left to trail in the very dust. You are acting as the world acts. You are not to follow their moves, but are to come out and be separate. *4LtMs, Ms 2, 1885, par. 14*

“I will be a Father unto you,” and what next? “and ye shall be sons and daughters of the Lord Almighty.” [*2 Corinthians 6:18.*] What, will you be members of the Lord in heaven, children of the heavenly King? Now you who think you will preserve your dignity, you who are aspiring for distinction, and you who are struggling and making every effort for your life to conform just as nigh to the world as you can, in order to obtain distinction, and in order that you may have a name and that you may have esteem, those who have no love for God, let me tell you that you are making a great mistake. He says, “I will be a Father unto you, and ye shall be My sons and daughters.” Then what if we are on the side of the Infinite One, what if we are on the side of Jesus Christ, what if we shall have no influence? He says, “If the world hate you, you may know that it hated Me before it hated you.” [*John 15:18.*]*4LtMs, Ms 2, 1885, par. 15*

Purity, humility, lowliness, and loveliness of character have no charm for a large class. They do not desire them. “Behold,” says John, “what manner of love has the Father bestowed upon us that we should be called the sons of God.” [*1 John 3:1.*] Look at the cross of Calvary. The light which is reflected from the cross of Calvary will show you what love, what intensity of love, is bestowed upon us, that we should be called the sons of God. His Son came to

this world to bear the weight of care and perplexity. He was abused and rejected. He was a man of sorrows and acquainted with grief. Shall we not then place ourselves on His side? This infinite sacrifice was made for us, that we might become acquainted with Jesus Christ, that we might be led by His countless charms, that we might love His beauty of character, that we might see in His purity of character that which we should admire. The religion [of] Jesus Christ—[they] do not know anything about it. They profess religion, but it is not the religion of Jesus. They confess the truth, but it is not the truth which sanctifies the soul. They may give their attention to models, but it is not those which will give them a place with those who surround the throne with white robes every one of them. *4LtMs, Ms 2, 1885, par. 16*

There's a time coming when names are to be blotted out of the book of life, names once written there; but He says unto them also, if you overcome, I will not blot out your names out of the book of life. [*Revelation 3:5.*] Here men and women play the game of life. Satan is wrestling for the soul, and the temptations are to assimilate to the world, to be like it, to be just as near like it as possible. Christ says, Come out from among them and be ye separate. [*2 Corinthians 6:17.*] It is the passions of the world that lead the world to think: "I have just as good a character as they have, and just as good a religion as they have. I don't see that the religion that they profess does any more for them than mine does for me, and I think I stand just as good a chance as they do." But suppose you place yourself on the elevated platform of eternal truth. The lawyer came to Christ and said, "What shall I do to inherit eternal life?" The Master says to him, "What says the law?" "Well," says [one,] "thou shalt love the Lord thy God with just one quarter of your heart, and the rest you may give to your own inclinations. Just one quarter, one half, two thirds"—did He say that? Why, "thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength, and thy neighbor as thyself. ... This do and thou shalt live." [*Luke 10:25-28.*]*4LtMs, Ms 2, 1885, par. 17*

There are the conditions. Now, I ask, are you obeying? Those who have made a profession of Jesus Christ, are you loving your neighbor as yourself? Are you straining to reach that high level of holiness? "I sanctified Myself in order that you might be sanctified."

[*John 17:19.*] If you reach a high standard, another may be inclined to reach it, and an unconscious influence is telling upon the souls and lives and characters of those around you. Suppose the physicians in the institute should take a position to lower the standard, it will be seen in the judgment that they are weighed in the balance and found wanting. Suppose in our college the teachers should be lax and loose, and should not take a consistent course in accordance with the Bible standard—what if they have been lowering the Bible standard? They form characters that will not meet the approval of high heaven, and when the judgment reveals the fact, it will be seen that the youth were drawn away from the path cast out for them to walk in. It will be seen that their very inattentions to religious duties had an influence to draw them in the wrong direction. *4LtMs, Ms 2, 1885, par. 18*

Every one of us is responsible before God—those of us in institutions, and every member of us. It is not the ministers alone who carry the weight of responsibility; but every church member must bow before God, or they will never see those things which are above, where Christ sitteth at the right hand of God. If such a life is led, they will have little influence and desire for distinction. If that prevails with them, then they have been exerting an influence for God; but if not, they have exerted an influence which shall perish with them. Every church member is a minister in one sense. Said Christ, “Ye are the light of the world, a city which is set on an hill cannot be hid. ... Let your light so shine before men, that they” by seeing—what? Your name on the church book? Your works? Your good works shall “glorify your Father which is in heaven.” [*Matthew 5:14, 16.*] These good works lift the mind up to Jesus, chief among ten thousand. It is to carry the mind up to the mighty hold of power and fasten it there to worship God, and how by the grace of God which is manifested in your character, which is expressed by your works. All these things reveal Jesus. These things are expressed in our talk, in our devotion, in our zeal, in our intensity to magnify His name. This work rests on the churches. The working church will be the live church. *4LtMs, Ms 2, 1885, par. 19*

There are a large number here who ought to be out in small communities, letting their light shine in these communities where they could help and strengthen. They ought to be lending their

strength to build up the kingdom of God, and every one who is engaged in this work will grow stronger. What are they doing? Which are at work for the Master? Which are investing their capital in the truth, a truth which has been brought to them? Which are putting their talents to use? As time goes on they will be better able to labor, because they are employing the ability which God has given them, exercising it and becoming more skilled in meeting the darts of the enemy. They are not ignorant of the devices of the enemy. They know how to meet the power of Satan, to lift up the weak, and to strengthen the feeble knees. They know how to inspire with hope the sinking soul, and in this work they are becoming acquainted with God. They are becoming acquainted with Jesus Christ, because they are co-workers. They understand better every day the character of Christ. We want to love God firmly, and right along, not minding whether we are observed, whether we are loved or not loved, but keeping the love of God in our hearts and loving our fellow men all around us, seeking to win souls to the Master, that we can sympathize with them and that we can help those who need help.⁴*LtMs, Ms 2, 1885, par. 20*

Is that not the best way to find that strength which you need? forget yourself? As you forget yourself, you forget a thousand weaknesses, you ride right over those difficulties. You master them because there is work to be done for the Master; and in doing that work for the Master, you forget self, you get your mind away from yourself; and in doing this, your soul becomes strong. You know that the triumphs are for you because you have complied with the conditions, you have tested the Master. I proved the Master when I came on this journey. I proved the Master when I stepped aboard the cars. I said I would start, and as soon as I placed myself in the position to carry out the work and will of the Master—as I thought it was—I had sufficient strength for the day, and it has been given right along as I needed it. You feel the need of it, and you do not think you can do anything. Go to work for Jesus, and you will find that the grace of Christ will be imparted unto you. We won't need to compromise with the lovers of mammon. "What agreement hath the temple of God with idols?" [2 *Corinthians 6:16.*] If you have idols, let Jesus, let faith come in. What we want is a deeper work in our hearts. There are many who will never enter the pearly portals. Life has been a mistake, and it would have been better if they never had

been born. It is a great responsibility to live; it is not a trifling matter. Day by day the record is going to heaven. Life is sacred to some duty, and we are not here to please ourselves. Christ did not seek to please Himself, to seek for supremacy.⁴*LtMs, Ms 2, 1885, par. 21*

Seek to do the duty that comes next, not attempt to climb at one bound to the top of the ladder because you will fall short of it, but to climb round by round until you step off into the kingdom of glory. The work is before us. It is to do up a lifework with an eye single to the glory of God, not to attain the praise of men, not to be of high esteem. What was Jesus? The Majesty of heaven, to whom even angels bowed, the Light of heaven, the Light of the city of God. And what was He? He was a servant. When we think of Jesus, how He walked, how He was of humble mien, think of Him as a man of sorrows; as He stands there upon the steps of the temple beside the high priest clothed in his gorgeous apparel, dusty and weary from travel, He looks over the scene and sees the temple desecrated. There were the sheep and the oxen; and as He cast His eye over the scene, the divine flashed through the human. There was the gorgeous priest, there was the simple and humble man, dust stained, but yet the Majesty of heaven, the King of glory, He who had left the royal courts in order to reach the very depths of human woe and lift fallen man up, He who came to our world to embrace the race with His long human arm and with the other to grasp the throne of the Infinite, that He might connect finite man to the infinite God and unite earth with heaven. This was the man who stood there not in His appearance attractive.⁴*LtMs, Ms 2, 1885, par. 22*

What did attract the multitudes? It was the purity of His character, the goodness and loveliness of His character. It was this which was to charm; and as His eye sweeps over the scene, His divinity held power over mortal man. They held themselves perfectly quiet with bated breath. They looked upon that Man to see what would come next. The silence was painful. He says, "Take these things away. It is written, My Father's house shall be the house of prayer, but you have made it a den of thieves" [*John 2:16; Matthew 21:13*], and then they fled from the place as if a band of soldiers was following. What was it that had taken the place? The sick were brought into

the court of the temple, and He was healing the soul as well as the body. He bent in love over the tender infant, over the decrepit, and those who were suffering with loathsome diseases He healed every one of them. *4LtMs, Ms 2, 1885, par. 23*

It is our work to devote our God-given powers, to have them in living union with God, that we may have loveliness of character, and that we may know Jesus Christ. We shall find that we shall be the light of the world, that we shall attract not to ourselves, but to God; not to glorify us, but to glorify our Father which art in heaven. Every one of us has that work to do, but I am afraid the Master could not say "well done" to many of you today. Why? Because you are not doing one thing. Because you are not improving the talents of the mind; because the mind which God has given you, you are not trying to study how you can exalt the Master, glorify His name by the power He has given you. I will say again, I am afraid of nominal morality. I am afraid of religion without Jesus, where ye are neither cold nor hot. I would rather you were cold or hot. Because you are lukewarm you carry no loads, feel no distress for sinners, no agonies for souls as you see them dying around you. "Because thou art lukewarm I will spew thee out of My mouth." [*Revelation 3:16.*] We are to wash our robes of character and make them white in the blood of the Lamb. What next? You don't want to be blind to the world, to their wickedness and sin, that you should call sin righteousness and righteousness sin. You want to be wide-awake. You want to have the eyesalve applied to your eyes, that you may observe righteousness which you must have in order to be Christ's. You want this discernment, that you may not be ignorant of Satan's devices, that you may know how to defend yourself against him. After you have done what you can, the Spirit of the Lord will lift up the standard against the enemy. It is the power of the Almighty which is given to those who seek for it. All heaven is open to our demand. All heaven was poured out in one grand gift to man. What have we? We have Christ on our side, and then we are to walk with God. We are to feel that God and angels are willing to help us in the work, and then by and by when those trying scenes of the day of God hang upon us, then it will be seen who have been laying up treasure in heaven, who have been working out their own salvation with fear and trembling. *4LtMs, Ms 2, 1885, par. 24*

Look at that little company of Christians. They are very small. They do not appear attractive. "It doth not yet appear what we shall be: but when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." [1 John 3:2, 3.] That is the work. They have a pure character. This is what we are working for, a pure heart, a loveliness of character, that our lives may not be blotted out of the book of life. He says: I will not blot out their names out of the book of life. [Revelation 3:5.] I will set before you an open door. No man can shut it. "I have set before thee an open door, and no man can shut it." [Verse 8.] How can you come on to these things and say that you cannot overcome? Why, yes, you can. I have set before thee an open door. No man can shut it. It has the strength of the Infinite One. It is the One who is our mediator. He is making atonement, and the light of the glory of God reflected upon the face of Jesus shineth upon us children here upon the earth which is strength for every one of us. Are you conquering day by day? It is those who have conquered whose names will not be blotted out of the book of life, but they shall enter in through the gates and have right to the tree of life. Blessed are they who do His commandments, for they shall enter in through the city, and they shall have right to the tree of life. I know that Satan is blinding the eye; I know he is shutting our very sight. Iniquity is interposing between us, but we want to get these things out, we want to get the soul temple cleansed, we want to open the door; for Jesus is knocking at the door of the heart, and we want to welcome Him in, and then we shall come nigh to God and lay hold of His mighty power, a present help in every time of need; and at last the city gates will be thrown wide, and the nations who have kept the faith shall enter in and have right to the tree of life. *4LtMs, Ms 2, 1885, par. 25*

God grant this may be the lot of every one of us; may none of you be left out. *4LtMs, Ms 2, 1885, par. 26*

Ms 2a, 1885

Counsel to a Physician and Medical Students

Duplicate of *Ms 4a, 1885*.

Ms 3, 1885

The Obedience of the Sabbath

Christiania, Norway

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My mind has been burdened in regard to the condition of the church in this place. When the mission fields in this country were opened before me, I was shown many things in every branch of the mission that needed a different mold. There was much need of exalting the standard in this place in many respects before a correct and saving influence could go forth to other places. As the truth has been presented here, it has taken persons from the world and from the churches and brought them together in church capacity; but not all who have professed to believe the truth are sanctified through it. *4LtMs, Ms 3, 1885, par. 1*

One matter has troubled me exceedingly; that is your manner of keeping the Sabbath. While some have been urging their manmade test upon the people, the claims of the fourth commandment have been held very lightly. The blessing of God cannot rest upon this church until there is a reformation on this point. Those who teach the Word should take a higher position in regard to the Lord's claims. They should be careful that in no way they belittle the requirements of God, but that their example is such as will lead the people to correct views and practices. Because the fourth commandment is so widely disregarded, we are to be the more earnest and decided in seeking to honor this precept of God's holy law. The third angel's message is what we are to present to the world. Here God has a test for us; and if we come up to the standard, we shall be a peculiar people. *4LtMs, Ms 3, 1885, par. 2*

The Sabbath draws a separating line between us and the world, not faintly, but in plain, distinct colors. To those who have received the light of this truth, the Sabbath is a test; it is not a human requirement, but God's test. It is what will distinguish between those

who serve God and those who serve Him not; and upon this point will come the last great conflict between truth and error. All who profess to keep God's law should stand united in the sacred observance of His holy Sabbath. *4LTMs, Ms 3, 1885, par. 3*

Among our people generally in these kingdoms the Sabbath has not stood in the exalted position where God has placed it. The world is the instrument that sifts the church and tests the genuineness of its members. The world holds out inducements that, when accepted, place the believer where his life is not in harmony with his profession. Some of our brethren, engaged in business, have not kept the Sabbath according to the commandment. Some have been in partnership with unbelievers, and the influence of these Sabbathbreaking associates has had its effect upon them. Some have been so blinded that they could not discern the dangers in such connections; but it is only the greater because unperceived. While one partner is professedly observing the Sabbath, the other, with the laborers employed, is carrying on the business of the firm. The Sabbathkeeper, though not outwardly engaged in labor, cannot keep his thoughts from business matters. He may be drawn into settling accounts, receiving or paying out money, or by sharing the profits of Sabbath labor he becomes a violator of the commandment. While he professes to keep the Sabbath, he does not keep it. The Lord looks upon him as a transgressor. He will not accept the gifts and sacrifices of those who are thus disregarding His requirements. Even in business relations we cannot, without involving principle, connect ourselves with those who are not loyal to God. The general whom worldlings serve is in deadly opposition to the Prince of life. Satan works through his subjects to ensnare the followers of Christ. The principles of the Christian are diverse from those of the ungodly. What the one party feels that conscience forbids, the other allows. And this not merely in regard to religious matters, but in business transactions. One acts from selfish motives, regardless of God's law or the faith of those connected with him; and if the other sincerely loves God and the truth, there must be either a sacrifice of principle or frequent and painful differences. A man who has not a daily experience in the things of God will be very likely to choose an easy, compromising course; but one who has a true sense of spiritual things, and regards the salvation of the soul as the very first consideration, will have a

continual struggle to guard against yielding to the influence of his ungodly associate, and he will be constantly pained by the conflict. He has great difficulties to meet. To sacrifice the principles of his faith in the slightest particular places him on the enemy's ground; thus he separates himself from God, and he fails of that spiritual growth which is his privilege. *4LtMs, Ms 3, 1885, par. 4*

Redemption was purchased for us at an infinite cost, and its reality and its magnitude we should keep ever before us. Man has a continual battle with his own heart, with the world, the flesh, and the devil, that are constantly seeking to interpose between him and his God. The only safe course for the followers of Christ is to give heed to the inspired injunction, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness?" [*2 Corinthians 6:14.*] "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." [*Verse 17.*]*4LtMs, Ms 3, 1885, par. 5*

Some of the people have been sending their children to school on the Sabbath. And some have tried to justify their course by quoting the words of Christ, "It is lawful to do good on the Sabbath day." [*Matthew 12:12.*] But the same reasoning would prove that men may labor on the Sabbath because they must earn bread for their children; and there is no limit, no boundary line, to show what should and what should not be done. Had these dear brethren possessed greater spirituality, had they realized the binding claims of God's law as every one of us should, they would have known their duty and need not have been walking in darkness. They cannot enjoy the approval of God while they place their children where it is impossible for them to obey the fourth commandment. They should endeavor to make some arrangements with the authorities whereby their children can be excused from attendance at school upon the seventh day. If this fails, then their duty is plain—to obey God's requirements at whatever cost. Whenever it can be done, our people should establish schools of their own. If, after they have plainly stated their faith, the officer of justice comes to their doors and compels their children to attend school, then they should faithfully instruct the children, and as soon as possible remove to some place where there are different laws, and they can be free to

keep the commandments of God.*4LtMs, Ms 3, 1885, par. 6*

Still some will urge that the Lord is not so particular in His requirements as we would have them believe. They profess to keep the Sabbath; but in order to keep their business moving forward, some things must be attended to on the seventh day. If they were to observe the Sabbath so strictly, they would suffer much loss, and they claim that a departure from the exact letter of the commandment is excusable for them. Others urge the difficulty of giving their children an education if they do not send them to school on the Sabbath, and the danger of being brought in conflict with the laws of the land. But here is just where the test is coming, whether we will honor the law of God above the requirements of men. Here is where we are to prove our loyalty. God does not consult our convenience in regard to His commandments. He expects us to obey them, and to teach them to our children, as did Abraham. Abraham commanded his children and his household after him to keep the way of the Lord, and this was why such great blessings were pronounced upon him and his posterity.*4LtMs, Ms 3, 1885, par. 7*

When the destroying angel was about to pass through the land of Egypt and smite the first-born of both man and beast, the Israelites were directed to bring their children into the house with them, and to strike the doorpost with blood; and none were to go out of the house, for all that were found among the Egyptians would be destroyed with them. We should take this lesson to ourselves. Again the destroying angel is to pass through the land. There is to be a mark placed upon God's people, and that mark is the keeping of His holy Sabbath. We are not to follow our own will and judgment, and flatter ourselves that God will come to our terms. Suppose an Israelite had neglected to place the sign of blood upon his door, saying that the angels of God would be able to distinguish between the Hebrews and the Egyptians: would the heavenly sentinels have stood to guard that dwelling? That which looks unimportant to you may be of the highest consequence in God's special plans for the preservation of your life or the salvation of your soul. God tests our faith by giving us some part to act in connection with His interposition in our behalf. To those who comply with the conditions, His promise will be fulfilled. But all that venture to depart

from His instructions, to follow a way of their own choosing, will perish with the wicked when His judgments are visited upon the earth.*4LtMs, Ms 3, 1885, par. 8*

If parents allow their children to receive an education with the world and make the Sabbath a common day, then the seal of God cannot be placed upon them. They will be destroyed with the world; and will not their blood rest upon the parents? We are faithfully to teach our children God's commandments; we should bring them into subjection to parental authority and then by faith and prayer commit them to God, and He will work with our efforts, for He has promised it. And when the overflowing scourge shall pass through the land, they, with us, may be hidden in the secret of the Lord's pavilion.*4LtMs, Ms 3, 1885, par. 9*

The Lord suffered His people Israel to go into bondage in Egypt because they did not walk in His ways, but dishonored Him by their continual transgressions. Here, subjected to oppression and hard servitude, they could not keep God's Sabbath, and by their long mingling with a nation of idolaters their faith became confused and corrupted. Association with the ungodly and unbelieving will have the same influence upon those who believe the present truth, unless they keep the Lord ever before them so that His Spirit shall be their shield.*4LtMs, Ms 3, 1885, par. 10*

When the Israelites cried unto God in their distress, He heard them and wrought through Moses for their deliverance. Pharaoh saw the mighty working of the Spirit of God; he saw the miracles which the Lord performed by His servant; but he refused obedience to God's command. The rebellious king had proudly inquired, "Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." [*Exodus 5:2.*] And as the judgments of God fell more and more heavily upon him, he persisted in stubborn resistance. By rejecting light from heaven, he became hard and unimpressible. The providence of God was revealing His power, and these manifestations, unacknowledged, were the means of hardening Pharaoh's heart against greater light. Those who exalt their own ideas above the plainly specified will of God are saying, as did Pharaoh, "Who is the Lord, that I should obey His voice?" Every rejection of light hardens the heart and darkens the

understanding; and thus men find it more and more difficult to distinguish between right and wrong, and they become bolder in resisting the will of God.*4LtMs, Ms 3, 1885, par. 11*

The Lord brought Israel from Egypt, that they might keep His Sabbath, and He gave them special directions how to keep it. The instructions given to Moses were recorded for the benefit of all who should live upon the earth to the close of time. God has spoken; let us listen to His words and obey them. When the manna was given, the people were tested upon God's law. Then said the Lord to the children of Israel through Moses, "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or no. ... And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [*Exodus 16:4, 22, 23.*] Notwithstanding this special direction of God, some did go out to gather manna on the seventh day, but they found none; and the Lord said unto Moses, "How long refuse ye to keep My commandments and My laws?" [*Verse 28.*]*4LtMs, Ms 3, 1885, par. 12*

That there might be no mistake in the matter, the Father and the Son descended upon Mount Sinai, and there the precepts of His law were spoken in awful grandeur in the hearing of all Israel.*4LtMs, Ms 3, 1885, par. 13*

The fourth commandment is explicit. We are not to do our own work upon the Sabbath. God has given man six days for labor, but He has reserved the seventh to Himself, and He has pronounced a blessing upon those who keep it holy. On the sixth day all needful preparation for the Sabbath is to be made. "Bake that which ye will bake to day, and seethe that ye will seethe." "To morrow is the rest of the holy Sabbath unto the Lord." [*Verse 23.*] All purchases should be made, and all our cooking should be done, on Friday. Let baths be taken, shoes be blacked, and clothing be put in readiness. The

sick require care upon the Sabbath; and whatever it may be necessary to do for their comfort is an act of mercy, and not a violation of the commandment. God does not desire the sacrifice of health, even on the Sabbath. But nothing of our own work should be permitted to encroach upon holy time.*4LtMs, Ms 3, 1885, par. 14*

Sunday is generally made a day of feasting and pleasure-seeking; but the Lord would have His people give the world a higher, holier example. Upon the Sabbath there should be a solemn dedication of the family to God. The commandment includes all within our gates; all the inmates of our house are to lay aside their worldly business and employ the sacred hours in devotion. Let all unite to honor God upon His holy day.*4LtMs, Ms 3, 1885, par. 15*

God calls upon the workers in this mission to elevate the standard and to show their regard for His requirements by honoring the Sabbath. Christiania is an important point in our mission fields: it is the great center of our work for the Scandinavian peoples. From this place the publications are sent out, and the laborers go forth to proclaim the commandments of God; and it is of the greatest importance that a right influence be exerted by this church, both by precept and example. The standard must not be placed so low that those who accept the truth shall transgress God's commandments while professing to obey them. Better, far better, would it be to leave them in darkness until they could receive the truth in its purity.*4LtMs, Ms 3, 1885, par. 16*

There are those who are watching this people to see what is the influence of the truth upon them. The children of this world are wiser in their generation than the children of light; when the claims of the fourth commandment are set before them, they look to see how it is regarded by those who profess to obey it. They study the life and character of its advocates to learn whether these are in harmony with their profession of faith; and upon the opinions thus formed, many are influenced very largely in the acceptance or rejection of the truth. If this people will conform their lives to the Bible standard, they will be indeed a light in the world, a city set upon a hill.*4LtMs, Ms 3, 1885, par. 17*

But those who have decided to make their own standard, to be their

own criterion, will take positions that will lead the uninformed astray. While professing to love the truth, some betray worldliness in their faith and experience. There is a vein of unbelief running through their experience, because they do not keep near to Jesus, the Light of the world. The cross of Christ is but partially lifted by them. They have not made an entire surrender of their own will and ways to God. They do not love self-denial and are unwilling to conform in every respect to His requirements. They know but little of fervent love or true gratitude to God, and they are satisfied with their attainments, though they have but little knowledge of the Scriptures.*4LtMs, Ms 3, 1885, par. 18*

From the first, some in Christiania have bargained that they will come so far in their faith, and no further. They only decided to hold with the church and the world; and unless they are converted, when these separate, they will be swept in with the world. With some, business has come first; it has been a mental reservation with them; and when it comes in conflict with the truth, it is more afflicting with them to give up their idol than to retain a wicked heart. Conscience is on the side of the truth, but their hearts are with the world, and Satan makes speedy work with all such when the test comes. All who venture to choose their own way before God's requirements are on dangerous ground. When the Lord comes closer to them with startling truths and warning, saying, "Thou art the man" [*2 Samuel 12:7*], and urging them to separate from the world, Satan takes the words right out of their hearts and minds. They see no real force in them; their feelings rise up against God, and in their hearts, if not with their lips, they say, like Pharaoh, "Who is the Lord, that I should obey His voice?" [*Exodus 5:2*.] Many will be deceived to the last because they feel themselves all-sufficient. May God pity the ones whose influence has helped to cause this deathlike slumber.*4LtMs, Ms 3, 1885, par. 19*

Many claim that it is consistent to pursue a course which will save them loss or inconvenience, and by which they can avoid ridicule. So might Noah have reasoned when he built that immense boat on dry land. So might the children of Israel have reasoned when the Lord gave them special directions as to what they should do. Whoever will enter the strait gate and travel the narrow path cast up for the ransomed of the Lord to walk in will find obstacles to hinder

his progress. Brethren, if you go forward toward heaven, the world will rub hard against you. At every step you will have to urge your way against Satan and his evil angels, and against all who transgress God's law. Earthly authorities will interpose. You will meet tribulations, bruising of the spirit, hard speeches, ridicule, persecutions. Men will require your conformity to laws and customs that would render you disloyal to God. Here is where God's people find the cross in the way to life. But if the Sabbath of the fourth commandment is sacred, if it is indeed, as brought to view in the third angel's message, the sign between God and His people, we must be careful in every word and in every act to show God honor. If God's requirements are binding, you must obey them all, or you will be found with the rebellious at last. The strong force of the downward current will sweep you off your feet, unless you are united to Christ as the limpet to the rock. *4LtMs, Ms 3, 1885, par. 20*

God calls upon His people to come out from the world and to be separate. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Beliel? Or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [*2 Corinthians 6:14-7:1.*]*4LtMs, Ms 3, 1885, par. 21*

Let none continue to transgress, flattering themselves that their way is as good as God's way. This was what Satan suggested to Eve in Eden. By this means he caused the fall of man, and he is still urging the same deception. There are very many in the churches who are deceiving their own souls. They reach a standard of their own creating. They think that religion consists in going to church to hear sermons and to have a good, happy feeling. If their emotions are stirred, and a few tears are shed, this is positive evidence to them that they are Christians. Upon these feelings, and a general belief

that Jesus is the Saviour of the world, they base their hope of salvation. They do not comprehend that if they ever reach heaven it must be by daily self-denial and conflict. Many whose names are on the church books know no more about practical godliness than the veriest sinner. This fair-weather Christianity will not do in the time towards which we are rushing. Under the sun of scorching trial, all such will be found withered away. A new life is taking possession of Satan's agencies. The test of temptation will reveal whether we are truly the sons and daughters of God. "By their fruits ye shall know them." [*Matthew 7:20.*] And the trials here will not be so severe as that of the final judgment. It is not best to meet the Lord unprepared and to find that all our superficial goodness weighs nothing with Him. *4LtMs, Ms 3, 1885, par. 22*

We stand on the threshold of great and solemn events. Prophecy is fast fulfilling. A new life is descending from on high and taking possession of God's people. Some souls will have to advance fast or they will have to be left far behind in darkness. The judgment is hastening. The Word of God is rebuking, warning, and entreating men to reach the Bible standard, but Satan has brought about such a condition of things in our churches that it will be most difficult to bring them to their senses and arouse them to see their God-given responsibilities. If they will with real contrition of heart confess their sins, they may, through watchfulness and prayer, come off conquerors. But they must look beyond earthly gain, away from worldly advantages, to the great beyond. They must hesitate at no sacrifice for Christ's sake, who has paid for them the penalty of the law transgressed. We are now living in the solemn period of the antitypical day of atonement. In the type, the sins of the people were, on the atonement day, to be called to mind and repented of. It was a time of humiliation and affliction of soul. The greatest care was enjoined, that every part of the service be attended to with becoming reverence, lest the anger of the Lord be displayed. The high priest was required to make the most careful and solemn preparation, and he must guard himself with the utmost diligence from all contamination. How much more, while the antitypical atonement is going on in heaven, should those who minister in sacred things be holy. "Be ye clean that bear the vessels of the Lord." [*Isaiah 52:11.*] Said Christ, "I sanctify Myself that they also may be sanctified." [*John 17:19.*] Those who are sent to the people

in Christ's stead should be men of God, pure in life, pure in conversation, ensamples to the flock. They have a solemn work before them, "warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." "Whereunto I also labor, striving according to His working, which worketh in me mightily." [*Colossians 1:28, 29.*]4LtMs, Ms 3, 1885, par. 23

Ms 4, 1885

Sermon/Christian Fellowship

Christiania, Norway

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(Hebrews 12:12-17): "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." The Lord would have His people come very close to Himself. It is important that everyone who professes to be a child of God should carry the spirit and teachings of Christ into his every day life. Let us look critically to ourselves, compare our characters with the only standard of righteousness, lest we shall make any crooked paths for our feet and many shall, through our want of faith and intelligent knowledge of the Scriptures, be turned out of the way.*4LtMs, Ms 4, 1885, par. 1*

We want much more of the love of God in our hearts than we have today; and unless we do have the graces of the Spirit of Christ, we shall be channels of darkness. It is our privilege to have the witness of the Spirit that our ways please God. We should not be satisfied unless we have this evidence. We must be pure in heart, and our works must be wrought in God. We need the special working of the Spirit of God upon our hearts. All the profession of the truth that we can make will be of no avail to us unless we have Christ abiding with us. We have altogether too little faith and firm reliance upon God.*4LtMs, Ms 4, 1885, par. 2*

We are in days of trial, and the adversary of souls is upon our track; and while we stand out separate from the world, how tenderly we should press close together in faith, in love, doing one another good. United we are strong, divided we are weak. When Christ is abiding in us, we shall have sweet communion with Him. We shall not be seeking to build up self and will not have an overestimate of our own abilities; we will humble ourselves. We will not find fault with others, and we shall be very careful lest we entertain thoughts in our hearts against our brethren and injure their influence. Satan will constantly tempt us to do this. How can it look in the sight of heaven, in the presence of holy beings, to be continually finding fault with your brethren? In the place of being jealous, and thinking that your own ways are right in the sight of God, you should be jealous for your brother's feelings. Now if every one will make straight paths for his own feet to travel in, then he will be able to help his brother. We should take heed to our ways and draw nigh to God day by day. If we have the spirit of prayer then we shall press our petition to the throne of grace; and if we pray more and search the Scriptures with far greater diligence, we will not be denied the blessing God has promised to bestow. We will not then be jealous of one another. God has not set any of you upon the track of your brother, to find fault with him. Keep your own feet in the straight path and then you will by your example encourage your brother. *4LtMs, Ms 4, 1885, par. 3*

When Christ told Peter what he should do, Peter answered, "Lord, and what shall this man do?" Jesus said, "What is that to thee? follow thou Me." [*John 21:21, 22.*] We want to be very jealous of ourselves. We want to examine ourselves and see if we are in the love of God. Unless Jesus is in us, we are reprobates. Every one of us will be tried; and unless we are closely connected with God, the trials that will come upon us will weaken our already weak faith, and we shall become the sport of Satan's temptations. But if we are connected with Christ and draw close to Jesus when these trials come, He will draw nigh to us. Satan will have no victory over us. "Draw nigh to God, and He will draw nigh to you." [*James 4:8.*] We must commit the keeping of our souls to God as unto a faithful Creator. *4LtMs, Ms 4, 1885, par. 4*

We should not allow any feelings to come into our hearts against

any of our brethren, for this is not the spirit of Christ; it is not the principle of truth to be finding fault and thinking evil of our brethren. If there are any difficulties that arise in your midst, seek every way that you can to adjust them; this is your Christian duty. You may think that your brother is wholly in the fault, but if your brother does not come to you, you must go to him and try to come together. You must be in harmony; unless you are in harmony one with another, Christ cannot abide in your heart. Will you bow before God in prayer every day and ask Him to let the light of His Holy Spirit come into your hearts, and do not cease pleading with God until every evil thought and feeling is overcome. Christ says, "Confess your faults one to another, and pray one for another, that ye may be healed." [*James 5:16.*] How much of this work have you done? Should the spirit of confession come into the church, you would surely see of the salvation of God. *4LTM, Ms 4, 1885, par. 5*

We want to retain Christian fellowship and love in our midst. And remember that Christ has said, "By this shall all men know that ye are My disciples if ye have love one for another." [*John 13:35.*] Can we take this all in? How much has Christ loved us? He denied Himself and was willing to endure every sacrifice, that we might have eternal life. He for our sakes became poor, that we through His poverty might be made rich; and He says, "Love one another, as I have loved you." [*Verse 34.*] Then let us put Satan out of our hearts and invite Christ to come in. *4LTM, Ms 4, 1885, par. 6*

If we allow envy and hatred in our hearts, Christ cannot abide there. We should every one seek to build one another up in the most holy faith, and individually we should look to Jesus, who is the author and finisher of our faith. Then you can lead others to the Saviour. Christ has said, "Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat." [*Luke 13:24; Matthew 7:13.*] We must urge our way through the crowd that is making their way in the broad road; we must be firm to obey God. We must purify our souls by obeying the truth; and the nearer we get to Jesus, the more we reflect upon His lovely character, the more we will reflect His divine image upon those around us. When others see that you are determined to be right yourselves, they will see that the truth of God has an influence upon your life and character; then you will be a

bright light to the world. I beg of you to seek most earnestly to be a help to others, complying with the conditions in the Word of God, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] *4LtMs, Ms 4, 1885, par. 7*

The trouble with many is they have lost sight of Jesus and fail to see the self-denial and love and mercy in His character, and therefore they do not imitate His life. But Jesus wants us to be one with Him as He was one with the Father, and He wants us to be united one with another. We want to show to the world that we have a faith that is elevating, that it makes us kind, courteous, self-denying, and begets in us love and reverence for God, and makes us Christian ladies and gentlemen. We must pray more earnestly for the grace of Christ which is essential for us if we preserve our integrity and spiritual life. If any one comes to you and begins to tell you of the faults of another, if you cannot stop that voice in any other way, lift your voice and sing the doxology. Vain talkers and mischief-makers are Satan's agents in doing his work. There is a great work to be done for this church, and the sad part of it is there are so many well satisfied with themselves. They must be converted, their thoughts must be directed in a divine channel. We have a mighty soul-purifying truth, and this truth is to sanctify us individually. Satan has come down with great power, knowing that his time is short. He will overthrow the faith of some in this assembly unless we keep close to Jesus. We are warned that he will work with all power and signs and lying wonders, and therefore we want to be building up a firm character. All our powers should be trained to war against the enemy, for as Christ's faithful soldiers, we want to be minutemen and give no place to the devil. *4LtMs, Ms 4, 1885, par. 8*

Satan's work will be manifested in such power that if it were possible he would deceive the very elect. And if he can, he will get your minds confused, and you will lose sight of the truth and separate yourselves from the God of your strength. God wants you to be in that position where He can do a great work for you. He wants you to have an intelligent faith. You do not want to present to the people a pattern mingled with defects of your character and give the world false views of Jesus. It is our duty as Christians to represent Christ. *4LtMs, Ms 4, 1885, par. 9*

There are many who have professions of faith and doctrines who are not converted; and unless they shall humble their hearts before God, and bring the truth into the inner sanctuary of the soul, they will not represent Jesus, but dishonor His name and make of none effect the truth of God. They talk much about the power of the enemy, but do not bring their minds to God. Now if you will open your hearts to the truth, then your understanding will be clear, and you can present the truth to others. But if there are doubts and unbelief entertained, Christ cannot bring His light and the glory of His presence into your souls. Cannot you now begin to cultivate faith, and talk of the mercies of God, and praise God with all your hearts? It is by prayer that you will receive strength to resist temptation. Christ will supply your wants and relieve your doubts and fill your soul with gladness.*4LtMs, Ms 4, 1885, par. 10*

If we are to do as the apostle recommends us to do—give to every man a reason of the hope that is within us with meekness and fear—then we want the truth stamped upon our hearts. Here is where the great lack has been with many, very many. They have a nominal faith. There has been too much time devoted to small things unworthy of the least thought, and the mind is dwarfed and bound about with the things it dwelt upon. Shall we have the converting power of God in our midst? Christ says, “Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” [*Revelation 3:20.*] Clear away the rubbish you have piled before the door of your heart, and let Jesus come in.*4LtMs, Ms 4, 1885, par. 11*

There is something for every one of us to do to clear the King’s highway. We want to confess and forsake our sins and have them go beforehand to judgment, that when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus, our sins will be blotted out. What we want is pure and undefiled religion before God. We read in the Scriptures that pure and undefiled religion before God is this: that we visit the widow and fatherless in their affliction, and that we keep ourselves unspotted from the world. [*James 1:27.*] It is not outward show that makes the Christian. But it is the sanctifying power of the grace of God upon the soul. By their fruits ye shall know them. [*Matthew 7:20.*] If a man

is meek and Christlike, he will reflect this; and if he is puffed up and thinks he knows it all, he takes the position that he does not need to learn in the school of Christ, and the very lessons he needs to learn he does not learn; at last he is weighed in the balances and found wanting. It is too late then for wrongs to be righted. The days of probation was the time for him to learn these lessons. Now is the time to do God's will; and in seeking to conform your will to the will of God, you will have that love for your fellow men that Christ had for you, and you will be indeed a light to the world.*4LtMs, Ms 4, 1885, par. 12*

Whenever your lips are inclined to find fault with your brethren's ways and manners, just think that you, too, have sins to overcome; look to Jesus, and pattern after His character. Christ is coming. I remember when we thought that the end was to come in 1844; and when we came together in our meetings, the question would be asked by one and another, "Brethren, have you seen anything in me that is not right? I know that we cannot see our own faults; and if any of the brethren have seen anything wrong in me, I want them to tell me." Sometimes there would be wrongs confessed, and we would bow before God and ask His forgiveness. Then you would see brethren who had had some difficulty going away alone in some barn or orchard and pleading with God together; and then they would come arm in arm, loving one another, and at peace among themselves. We felt that we could not separate unless everything was in harmony. The sweet spirit of peace was in our midst, and the glory of God was around us. You could see faces shine.*4LtMs, Ms 4, 1885, par. 13*

[Part of manuscript missing here.]*4LtMs, Ms 4, 1885, par. 14*

We must get closer to God, and then Christ will be our light, and the light of truth will reflect upon the world. We want to educate ourselves to talk of the truth, talk of heaven and heavenly things; converse of the Saviour's love; and then we shall be fitting up for a holy heaven. If Christ when He shall come should find us with all the defects of character we have today, there will be no such thing as our getting into the courts of heaven, and there will be no chance for us to reform then. Christ does not promise to transform our characters then, after He shall come. We must seek righteous

characters now. But if we have built up ourselves in our own righteousness, He does not change the character. The change must be here. We must wash our robes and make them white in the blood of the Lamb in this world, and then we shall have the white linen which is the righteousness of the saints. But if we go on in our sins, Christ can never take such to heaven. It is only those who are holy who can see a holy God.*4LtMs, Ms 4, 1885, par. 15*

And I pray for you, my brethren, that you may make sure work for eternal life. As a messenger of Jesus Christ, I entreat of you to let love come into your hearts. Every soul that shall be saved must be holy and pure in this world. Every soul that falls upon the Rock and is broken, Christ with His everlasting arms gathers him to His bosom. Put your heart into the work. There are many of you grasping the truth with the ends of your fingers, and here is the world looking upon you and witnessing that you are not Christians. If you gather the precious rays of light that God has given you, you can scatter these blessed beams upon the pathway of others. May God wake you up, that you may seek your closets and pray to God, and believe that He hears you; for He says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." [*Verse 7.*]*4LtMs, Ms 4, 1885, par. 16*

Then come just as you are, and He will help you. He will save to the uttermost all who come unto Him. He wants to wash you from every stain of sin. I love Him because He first loved me; I see in Jesus matchless charms, and I want a part with Him in His heavenly kingdom.*4LtMs, Ms 4, 1885, par. 17*

And now, my brethren, "Seek the Lord while He may be found; call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [*Isaiah 55:6, 7.*]*4LtMs, Ms 4, 1885, par. 18*

May God help us to seek Him and to realize that He will do just as He has said He would. This is the victory, even your faith.*4LtMs, Ms 4, 1885, par. 19*

Ms 4a, 1885

Counsel to Physicians and Medical Students

NP

July 27, 1885

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The Lord is soon to come. Perilous times are before us, and never was there a period when the exhortation of the Apostle—(2 *Corinthians* 6:14-7:1)—was more appropriate than now. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and My daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”*4LtMs, Ms 4a, 1885, par. 1*

This is the important work before us, to separate ourselves in spirit and in practice from the world, if we would comply with the conditions to become sons and daughters of God. The apostle urges home the advantages thus presented, that we should lay hold of them as special blessings. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God.” [2 *Corinthians* 7:1.] Here is earnest work for every one of us; right thoughts, pure and holy purposes, will not come to us naturally; they must be sought for and encouraged.*4LtMs, Ms 4a, 1885, par. 2*

In our institutions for health, especially, should the pure and holy principles take root downward, and the result will be that fruit will appear. Unless the spirit and principles which characterized the life of Christ be planted in the heart, they will not control the life. Very many professed Christians are so only in name. They have no root in themselves. They have a superficial knowledge of the truth and break off some of their evil practices; but the heart is still filled with pride, impurities, unholy ambition, self-importance, and love for the

supremacy.*4LtMs, Ms 4a, 1885, par. 3*

The soul temple must be cleansed of its defilement, there must be purity of thought and intensity of desire, united with earnest efforts to meet the standard in God's Word, or they will never become elevated, subdued, purified, and wear the white linen which is the righteousness of the saints, and become fitted for the companionship of the pure and holy.*4LtMs, Ms 4a, 1885, par. 4*

There are a large number who have a theory of the truth, and can prove their doctrines to be scriptural and sound, who hold the truth in unrighteousness. Their course of action denies their faith. Their hearts are not sanctified through the truth. They have not the spirit and power of the truth. They are unholy in heart and are not Christlike in deportment. Their works testify of them that they have not the truth as it is in Jesus.*4LtMs, Ms 4a, 1885, par. 5*

To be content to do as others do, and to be satisfied with a half-Christian life, is to fail of the standard altogether. Unless the evil of the heart, the deformity of character, be strenuously corrected day by day, according to the copy given us, there will be an entire failure. One darling sin cherished will defile the soul as one drop of ink will color a basin of water.*4LtMs, Ms 4a, 1885, par. 6*

We greatly need godly physicians; we need men who have high and pure and holy principles in every department of these instrumentalities of God. I have been shown that young men will accept the responsibility of obtaining a medical education and enter upon their course of study, designing to be right and maintain their Christian principles; but do they do this? No; they fall into temptation, and evil influences affect their morals. Among our own people who profess to believe the most solemn truths ever committed to mortals, there is a tarnishing of virtue, a sacrificing of principle. They do not, like Joseph and Daniel, preserve their integrity of morals, much less their Christian principles. The habits and customs of associates who claim to be respectable men and women have a molding influence upon them. Not only the youth, but those of mature age, are inclined to conform to the worldling's standard in order not to be considered singular. They come forth from their student life with their diplomas, but less fitted in may

respects for the kind of work necessary for them to do than before they entered college. Faithfulness in little things is overlooked; they do not consider it essential to be so very exact. They have outgrown the pure, conscientious regard for truth and faithfulness they once possessed. They must study to grasp the higher work, the more important, and they are entirely unfitted for this higher work until tested and proven in lesser responsibilities. They need carefully to take up the smaller responsibilities and show themselves close, critical thinkers, having soundness of heart and uprightness, loyal to God and true to mankind in all things.*4LtMs, Ms 4a, 1885, par. 7*

The physician should show that he carries the burden of the grave, solemn responsibility, as a physician, of the bodies and souls of the sick and suffering. Not a word of careless flippancy should escape his lips; not a word should be spoken, having a tendency to awaken an impure thought; every thought, word, or action should be avoided, approaching to this. Nothing should be said to bring down the minds of any or direct them in an impure channel. A pure, noble-minded, God-fearing physician keeps his own counsel; but novices who have not real experience in dealing with the bodies and souls of men will talk boastfully of their knowledge and their attainments, when they have no experimental knowledge in the business they have entered upon. What these youth need is a better knowledge of themselves; then they will become more intelligent in regard to their duties and will understand that in every department where they may be called to labor, they must possess a willing mind, an earnest spirit, and a hearty, unselfish zeal in trying to do others good. They will not study how best to preserve their dignity as physicians, but by thoughtfulness and caretaking will earn a reputation and gain the hearts of those whom they serve. The heart must be enlisted and all absorbed in the work. The disciplinary process is sometimes in small matters and is too often regarded as menial employment.*4LtMs, Ms 4a, 1885, par. 8*

If this institution is what God designed it should be, as His instrumentality, it will not copy any institution in our land in its practices or moral standing. It will stand as a peculiar institution, governed and controlled after the Bible standard. No motive will be of sufficient force to move those engaged here from the straight line

of duty. It will be reformatory in all its teachings and practice. There will be no uniting in closer harmony with the world in order to receive worldly patronage. Those who are under the control of the Spirit of God will not be found seeking their pleasure or amusement. *4LtMs, Ms 4a, 1885, par. 9*

If Jesus presides in the sanitarium, there will be a greater and more distinct separation from the world. Pleasure cannot entice from the way of justice. They will answer the injunction, Come out from among them and be separate, touching not the unclean, and in no wise partaking of sin. They will aim to reach the high pure, noble, elevated standard erected by our Lord Jesus Christ. The world, in its practices and ways and manners, will have no attractions to entice from duty. "Come out from among them, and be ye separate." [2 *Corinthians 6:17.*] Will we hear the voice of God and obey? or will we make half-way work in the matter, trying to serve God and mammon at the same time? *4LtMs, Ms 4a, 1885, par. 10*

There will be agents of Satan who will induce to sin; but the steady soul who loves and fears God will be as firm in his Heaven-inspired purpose as was Daniel, and will not be swerved from his convictions of duty. There will always be those in high places who have never subdued and overcome self. These Satan uses as decoys. They flatter the pleasure lovers by uniting with them. They court their approval. God has a work for His faithful ones to do, to stand in defense of the truth like faithful Noah. They will warn and entreat and show by their works their faith. They stand as God's agents, as Noah stood, in noble, whole-souled fidelity, the moral character untarnished. They are saviours of men like their Master. They will be exposed to hatred and reproach as was their Master. Enmity will be aroused, hatred and false accusations will pour like a torrent around them to wrench them from their high moral position; but they have their foundation on the Rock, and remain unmoved at their chosen post of duty, warning, entreating, rebuking sin and pleasure lovers by their moral rectitude and circumspect conversation. *4LtMs, Ms 4a, 1885, par. 11*

God's servants who will hear the "Well Done" from His divine lips will be heroic ministers of righteousness, although they may not preach in the desk. They are constantly ministering, loyal to their

sense of God's claims upon them, jealous of their own selves, lest they shall dishonor the Lord that taught them to stand in defense of right and duty at any loss to themselves. This is the work of the Christian soldier. *4LtMs, Ms 4a, 1885, par. 12*

That which will stand under the pressure of temptation is heart religion. The whole heart must be given to God; if any portion of it be withheld, we have no right to claim the promise of being the favored sons and daughters of God. *4LtMs, Ms 4a, 1885, par. 13*

The Christian soldier will be trained through daily test to prove his fidelity. If in compliance with the conditions efforts are constantly made to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" [2 *Corinthians* 7:1], then God will do all He has promised; we shall have our names registered in the Lamb's book of life, and in the investigative judgment the True Witness says, "I will not blot out his name out of the book of life." [Revelation 3:5.] The names of the faithful will stand as sons and daughters of God, members of the royal family, children of the heavenly King. *4LtMs, Ms 4a, 1885, par. 14*

I have been shown that there exists a lamentable ignorance in regard to the guile that lurks in the human heart, which constantly inclines to self-indulgence, to pride, to self-importance, to love of self-exaltation, to seek the praise of men. The solemnity of living is not understood. Souls are lulled to sleep in the cradle of carnal security and discern not the signs of the times and the dangers that beset their path. They do not seek heavenly enlightenment day by day, that they may be guided into all truth and may have clear discernment to pass unscathed through the intricate mazes of falsehood, deception, and iniquity which exist in intense activity everywhere around us, within us. They go stumbling blindly along, not taking in the words of inspiration, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God." Then the conditions are plainly laid before us: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 *Corinthians* 6:15-18.] *4LtMs,*

Ms 4a, 1885, par. 15

Thousands upon thousands read these words, but neither understand them nor obey them. They come far short of obeying God's specified requirements, and they come equally short in their duty in every respect. Their consciences have become unimpressible through following their own inclination rather than duty.*4LtMs, Ms 4a, 1885, par. 16*

The most powerful appeals may be made and the solemn realities of eternity, the danger of losing the soul, be set before them in consequence of disregarding the express injunction of Jehovah, and they heed it not. They resent the message given them with, "You are too particular, too critical." The Bible presents the authority and claims of Jehovah, His righteous indignation, because of the careless inattention of those whom Christ came, through infinite sacrifice, to redeem, but they are not moved by the messages of warning. The terrors of the Lord will not have any permanent effect upon them to lead them to heed the warning to "come out from among them and be separate, and touch not the unclean." [*Verse 17.*]*4LtMs, Ms 4a, 1885, par. 17*

The love of Jesus reflected from the cross of Calvary may be presented vividly before them; His pity, His compassion for fallen man, which led Him to leave the royal courts and royal throne, and lay aside His robes of royalty, and for our sakes to become poor, that through His poverty we may become rich; His life of continual self-denial and self-sacrifice may be brought before them; the entreaties of Christ, the most heart-felt invitations mingled with the richest promises, may all be employed, but the selfish heart is proof against them all. The truth of God can find no acceptance, the claims of God presented by His servants they feel are too arbitrary. There must be more license and less constraint. Thus pleads the carnal heart that is untrue to God, that would give Him casual service.*4LtMs, Ms 4a, 1885, par. 18*

The truth of the Bible has no compelling power to lead such souls against their will away from sin. The heart temple is used for idols. Darling indulgences which keep them in harmony with the world's practices and maxims have a controlling power. The love of Jesus

is not a ruling principle in the heart and exercises not a constraining power in the life.*4LtMs, Ms 4a, 1885, par. 19*

I tell you that which I have seen. There are ten thousand times ten thousand of professed Christians over whom the mind and will of Christ have but little controlling power. Multitudes of favors are bestowed by the God of heaven without awakening one thought of gratitude or thankful return. Individuals of this class find their way into our ranks and are connected with the institutions which God has established as His instrumentalities to honor His name upon earth.*4LtMs, Ms 4a, 1885, par. 20*

Multitudes embrace the truth who have not its living principles incorporated into their lives. Christ has presented the conditions for all men if they would have eternal life. "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." "This do," said the world's Redeemer, "and thou shalt live." [*Luke 10:27, 28.*] This is not obeyed, and in consequence of this disregard of the special injunction of the Great Teacher, sin and iniquity are cherished in the heart, pled for, wept for, and clung to as precious acquisitions. Anything is preferable to putting away evil.*4LtMs, Ms 4a, 1885, par. 21*

They profess to believe God, but they do not. With the knowledge of sacred truth is cherished the affection for sin. The Word not obeyed hardens the heart, makes the conscience unimpressible and their ruin more sure than if they had no knowledge of the truth. The affections must be drawn away from worldly pleasures, worldly enjoyments, and centered on Heaven and heavenly things.*4LtMs, Ms 4a, 1885, par. 22*

The heart is the soul temple; and until that is fully on the Lord's side, it will be the stronghold of the enemy; for the partial surrender to truth and the partial indulgence of self give free access to Satan; his suggestions become mixed and mingled in the mind with truth and are received as all truth, and the effect is that souls over whom these minds have influence are led far away from the grand old landmarks into false paths which separate from God.*4LtMs, Ms 4a, 1885, par. 23*

When the mind has thus become confused, when right is considered to be unessential, when wrong is not termed sin, then it is an impossibility to dislodge the enemy or to make these deceived souls feel that it is the adversary that has confused the senses and polluted the soul temple. Where truth should be unadulterated, there is a tissue of lies. The Word of God is a dead letter, the love of the Saviour is not there, the first foundation for the building is on sliding sand, there is not one heavenly impulse in the soul, religion is a dead form, God is not in such men's thoughts. There is no vitality and vigor from an inward, religious life, for the soul is not in harmony with God.*4LtMs, Ms 4a, 1885, par. 24*

We are in need of physicians; but the plan of sending young men to a medical college to learn to treat the sick is questionable; for many of them have not root in themselves, and, as in sending our children to the other colleges in our land, they are brought in contact with every class of mind and are thrown into a sink of iniquity, the companionship of skeptics, infidels, and the profligate, where not one out of one hundred escapes from being contaminated. They do not come forth like Joseph and Daniel uncorrupted, firm as a rock to principle.*4LtMs, Ms 4a, 1885, par. 25*

Students may receive their diplomas, and yet their education has but just commenced. But generally the student who knows nothing of what it is to bear responsibility anywhere, that has not taken the burden of thinking, the burden of caretaking, of studying complicated cases, feels that he is a ripe scholar. It is because they know so little that they think they know so much. If they knew considerably more, they would sense their inability.*4LtMs, Ms 4a, 1885, par. 26*

The one who best knows himself will work in all humility. He feels like making no proud boasts; he bears a weight of responsibility, and he sees the woes of suffering humanity, and he will not take human lives into his hands to deal with even the bodies of men without connecting with the experienced physician, regarding him as a father and himself as a child to be instructed and nourished and corrected, if in error. This is the way our medical students should regard Dr. Kellogg. They should work up an experience beginning at the lower round of the ladder and by careful, earnest,

thoughtful exertion, climb round after round—religion, Bible religion, being the mainspring of action. They cannot expect to be ranked by the side of Dr. Kellogg who has devoted his time, his energies, and soul to the work for years, unless they shall give evidences of capabilities of mind and intelligence in practice.*4LtMs, Ms 4a, 1885, par. 27*

They must be content to come up gradually and prove their ability by showing that they sense the responsibilities laid upon them in lesser matters. Physicians who have been able to obtain a diploma from a medical school feel too much on an equal with Dr. Kellogg, when, from the light the Lord has given me, they have but just begun their education. There are but few who carry the load that Dr. Kellogg has carried—not one who has from the very commencement borne the heavy burden of care that he has borne. They do not love the taxing, burden-bearing part. They will deal with the sick, but never lift the load. They take everything very easy. The sick may approach the last crisis, that would wring the heart of the Doctor with intense pain because a life is going out and he can devise no means of saving that life, and another physician connected with him will not sense the danger and devote time to sharp thought and severe mental labor. He works as a machine. He is as calm as a summer's evening, when he should be pressed as a cart beneath sheaves. He takes it all as a matter of course, a thing that must be; when had he more of the intensity of feeling possessed by Dr. Kellogg, he would not throw off the burden for an instant, but by sharp thinking, by earnest prayer, would devise ways and means yet untried, and perhaps would be able to save not only the life, but, through Christ, the soul of the patient.*4LtMs, Ms 4a, 1885, par. 28*

Dr. Kellogg is a discerning man; he can take in and read character; he sees the habits, the disposition, the manner of working of his fellow helpers. He can see their free and easy stamp of character. When he notices their forgetfulness, the willingness to have the mind caught off upon unimportant things, the readiness to engage in selfish pleasure, the disposition to chat and occupy precious hours that should be employed in close application to business or to study preparatory to engaging in business, how can he trust grave responsibilities with such men that develop that they are not

caretakers? Everything they do, their very deportment, the light and chaffy spirit, breezy and high-keyed voices, their careless attitude, show they are not burden-bearers, but are shallow and superficial in thought and action. They do not have a living connection with God. They are not fitted for any position of trust. Dr. Kellogg marks the bearing of the students just from medical college for the tokens that will inspire hope or despair in the heart. Failure or success will be read in the course they pursue. If they are ready to question rules and regulations and order, and will let themselves down to indulgence of self, and by their example encourage a spirit of rebellion, they have a demoralizing influence. The institution might better close rather than suffer this spirit to leaven the helpers and break down the barriers that it has cost thought, effort, and prayers to establish.*4LtMs, Ms 4a, 1885, par. 29*

If the students bring the demoralizing, polluted breezes from their college life into the institution, give them no place. Let them go to work in the hospitals and be learners until they gain an experience. If they are too self-sufficient to be instructed by one who has had experience, one who has made a success, then their work will be dangerous until they have gained an experience in dealing with disease. And yet Dr. Kellogg sometimes gives offense because he feels that he cannot trust grave responsibilities with inexperienced ones: for if any blunders are made, the whole is reflected back upon him.*4LtMs, Ms 4a, 1885, par. 30*

Dr. Kellogg is placed in a most trying situation. His adversary has his establishment close by. Here any disaffected ones can gain sympathy and credence and have every act magnified and embellished, misconstrued, and falsified. The standard, in the institution run by Fairfield, is leveled with the dust. It is founded in dishonesty and fraud, and yet the perverse human heart will crave to be built up in its perversity, even by such an influence.*4LtMs, Ms 4a, 1885, par. 31*

Can we be greatly surprised that Dr. Kellogg is worn? and can we not see that his cares have been greater than any one man should bear? He must feel the grossness of the character of his rival, who will use any means however inferior, and iniquitous, and dishonest to cast reproach upon him. He must brave the assaults of these

who have grown hardened in guilt. He must brace himself to resist these who have trampled upon conscience and forgotten that there is a God who registers words, motives, deeds in His book.*4LtMs, Ms 4a, 1885, par. 32*

But what will give the tempted, tried, and burdened soul a victory? A firm reliance upon God, a continual trust in Him. The truth of God must regenerate the life; it must be planted in the heart; then he places himself on the side of God, and He will be his defense. There must be trust, continually, firmly grasping the promises by the hand of faith and stemming the torrent of evil influence which comes in like a flood.*4LtMs, Ms 4a, 1885, par. 33*

Students should be willing to work under Dr. Kellogg, heed his suggestions, follow his advice, go as far as possible in thought, training, and intelligent enterprise, but never infringe upon a rule, never disregard one principle that has been interwoven in the building of the institution. The dropping down is easy enough; the disregard of regulations is natural to the heart inclined to selfish ease and gratification. It is so much easier to tear down than to build up. One man with his careless ideas may do more in this work of letting down the standard than ten men with all their efforts can do to counteract and stay the demoralizing influence. This easy-going, convenient religion is a cheap affair, unacknowledged of God. It is as sounding brass and a tinkling cymbal.*4LtMs, Ms 4a, 1885, par. 34*

Dr. Kellogg, in his turn, should try to lead the students to obtain all the knowledge they can bear in every department. If he finds they are deficient in caretaking, in comprehension of their responsible work, he should lay the matter frankly before them, giving them a chance to correct their ways and habits, and reach a higher intelligence by cultivating the powers given them of God. There are many who are in such haste to climb to distinction that they skip some of the rounds of the ladder and have, in so doing, lost essential experience which they should have in order to be intelligent workers. In their zeal, the knowledge of many things looks unimportant to them. They skim over the surface and do not go deep and thorough, climbing round after round of the ladder of progress, by the slow and painful process, and thus gaining an

experience which will enable them to help others to ascend. We want men and women who are more thorough, and who feel it their duty to improve every talent lent them, that they may finally double their entrusted capital.*4LtMs, Ms 4a, 1885, par. 35*

Every one is accountable to God for these few golden moments of probationary time. God will not require of man a more strict account than how his time has been occupied. Have we done our work with fidelity? Have we wasted and abused our precious time? God has given us the precious boon of life, not to be devoted to selfish gratification. Our work is too solemn, the time to serve God and our fellow men too short, to seek for fame.*4LtMs, Ms 4a, 1885, par. 36*

We must seek to be spiritual, intellectual Christians. If men would only stop in their aspirations where God has set the bounds, what a different service would the Lord have. The mind that is desirous of obtaining the favor of men will pursue a course that will sacrifice principle. True elevation and fidelity are constantly being sacrificed. Men who have souls to save or lose are in jeopardy in having such examples given them from professed Christians. Dr. Kellogg has greatly desired co-operation in his efforts. He has been anxious for young men and women to receive a medical education, and he has been willing to do anything to bring about the desired end. But his hopes have been disappointed when he has seen that there was not a disposition in the students to commence at the lowest round of the ladder.*4LtMs, Ms 4a, 1885, par. 37*

The duties and qualifications of a physician are not small. The students need daily to lift responsibilities, that they may become burden-bearers. They may be inclined to prescribe the duties devolving upon them as medical practitioners, when they know nothing of their inability as far as experience is concerned. There is only one power that can make these students what they ought to be and keep them steadfast. It is the grace of God and the power of the truth, exerting a saving influence upon the life and upon the character. These students who intend to deal with suffering humanity will find no graduating place this side of heaven. Every bit of knowledge that is termed science should be acquired, while the seeker daily acknowledges that the fear of God is the beginning of wisdom. Every item of experience and everything that can

strengthen the mind should be cultivated to the utmost of their power, while at the same time they should seek God for His wisdom, their consciences illuminated, quick and pure; for unless they are guided by the wisdom from above, they become an easy prey to the deceptive power of Satan; they become inflated, large in their own eyes, pompous, self-sufficient. The policy principle will most assuredly lead into difficulties.*4LtMs, Ms 4a, 1885, par. 38*

The truth, God's truth, must be cherished in the heart and held in the strength of God, or the powers of Satan will wrench it from you. You need to be self-reliant and yet teachable when you can have strength to be faithful to duty. To trust to your own resources, your own wisdom or strength, is folly. You will be brought to confusion if you do this. You can walk securely only when you follow the counsel of God.*4LtMs, Ms 4a, 1885, par. 39*

Dr. Kellogg has felt afraid to trust responsibility with some of the physicians, because he saw in them inefficiency in some respects. They were not thorough and caretaking. Men of reasoning powers are greatly to blame if they continually make mistakes. These involve serious consequences. While Dr. Kellogg carries the greatest, heaviest responsibilities, he should have men by his side who will do as he instructs them. He should not do so much himself; for he is only a mortal man, and his powers have been taxed to the utmost limit again and again. He should lay upon others responsibilities which they should carry.*4LtMs, Ms 4a, 1885, par. 40*

There are some who are ready to undertake the most difficult work, and feel competent to do it justice, who have not shown tact and wise discrimination in the simplest duties devolving upon them. This makes Dr. Kellogg afraid to trust them. They are ready to grasp the highest round of the ladder without beginning at the lowest round and climbing as he has done. Dr. Kellogg has gained his scientific knowledge by agonizing effort, and he has devoted many hours to devising, planning, and making improvements, while others have been sleeping. He has taxed every power in obtaining an experience, while many would have carried out plans to enjoy themselves. He should not have sacrificed health and strength in order to meet the pressing demands. While these improvements have been going forward, talent has not been brought in to

correspond with the enlarging of the institution to accommodate larger numbers. While the students should be willing to learn of Dr. Kellogg as children, he should feel the affection of a father for the students. He should not become discouraged because they are so slow to learn and should not discourage them if they make mistakes. We are all mortal and liable to err. He should kindly point out their errors, and they should feel grateful for any instruction he can give them. A haughty spirit should not be countenanced, but all should be willing to learn, and the Doctor willing to teach and educate; so that, should he be called away to recruit his health, or should disease lay him low, there would be those who could work intelligently, and the sanitarium not become demoralized. It will be difficult for Dr. Kellogg to lay off even a portion of the burden he has so long carried, but health and life and the salvation of his soul require a change. He should now save himself before he is a complete wreck.*4LtMs, Ms 4a, 1885, par. 41*

Similar advice was given to my husband, that he should let others bear the burdens, while he could aid them by his advice, counsel, and experience. But he saw that others made mistakes and were not far-seeing and judicious; that elements of character were wanting in them, which he possessed to a large degree; therefore he waited for somebody fully competent to take his place, and kept on and on in much the same way as he had done, until he finally dropped into the grave; and those men upon whom he did not dare to leave the burdens had to take them, and that without his advice, his words of counsel, and his experience to help them.*4LtMs, Ms 4a, 1885, par. 42*

His voice might have been heard today if he had heeded the words of warning given. He was disgusted and distressed because there were so few who would be discerning and who would be burden-bearers and thought that in order to save blunders he must do all that he could himself. In his clear foresight he could see what needed to be done, and his brethren were content to let him be brains for them, and execute for them, while instead of becoming more efficient, they were growing less and less self-reliant. The simple, common business matters were brought before him by those connected with him in the work until he became so accustomed to it that he felt it must be so; and if he were not

consulted about even minor matters, he felt that it was not just right.*4LtMs, Ms 4a, 1885, par. 43*

Dr. Kellogg is acting over the same experience, and Brother Murphy, Brother Hall, and others suffer him to do this. They are in many respects machine men. They have powers of mind, but these are becoming weakened because they do not exercise their reasoning faculties, but prefer to use Dr. Kellogg's mind in simple matters. Brother Hall has his position, but the Doctor, as far as thinking and planning are concerned, has the work to do himself. Dr. Kellogg should never have encouraged these men to depend upon him to be mind and brains for them. He has served tables too much. There should be a superintendent who possess breadth of thought and independence of judgment that will use the powers of his own brain and grow in capacity and judgment, becoming every year more and more capable of bearing responsibilities. It is a sin and a shame to call the mind of Dr. Kellogg to so many little matters, and he does these men a wrong in allowing it. He cannot grasp his arms around the entire Institution. He must train his helpers to be self-reliant, independent, wise generals, in place of acting as general over everything himself. These men have important faculties given them of God, to be used and to be strengthened by use. Dr. Kellogg has larger responsibilities to take his time and engage his powers, and every ounce of burden should be lifted from him that can be. There ought to be, today, self-reliant men of enduring energy, thinking and planning and working at all the common matters without bringing one of them to the notice of the Doctor.*4LtMs, Ms 4a, 1885, par. 44*

I regret that these men have been so dependent upon Dr. Kellogg. I am sorry that, as a wise general, he has not trained them to be self-reliant and has not refused to do their thinking and brain work, that they might have obtained an experience which today would be more valuable to them than gold. God does not demand of Dr. Kellogg such taxing service, even in the most important enterprises. He has been successful in his plans, because he would not be defeated. If the brethren connected with him had faced stubborn difficulties and seen them give way before them because their courage would not be daunted, nor their energy wearied, they might have thus obtained an experience that would be of value to them

through all time and through eternity. There is no need that there should be so many helpless souls who will sink before difficulties.*4LtMs, Ms 4a, 1885, par. 45*

Elder Andrews might have lived had he encouraged and trained others to share the burdens he loaded himself down with. He deprived others of an education they might have had, because he did so much himself and allowed them to rely upon his brain, in place of doing their own thinking. Every man can be a man, a whole man, by patient continuance in well-doing, by resolutely overcoming cowardice and ignorance and inefficiency, with thoughtful energy and zeal. There should be an entirely different order of things. Men should not be shadows of Dr. Kellogg, that, should the substance be removed, there would be nothing to make the shadow. They should never consent to be merely machines run by another man's brain. God has given them ability to think and act. He would have men connected with that institution—strong, firm, whole-souled, well-balanced men—who are diligent in cultivating their own powers of thought, and who do not feel that they must have their minds trained to run in exactly the same channel that Dr. Kellogg's mind runs in, but to think independently and help him in planning. His plans are not always infallible; and a wise counselor might see failure where he would see only success. A good, strong mind to propose and counsel would be the greatest blessing the Doctor could have. No one man's mind and judgment are sufficient to be a controlling power in any of our institutions; therefore, councils need to be held. But there are those who, when they come into council, no sooner hear a proposition than they take it for granted it is infallible and stand ready to say, "Yes," and vote for it, without carefully weighing the matter, probing it, sifting it, testing it, and giving it the benefit of deliberate thought. Such persons are mere ciphers. You should be men of force of character, and depth of thought, seeing the judicious enterprises and laying hold of them, but bringing all your plans to the Divine Counselor.*4LtMs, Ms 4a, 1885, par. 46*

In order for men to be depended upon, there must be growth of powers, the exercise of every faculty, even in little things; then power is acquired to engage in large responsibilities. Individual responsibility and accountability are essential. Do not shrink from

bearing your share of responsibilities because there are risks to run and something must be ventured. Do not leave others to be brains for you. You must train your powers to put forth strength and vigor; then the entrusted talents will grow as a steady, uniform, unyielding energy is exercised in bearing individual responsibility. God would have man add, day by day, little by little, to his stock of ideas, acting as if the moments were jewels, to be carefully gathered and discreetly cherished. He will thus acquire breadth of thought and strength of intellect.*4LtMs, Ms 4a, 1885, par. 47*

I wish I could set before the medical student the true responsibility which rests upon him in his work. There is not one in one hundred who has a just sense of his position, his work, his accountability to God; and how much God will do for him if he will make Him his trust. The very first lesson that he should learn is dependence upon God. Make God your counselor at every step. The worldly and the nominal Christian may insinuate that in order for you to be successful, you must be a policy man, you must at times depart from the strictest rectitude; but be not deceived, be not deluded. These temptations find a ready welcome in the heart of man; but I speak that which I know. Pamper not self. Throw not open a door for the enemy to take possession of the citadel of the soul. There is danger in the first and slightest departure from the strictest veracity. In your work, be true to yourself. Preserve your God-given dignity in the fear of God. There is in your case the necessity of getting hold and keeping hold of the arm of infinite power.*4LtMs, Ms 4a, 1885, par. 48*

Like Enoch, the physician should be a man that walks with God. This will be to him a heavenly antidote to all the delusive, pernicious sentiments which make so many infidels or skeptics. The true antidote is truth, the truth of God revealed in His Word, practiced in the life, and constantly guiding in all that concerns the interests of others. Having the soul thus barricaded with heavenly principles, you may humbly yet confidently say: I will not fear the face of man. God is not unmindful of your struggles, of your conflicts to maintain the truth and obtain a personal daily experience in walking in the ways of truth. When you appreciate every word that proceedeth out of the mouth of God, as revealed in His Word, higher than worldly policy, higher than the assertions of erring, failing man, you will be

guided into every good and holy way.*4LtMs, Ms 4a, 1885, par. 49*

Let the Christian physician remember that he has pledged himself to represent Christ to others in practice, in character. If he does not strictly guard himself, if he allows the barriers to be broken down, Satan will overcome him with his specious temptations. There will be a blemish in his character which will tell in its evil workings upon other minds and leave a molding influence upon other characters. God says, "I know thy works." [*Revelation 3:15.*] The moral palsy of evil and sin will not only destroy the soul of the one who departs from strict principles, but will have the power to reproduce the same in others. It is not safe to be occasional Christians. We must be Christlike in all our actions always. Then, through grace, we are safe for time and for eternity. The experimental knowledge of the grace received in times of trial is of more value than gold or silver. It confirms the trusting, believing one in faith, in confidence that he has an everpresent helper in Jesus Christ, and gives him a firmness, a boldness in God, that will take Him at His word and trust Him with unwavering faith when brought into most trying positions. The Wonderful Counselor will be his strength. Prevarication for the sake of policy only makes matters worse. Never, never should the physician feel that he may prevaricate. It is not always safe and best to lay before the invalid the full extent of his danger. The truth may not all be spoken on all occasions, but never speak a lie. If it is important for the good of the invalid not to alarm him, lest such a course might prove fatal; do not lie to him, and never say that an honest, truthful physician cannot live. He can live, for he has God and Heaven on his side, and the practice of fraud and deception separates him from the God of truth.*4LtMs, Ms 4a, 1885, par. 50*

Such statements dishonor the God of truth and righteousness. Let every bribe to dissimulate be sternly refused. Hold fast your integrity in the strength of the grace of Christ, and He will fulfil His promise.*4LtMs, Ms 4a, 1885, par. 51*

Religious faith and principles have become deteriorated, mingled with worldly customs and practices, and for this reason pure and undefiled religion is rare. The soul, the precious soul, is of value, and it must be made white in the blood of the Lamb. The strength and grace of God was provided at an infinite sacrifice, that you

might be victorious over Satan's suggestions and temptations and come forth unsullied and unpolluted as did Joseph and Daniel. Let the life, the character, be the strongest argument for Christianity, for by this will all men be compelled to take knowledge of you that you have been with Jesus and learned of Him. The life, the words, and the deportment are the most forcible argument, the most solemn appeal to the careless, irreverent, and skeptical. Let not medical students be deceived by the wiles of the devil or by any of his cunning pretexts which so many adopt to beguile and ensnare by practices of the ungodly. Cling closely to your Bibles. Inquire, What saith the Lord? He has spoken and told me how to ennoble and purify my life. This light I will follow. The Majesty of truth I will respect and honor.*4LtMs, Ms 4a, 1885, par. 52*

Tracts show that in the medical profession there are many skeptics and atheists. When they enter the school of science, they exalt the works of God above the God of science, and the grossness of the mind fails to comprehend God. There are but few who enter medical colleges that come out of them pure and unspotted. Their minds become gross in place of being elevated, ennobled, sanctified. Material things eclipse the heavenly, the eternal. It is the privilege of every student to enter college with the same fixed, determined principle that Daniel had when he entered the courts of Babylon, and to preserve his integrity untarnished. You all need a living religion, that you may stand as God's witnesses, proclaiming to the sick that sin is always followed with suffering; and while combating pain and disease, you should plainly lay before them that which you know to be the real cause, and the remedy. Cease to sin, and point them to the sin-pardoning Saviour.*4LtMs, Ms 4a, 1885, par. 53*

Those who argue for the policy plan will not enlighten the suffering one as to the nature and cause of the disease which has seized upon his body. They should, with tact and wise discrimination, with tenderness and love for his soul, open to him the reason of his sickness and then seek to enlighten his mind, that he may bring his appetite and passions under the control of reason and find a sure remedy for every malady in Jesus Christ. It is a nice work to deal with diseased and unbalanced minds. When the physician comes to the sickbed in a listless, careless attitude, looks at the afflicted one

with little real concern, and by words or actions leaves the impression that there is not much the matter, and then leaves the patient to his or her own reflections, he has done that invalid positive harm, has wounded and bruised the spirit. The physician should never do this, but should show an interest in the sick and inquire into the case; and if he knows what is the trouble, he should frankly state it, and with firm and confident words assure them that he will at once do something for their relief, and that they must cooperate with him by doing all in their power to place themselves in right relation to life.*4LtMs, Ms 4a, 1885, par. 54*

There are those who have entered the medical profession who should have chosen some other calling. They are unsympathetic. They seem to think the proper way to do is to withhold all words of sympathy and gird up their compassion so that not a particle of it shall be drawn out. They are cold and uncommunicative and leave no warm, cheering influence. They seem to think words of tenderness and compassion are an evidence of weakness. If they could once be put in the place of the suffering one whose will and spirit are humbled and weakened by suffering, who longs for tender sympathy, for words of assurance, they would be better prepared to appreciate his feelings. If the physician would state plainly the nature of the disease in words that the patient can understand, and express the belief that he can soon give him relief, this would go far toward putting him in any easy state of mind and incline him to rest his case in the hands of one whom he thinks really knows what to do to relieve him.*4LtMs, Ms 4a, 1885, par. 55*

There are lessons the practitioners at the sanitarium would do well to learn upon these things. You are not called upon to exaggerate difficulties and express alarm that will do harm; but never turn away from suffering, even if you think it is imaginary. Mind suffering is a reality to the afflicted one. Go to work to do something. Show a tender regard, a human sympathy, for the one afflicted. If this is beyond your power, cease your practice as physician, and take up some other calling, where your stoical spirit and temperament will not have so direct an influence upon others, where you will not come in so close relationship to suffering humanity.*4LtMs, Ms 4a, 1885, par. 56*

I have been shown for several years that due attention has not been given all the sick at the sanitarium. There has been a strange neglect in this matter by some. It is trying for the sick to leave their homes and come as strangers long distances to the sanitarium, with full confidence that they can be helped, and then be disappointed because they do not receive the attention they deserve. Dr. Kellogg cannot attend to all of his increasing family's suffering needs, and he should lay upon others some of this burden that he has borne himself. Special efforts should be made to educate and train men and women to come up by his side and gain all the knowledge they can as practitioners under his directions, while he can direct them by his presence, his knowledge and superior skill. If he has students who are not competent, careful, painstaking, let him dismiss them and educate men who will follow his directions. It may be best to discourage their entering a college. If so, let them study under him, work under him, share responsibilities, and climb with his help to the topmost round of the ladder in the profession, if they are men and women of worth. But if the students are frivolous, if they are not caretaking, willing and ready to lift the burdens and carry them, and the Doctor is convinced that they will not be reliable, competent for so great responsibilities, let him discourage them, and then see again what can be done. This testing, proving process costs money, care, and labor.*4LtMs, Ms 4a, 1885, par. 57*

Some students while learning from Dr. Kellogg will give promise of success; but after they have had their education at a medical college, they are not willing to learn. They feel so self-sufficient that they are spoiled. They have not experience, but are willing to do the higher kinds of work and leave the lower rounds of the ladder without climbing. It were better that the sanitarium should be closed up rather than to have it disgraced with inefficient practitioners. One thing is certain, the Doctor must have help; and although that help may not be in every respect as he could wish, he must let a share of the burdens that have rested upon him be laid upon others. He cannot stand under the burdens as he has done.*4LtMs, Ms 4a, 1885, par. 58*

About three years ago I was shown that as yet there was no one who could supply Dr. Kellogg's place. This state of things should

not be. The power and tact and knowledge of the Doctor should be employed in training as far as possible men who will help him, and who could carry on the work he is now doing, should he be obliged to leave, to have needed rest and change. No one should be entrusted with this work who will not obey the light God has given in regard to hygienic principles, hygienic diet. Some practicing physicians do not now sense the necessity of keeping up the standard. It is so much easier to slip back into the old rut of selfish indulgence, gratification of appetite, free, loose manners, showing preference for the society of girls, and introducing a courting spirit. A spirit of reserve in this direction should be constantly encouraged, rather than a free, easy, careless indulgence. It is the spirit of the age to despise restraint, to desire to follow inclination, to jest and joke, and be jolly in amusement with young ladies; and the result has been wrecks of character, encouragement to impurity, licentiousness, immorality, and marriages which have ruined the usefulness and efficiency of men and women who had ability and talents, but who have been unable to rise to any noble heights after their unwise marriages.*4LtMs, Ms 4a, 1885, par. 59*

Thus the wheels of progress have been blocked, the powers of the mind dwarfed. I utter my earnest warning and protest against the familiar association of young men and women who intend to connect with our sanitarium. If they want to be men of God, let them deny their inclination and devote their God-given powers to doing good and being a blessing to society. Let them consecrate themselves unreservedly to God, to save perishing souls.*4LtMs, Ms 4a, 1885, par. 60*

Dr. Sprague might have been an efficient and useful physician had he not wrecked his bark in a matrimonial alliance with one who could have no sympathy with his faith and could be no help to him in the Christian life. Dr. Fairfield might have proved a man of usefulness, a man of elevated, noble character, but he married a selfish, heartless, cold, icy-hearted woman. A good, noble Christian woman might have helped him in character building; but Mrs. Fairfield was his evil angel to accomplish his ruin. She was one to tear down, and not to build up. She idolized herself and had no wealth of affection for anyone but herself; and ruin is the result of this connection.*4LtMs, Ms 4a, 1885, par. 61*

It is not a time when marriage should be regarded in the light of felicity. It is uncertain business. More misery than happiness is the result; and yet marrying and giving in marriage is as it was in the days of Noah. There seems to be no restraint; but passion and impulse have controlling power, and youth seem to be bewitched with love-sick sentimentalism. For this reason rules and regulations are highly essential to guard those connected with the sanitarium, the college, and the office of publication; and any one who regards these restrictions as unnecessary has not spiritual discernment and will prove a hindrance rather than a help.*4LtMs, Ms 4a, 1885, par. 62*

Many seem to think these precautions are not essential, and their deportment pleads for greater liberty than the laws of God allows them. It is an imperative duty to preserve the soul from impure thoughts and unholy actions. Iniquity abounds, and our Saviour lifted His voice in warning. "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away." [*Matthew 24:37-39.*]*4LtMs, Ms 4a, 1885, par. 63*

Sensuality is the sin of the age. But the religion of Jesus Christ will hold the lines of control over every species of unlawful liberty; the moral powers will hold the lines of control over every thought, word, and action. Guile will not be found in the lips of the true Christian. Not an impure thought will be indulged in, not a word spoken that is approaching to sensuality, not an action that has the least appearance of evil.*4LtMs, Ms 4a, 1885, par. 64*

The senses will be guarded. The soul that has Jesus abiding in it will develop into true greatness. The intelligent soul who has respect unto all of God's commandments, through the grace of Christ, will say to the passions of the heart as they point to God's great moral standard of righteousness, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" [*Job 38:11*], and the grace of Christ shall be as a wall of fire round about the soul.*4LtMs, Ms 4a, 1885, par. 65*

There are those who will say, "Oh, you need not be so particular. A little harmless flirtation will do no injury." And the carnal heart urges on to temptation and to the practical sanctioning of indulgences which end in sin. This is a low cast of morality, not meeting the high standard of the law of God.*4LtMs, Ms 4a, 1885, par. 66*

The vileness of the human heart is not understood. There are always individuals connected with our institutions whose characters are cast in an inferior mold, and they need but a word of encouragement from those in higher positions to take liberty to gratify the unholy heart. There are those at the sanitarium that are not open sinners; they hide their sins from human eyes; they have a fair outward morality; but the Lord's eye sees them. They find means to gratify the low sensual propensities; their lives are tarnished, and they are tarnishing others by their example.*4LtMs, Ms 4a, 1885, par. 67*

These very ones carry a pretense of piety, they offer prayers, bear testimony in meetings, and are apparently serving the Lord; but their hearts are corrupt, their conduct is condemned by the law of Jehovah which they profess to keep. There are those who are not guilty of these gross transgressions, but who do not have spiritual discernment and see not necessity of putting up the bars and of guarding every point lest iniquity should be practiced in our institutions. They cannot see any harm in the young people's being in one another's society, paying attention to each other, flirting, courting, marrying, and giving in marriage. This is the main engrossment of this time with the worldlings, and genuine Christians will not follow their example, but will come out from all these things and be separate.*4LtMs, Ms 4a, 1885, par. 68*

In our sanitarium, our college, our offices of publication, and in every mission, the strictest rules must be enforced. Nothing can so effectually demoralize these institutions, and our missions, as the want of prudence and watchful reserve in the association of young men and young women. Give them freedom to go and come as they will in each other's company, and they will regard it as a restriction of their rights to be bound about with rules and regulations. Those who plead for the liberty to associate together are soon spoiled with love-sick sentimentalism; the enervating

influence of this much-to-be-dreaded disease unfits them for their duties, and they cannot fill any position of trust. The ever-increasing potency of vicious indulgences is so great and so strong that there is little room to hope for the recovery of souls who are thus afflicted, unless they can see the matter as God sees it, and become so thoroughly disgusted, as well as agonized over their course of action, that they will have that repentance that needeth not to be repented of.*4LtMs, Ms 4a, 1885, par. 69*

Satan is making determined efforts to overcome those who advocate the commandments of God, that their principles shall become tarnished and their lives corrupt. It is a pitiful sight to see young men who are bound by no marriage ties, pursuing a foolish course, exhibiting the disease of lovesick sentimentalism. They are unbalanced in mind and have lost their sense of propriety of conduct so essential for a noble, virtuous character. But that which is the most to be deplored is to see married men who have companions and children, fanning around the girls, and the girls making advances to them or encouraging their attentions. These attentions becloud the mind, benumb the senses, as to the line that distinguished right from wrong. Impure thoughts, indiscreet actions, unholy conduct, and next the seventh commandment transgressed.*4LtMs, Ms 4a, 1885, par. 70*

Indolence and gratification of unholy passions enslave the soul and hold the victim in chains of steel. There are agonizing struggles after his lost moral freedom, but he seldom is again a free man; he has stepped on Satan's ground and becomes the object of Satan's temptations. The standard must be the holy law of God, and every approach toward familiarity or attention of married men with young girls or with married women should be positively condemned. The plea of these liberty-loving young men and married men is for a little amusement, a hungering of sympathy, a little self-indulgence. They do not think of such a thing as weakening moral character or their power to resist temptation, nor of becoming vicious and impure; but they are tempting the devil to tempt them. The only safe course is to keep free from all these things.*4LtMs, Ms 4a, 1885, par. 71*

Do not see how close you can walk upon the brink of a precipice and be safe. Avoid the first approach to danger. The soul's interests

cannot be trifled with. Your capital is your character. Cherish it as you would a golden treasure. Moral purity, self-respect, a strong power of resistance must be firmly and constantly cherished. There should not be one departure from reserve; one act of familiarity, one indiscretion may jeopardize the soul in opening the door to temptation, and the power of resistance becomes weakened. *4LtMs, Ms 4a, 1885, par. 72*

The psalmist, when viewing the many snares and temptations to vice, inquires, “Wherewithal shall a young man cleanse his way?” This question is appropriate for every one connected with our missions and every instrumentality of God. At this stage of our work, the answer comes, “By taking heed thereto according to Thy word.” [*Psalm 119:9.*] It is necessary to maintain a living connection with Heaven, seeking as often as did Daniel—three times a day—for divine grace to resist appetite and passion. Wrestling with appetite and passion unaided by divine power will be unsuccessful; but make Christ your stronghold, and the language of your soul will be, “In all these things we are more than conquerors through Him that loved us.” [*Romans 8:37.*] Said the apostle Paul, “I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.” [*1 Corinthians 9:27.*]*4LtMs, Ms 4a, 1885, par. 73*

Let no one think he can overcome without the help of God. You must have the energy, the strength, the power of an inner life developed within you. You will then bear fruit unto godliness and will have an intense loathing of vice. You need to constantly strive to work away from earthliness, from cheap conversation, from everything sensual, and aim for nobility of soul and a pure and unspotted character. Your name may be kept so pure that it cannot justly be connected with anything dishonest or unrighteous, but will be respected by all the good and pure; and it may be written in the Lamb’s book of life, to be immortalized among the holy angels.*4LtMs, Ms 4a, 1885, par. 74*

I have been shown that Satan’s specious temptations will come to the workers in every mission, to the workers in every institution in our land, to encourage familiarity, the men with the women. I write with a distressed heart, that the women in this age, both married

and unmarried, too frequently do not maintain the reserve that is necessary. They act like coquettes. They encourage the attentions of single and married men, and those who are weak in moral power will be ensnared. These things, if allowed, deaden the moral senses, and blind the mind, so that crime does not appear sinful. Thoughts are awakened that would not have been if woman had kept her place in all modesty and sobriety. She may have had no unlawful purpose or motive herself, but she has given encouragement to men who are tempted and who need all the help they can get from those associated with them. By being circumspect, reserved, taking no liberties, receiving no unwarrantable attentions, but preserving a high moral tone and becoming dignity, much evil might be avoided. *4LtMs, Ms 4a, 1885, par. 75*

A woman who will allow an unchaste word or hint to be uttered in her presence is not as God would have her; one that will permit any undue familiarity or impure suggestion does not preserve her godlike womanhood. Some may think these warnings unnecessary; but God has shown me that they are necessary in every mission, in every college, in every institution that we have established. The wise man has said, "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment. Therefore, put away evil from thy flesh." [*Ecclesiastes 11:9, 10.*] We are in a day when iniquity abounds. There are those who have but little moral sense; self-pollution has been practiced, and the moral powers are benumbed. Such have no just sense of holiness or purity. They are corrupt and will corrupt others. Miserable wrecks of humanity are everywhere. Some put on a religious garb; but the soul is defiled, and they corrupt other minds. They call evil good and good evil. They are Satan's most efficient agents, and individuals of this stamp will connect with our institutions and with God's instrumentalities, masking their evil ways under pretension of godliness. Can we then be too particular, too circumspect? Safety lies in close adherence to rules and regulations in harmony with God's great moral standard of righteousness. And then there are those who, if so disposed, will find ways to secretly carry out their own inclinations and pursue a course of deception to avoid the

censure of those they deem so particular. *4LtMs, Ms 4a, 1885, par. 76*

Some who have influence, who are apparently working for the interest of the sanitarium, encourage by their own course of action a disregard of rules and of order; and the influence of such persons goes a long way toward encouraging insubordination, especially in the direction of courtship and marriage. The parties are unfitted for their duties; they live an unreal life, indulge in too high and romantic visions of bliss; and in their desire to please each other, they become unfaithful. *4LtMs, Ms 4a, 1885, par. 77*

The ideas of courtship have their foundation in erroneous ideas concerning marriage. They follow impulse and blind passion. The courtship is carried on in a spirit of flirtation. The parties frequently violate the rules of modesty and reserve, and are guilty of indiscretion, if they do not break the law of God. The high, noble, lofty design of God in the institution of marriage is not discerned; therefore the purest affections of the heart, the noblest traits of character are not developed. *4LtMs, Ms 4a, 1885, par. 78*

Not one word should be spoken, not one action performed, that you would not be willing the holy angels should look upon and register in the books above. You should have an eye single to the glory of God. The heart should have only pure, sanctified affection, worthy of the followers of Jesus Christ, exalted in its nature, and more heavenly than earthly. Anything different from this is debasing, degrading in courtship; and marriage cannot be holy and honorable in the sight of a pure and holy God, unless it is after the exalted scriptural principle. *4LtMs, Ms 4a, 1885, par. 79*

These precautions may be regarded as unnecessary. But those who will plead for greater liberty are not worthy to be connected with these institutions. Mild license is termed liberty and freedom. But those who are professedly sons and daughters of God should elevate the standard and have no fellowship with the unruly who would have rules and regulations made to meet the cases of the disobedient. *4LtMs, Ms 4a, 1885, par. 80*

The sanitarium, unless hedged about with vigilant rules and regulations, would soon become a hotbed of iniquity. There are

those who would entrap and mislead souls; they have a spirit to revile, instead of showing respect for, those who carry the burden and seek to keep up the standard. The less of such persons employed, the safer and purer will be the moral atmosphere of the sanitarium. There always will be persons who will find entrance to such an institution, whose influence will be for evil. They are of that class who are continually putting bitter for sweet and sweet for bitter. There are professed Christians who will warp the conscience and becloud the mind, under the pretense of godliness; and those who do not see nor sense the danger are already the dupes or victims of Satan.*4LtMs, Ms 4a, 1885, par. 81*

Let every youth take heed to his ways. Let every medical student build his foundations on the eternal Rock.*4LtMs, Ms 4a, 1885, par. 82*

Ms 4b, 1885

Words of Counsel to Young Physicians

NP

July 27, 1895

This manuscript is drawn largely from *Ms 4a, 1885*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are in need of physicians, but the plan of sending young men <away from our institutions> to a medical college to obtain a knowledge of how to treat the sick is a questionable one. It is similar to that of sending our children to the schools of the world for an education, where they will come in contact with every class of minds, and have the companionship of skeptics, infidels, and profligates, and where <few> escape contamination. They do not come forth uncorrupted as did Joseph and Daniel, because they have not purposed in their hearts to remain undefiled by the habits and customs to which they are exposed. They have not put their will on the side of the Lord's will, to stand firm as a rock to principle. These students may receive their diplomas, but their education has barely commenced. "This is life eternal," Christ said, "that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." [*John 17:3.*]⁴*LtMs, Ms 4b, 1885, par. 1*

Often those who know the least of what it means to bear individual responsibility, who have not taken upon themselves the burden of thinking, of caretaking, of studying complicated cases, are most willing to buckle on the armor and feel that they are capable of handling any case. It is because they know so little that they think they know so much. If they knew more, they would have a deeper sense of their own inability. The man who knows himself best will walk in all humility of mind. He will make no proud boasts. He will feel a weight of responsibility as he sees the woes of his fellow men. He will not take human life into his hands to experiment upon. He will counsel with experienced physicians, regarding them as

fathers and himself as an unlearned child, to be admonished, corrected, and, if in wrong, set right.*4LtMs, Ms 4b, 1885, par. 2*

This is the light in which our medical students should regard Dr. Kellogg. Even if our young physicians from the medical school have obtained their diplomas, they must not feel that they are on an equal with Dr. Kellogg. They have but just commenced their education. They cannot expect to be lifted to the side of Dr. Kellogg, who for years has devoted the energies of mind and soul to this work, unless in their daily practice they shall give evidence of capability and intelligence. They must be content to come up gradually, proving their ability for the work by showing that they sense the responsibility laid upon them in the smallest matters. They are to work <to gain an> experience, beginning at the lowest round of the ladder, and by careful, earnest, thoughtful exertion climb to the top. Religion, Bible religion, is to be the spring of their action.*4LtMs, Ms 4b, 1885, par. 3*

There are but few who carry the load that Dr. Kellogg has carried, and there is not one who has from the first carried the heavy burden of care that he has borne. Many do not love the taxing, burden-bearing part. Self-denial and hard application are not agreeable to them. They are willing to deal with the sick, but they refuse to lift the load. They take everything in an easy, matter-of-fact way. When the suffering one approaches the last crisis, the doctor's heart is wrung with intense pain because a human life is going out, and he can devise no means of saving it; but these easygoing ones who are connected with him in the work do not sense the danger. When they should be pressed as a cart beneath sheaves, they are calm as a summer evening and take it all as a matter of course, something that must be. Had they the intensity of feeling which the doctor has, they would not throw off the burden for an instant. By sharp thinking and earnest prayer they would devise means yet untried, and by untiring vigilance seek to save not only the body, but the soul of the sufferer. The Lord will not accept shabby work from any soul. He asks for the heart, that He may mold it after the divine similitude.*4LtMs, Ms 4b, 1885, par. 4*

Dr. Kellogg is a discerning man, and he can read the characters of his fellow workers. When he sees in them a disposition to be free

and easy, a willingness to have the mind drawn off to unimportant things, a readiness to engage in selfish pleasure, a disposition to occupy the precious hours that should be employed in close application to study or business, in matters of no consequence, how can he trust them with grave responsibilities? Everything they do, their deportment, their light and chaffy spirit, their careless attitude show that they are not burden-bearers, that they have no connection with God. Dr. Kellogg has felt afraid to trust responsibilities with these physicians, because he saw them to be inefficient. Men of intelligent minds are greatly to blame when they make the same mistakes over and over again, for by so doing they involve serious consequences. *4LtMs, Ms 4b, 1885, par. 5*

How carefully Dr. Kellogg marks the bearing of the student fresh from the medical college. He reads failure or success in the course that is pursued. If the student is ready to question the rules and regulations, and consider himself exempted from them; if he pursues a course of self-indulgence, and by his example encourages a spirit of rebellion, he will have a demoralizing influence upon the institution, and the sanitarium might far better close its doors than to allow this spirit to leaven the workers and break down the barriers which cost thought, effort, and prayer to erect. If students bring polluting breezes from their college life into the institution, give them no place. The students would be well to heed the words of the apostle Paul to Timothy, his son in the gospel: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ. ... Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate: laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [1 *Timothy 6:12-14, 17-19.*] *4LtMs, Ms 4b, 1885, par. 6*

If the youth would lay up a good foundation against the time to

come, they must build upon the only sure foundation, which is Jesus Christ. Their building can never be reared in strength and symmetry unless Jesus Christ is the chief corner stone. The reliance of every soul must be upon God. Let every student seek for a character that will give to the world a correct influence. Let him like Daniel learn to improve his talents; for this the Lord expects from every soul.*4LtMs, Ms 4b, 1885, par. 7*

Young men, if you think a certain course will help you ever so much, and there is a possibility that your motives for taking that course will be misjudged, do not venture <to carry out your plans> until you have established yourself in the confidence of those <whom you have reason to respect, and whose confidence you desire.> You may wish for much, but you can only secure that which you labor for wisely, and for which you give evidence that you deserve commendation. All who would become competent physicians must build a good character, diligently laying stone upon stone, until the structure has become a beautiful temple for the Lord. Work and pray and believe, adding to your virtue knowledge. Be learners <even after you suppose> you have gained an experience. If you are too self-sufficient to be instructed by one who has had an experience, one who has made a success, you are in danger.*4LtMs, Ms 4b, 1885, par. 8*

Dr. Kellogg has been placed in a most trying situation. His adversary has an establishment close by, and here those who are disaffected can obtain sympathy and credence and have his every act magnified and embellished, misconstrued and falsified. The standard of this institution run by Fairfield <will be leveled> with the dust. It is founded on wrong theories and principles, and yet the perverse human heart will crave to be built up in its perversity even by such an influence as this. Can we greatly wonder that Dr. Kellogg is worn? He must feel the grossness of the rival who will use any means, however unfair and iniquitous, to cast a reproach upon him. He must brave the assaults of those who have grown hardened in guilt. He must brace himself to resist those who have trampled upon conscience, and forgotten that there is a God who sees, a God who registers their deeds in the books of heaven. What will give the tempted, tried soul the victory?—A firm reliance upon God, a continual trust in Him. The truth of God must regulate his

life. It must be planted in the heart. As Dr. Kellogg places himself on the side of God, God will be his defense. But he must trust continually, firmly grasping the promises by the hand of faith. *4LtMs, Ms 4b, 1885, par. 9*

There are chapters in the experience of Dr. Kellogg that few have read and which have resulted in a surrender to God. If Dr. Kellogg will trust himself wholly with God, He will give him tact and perception and skill as a practitioner that has seldom been excelled. Angels of God will stand by his side when human life is in peril, and wisdom from above will be given him. God designs that Dr. Kellogg shall still advance. He has only begun to climb the ladder. The Lord will give him grace that he is now ignorant of, and he will see as he has never seen before. He will realize that there is to be an intelligent discarding of all drugs. Skill and knowledge is to be given him which he is in no case to keep to himself. He is to educate, educate, educate. *4LtMs, Ms 4b, 1885, par. 10*

Many things will come up to divert Dr. Kellogg's mind from the main thing, but he must hold himself in the place that God has appointed him. He is not to be loaded with burdens which others can carry. Notwithstanding all the difficulties in the way, he is to devote much time and venture much in order to keep his students under his <own watchful> eye, teaching them how to perform operations. Who can better given them this instruction? If he allows them to leave, having obtained their diplomas, and yet has not had them practice under his <superior wisdom, they> cannot do faithful work; for they are not prepared to act in emergencies that may arise. Let him be assured that their education is in every sense a practical one. He should try to lead the students to obtain all the knowledge they can in every department. If he finds that they are deficient in caretaking, in a comprehension of their work, he should lay the matter frankly before them, giving them an opportunity to correct their wrong habits and reach a higher standard. There are many who are in such haste to climb to distinction that they skip some of the rounds of the ladder and in so doing lose an experience which is essential. In their zeal, the knowledge of many things does not seem important to them. They fail to do deep and thorough work. They are to climb, by a slow and painful process, round after round of the ladder of progress. This will teach them how to help others to

ascend.*4LtMs, Ms 4b, 1885, par. 11*

Those who have but a short time in which to study should not be allowed to lose any time. Let the student be carried forward and upward by doing intelligent, practical work in the lines in which he expects to devote his time and tact and skill. Some have become wearied because they have been kept at work in lines of which they had no need. These have no time to be set at cheap, <inferior> things; <time is too short.> Their time must be well employed <in grasping the knowledge of medical science,> that they may obtain the knowledge essential for them in their work as physicians.*4LtMs, Ms 4b, 1885, par. 12*

Students are generally willing to work under Dr. Kellogg. You should heed his suggestions and follow his advice. Go as far as you possibly can in intelligent enterprise, but never infringe upon one rule, never disregard one principle. A disregard of regulations is natural to the heart inclination to self-gratification. It is much easier to criticize and tear to pieces than it is to build up. One man by lax, careless ideas can do more toward letting down the standard than ten men can accomplish in staying the demoralizing influence. An easygoing religion is not acknowledged by God. It is to Him as a sounding brass and a tinkling cymbal.*4LtMs, Ms 4b, 1885, par. 13*

We want thorough men and thorough women, who feel it their duty to improve every talent lent them, that they may in the end double their entrusted capital. There is nothing of which God will require a more strict account than of our time. Every one is accountable to God for these few golden moments of probation. God has not given us the precious boon of life to be devoted to selfish gratification. Time is too short to seek for fame. O if men would only stop where God has set the bound, what a different service would be rendered to Him!*4LtMs, Ms 4b, 1885, par. 14*

There is only one power that can make these students what they ought to be and keep them steadfast. It is the grace of Christ. The power of the truth exerting a saving influence upon life and character. God's truth must be cherished in the heart, and held in the strength of God, or the power of Satan will wrench it from you. The students who intend to deal with suffering humanity will find no

graduating place this side of heaven. Every item of knowledge possible should be acquired, while the seeker daily acknowledges that the fear of the Lord is the beginning of wisdom. Every experience that will strengthen the mind should be brought into the life. Unless they are guided by wisdom from above, they will become an easy prey to the deceptive power of Satan. In their high estimation of themselves and their own wisdom, they will become pompous and self-sufficient. Students, you need to be self-reliant and yet teachable. Then you will have strength to do faithful work. To trust to your own resources and wisdom is folly. You will be brought to confusion if you do this. You can walk securely only when you follow the counsel of God.⁴*LtMs, Ms 4b, 1885, par. 15*

Ms 5, 1885

Sermon/Hearing and Doing

Santa Rosa, California

March 7, 1885

This manuscript is published in entirety in *1SAT 13-24*.

Text: *Matthew 7:22-28* *LtMs, Ms 5, 1885, par. 1*

Here are brought before us two classes, the hearer and the doer. There is one that hears and does not; there is one that hears and does. This is he that not only hears, but is a doer of the Word of the Lord; and this is the class that is building on the rock. We want to be among the class that is riveted to the eternal rock, and not of that class that is building upon the sand. For in these two classes of builders brought to view here, the one is laying his foundation in the sand, the other on the rocks. And the question comes home to us, how are we building? *4LtMs, Ms 5, 1885, par. 2*

It is of great consequence how we are building. We want to know that the foundation is deep, so that the floods shall not move us. Our salvation cost us some thing, it cost us the blood of the Son of God. While every thing has been done that can be, to bring us into right relations with God, we want to think much of every privilege brought to us, and not to be always questioning God's dealings with us, whether this is right or that is right; but pursue a course that will stand the test of His law, a test that shall work out for us an eternal weight of glory. *4LtMs, Ms 5, 1885, par. 3*

God demands of us that we build a character that will stand the close test of the judgment. We will not have His protection in the time when the flood comes if at that time it is found that we have wasted the hours of probation granted us now to build characters for eternity. For the character which we now build is not only for time, but for eternity. Those that are set forth in this parable as building on the sand are they that feel that they are all right. They come right up before the Lord and say, I have done this, I have done that. "Many will say unto Me in that day, Lord, have we not

prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works?" But this goes for nothing to the Lord. "Then will I profess unto them, I never knew you, depart from Me, ye workers of iniquity." [*Matthew 7:22, 23.*] What is iniquity? Sin. And what is sin? Sin, says the beloved John, is the transgression of the law. [*1 John 3:4.*] Here is a class that are transgressing the law of God, and at the same time they come to Him, boasting of what they have done, expecting His favor. And it is this class that is here represented as building on the sand. They have erected a standard of their own. What is a perfect standard of character? The only standard ever given to man is the law of God, His holy commandments. If we have been building upon this rock, it will stand the test. If we have been erecting a standard of our own, and claim by that standard that we are perfect and that we have reached perfect righteousness and holiness, we shall know in the day of God. No one will claim that he is perfect and holy, if he trembles before the exalted standard of God. Is it safe to do this, and cast aside the immutable [law] of God, and then to claim to be holy?*4LtMs, Ms 5, 1885, par. 4*

Here is a mirror into which we are to look and search out every defect of character. But suppose that you look into this mirror, and see many defects in your character, and then go away and say, "I am righteous," will you be righteous? In your own eyes you will be righteous and holy. But how will it be at the bar of God? God has given us a rule, and we are to comply with its requirements; and if we dare to do otherwise, to trample this under our feet, and then stand up before God and say, "I am holy, I am holy," we shall be lost in the great day of accounts.*4LtMs, Ms 5, 1885, par. 5*

What if we were to go out into the streets and soil our clothes with mud and then come into the house and, beholding our filthy garments as we stand before the glass, we should say to the mirror, "Cleanse me from my filth;" would it cleanse us from our filth? That is not the office of the looking glass. All that it can do is to reveal that our garments are defiled; it cannot take the defilement away.*4LtMs, Ms 5, 1885, par. 6*

So it is with the law of God. It points out the defects of character. It condemns us as sinners, but it offers no pardon to the transgressor.

It cannot save him from his sins. But God has made a provision. Says John, "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." [1 *John* 2:1.] So we come to Him, and there we find the character of Jesus; and the righteousness of His character saves the transgressor, if we have done on our part all that we could. *4LtMs, Ms 5, 1885, par. 7*

And yet while He saves the transgressor, He does not do away with the law of God, but He exalts the law. He exalts the law because it is the detector of sin. And it is Christ's cleansing blood that takes away our sins when we come to Him with contrition of soul, seeking His pardon. He imputes His righteousness, He takes the guilt upon Himself. *4LtMs, Ms 5, 1885, par. 8*

Now suppose that someone shall say, Jesus has pardoned me, and I have no need of the law any further. I will no longer live in obedience to the law; the question may be asked, "Shall we continue to sin, that grace may abound?" [*Romans* 6:1.] No. If one should steal the money out of my purse, and then come and, confessing the crime, shall ask me to forgive him, and I shall pardon him, and then he goes and does the same thing again, does not this show that there is no change in his life? So it is with those who have asked God to forgive them and then gone right on transgressing His law. They say, "Lord, Lord," but He says, "Depart from Me." [*Matthew* 7:22, 23.] While I freely pardoned you, you were doing the same thing again. And your very course was leading others in the way of the transgressor. And for this reason they were called the workers of iniquity. This very course of action was the means of leading others astray. *4LtMs, Ms 5, 1885, par. 9*

Christ offers a prayer to the Father, and He uses these words in this prayer; "Sanctify them by Thy truth, Thy Word is truth." [*John* 17:17.] I have sent them into the [world] as Thou hast sent Me into the world, even so have I sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Mark these words: I sanctify Myself. Thus He observes a life of perfect obedience, for He is the perfect pattern. Then He goes on and says: That they may be sanctified—by what? Through emotion? through feeling? No.—Through the truth. We cannot trust to feeling; we must know the truth. *4LtMs, Ms 5, 1885, par. 10*

Now here is Christ praying to His Father, that He will sanctify His followers through the truth. Then there is a truth that sanctifies, [that] has a sanctifying power upon the believer. And it becomes every one of us in this congregation to inquire what is the truth.*4LtMs, Ms 5, 1885, par. 11*

If we are to believe the truth and [be] sanctified by the truth, then we must search the Scriptures, that we may know what is the truth. If we do this, we shall not build upon a false foundation. But if we do not, we shall find at last that we have made a great mistake and laid our foundation in the sand, to be swept away in the time of storm and tempest. I want eternal life if it takes out the right eye and if it takes off the right arm. The question with me is, Am I right with God? Am I serving Him in humility and meekness of soul? We are right amid the trials that shall try every soul of men that dwell upon the face of the earth. We may know what is the truth, and we may know what is error. We may know that we are laying our souls upon the foundation; we may know that we are not leading souls away from the truth. God help us that we may every one of us make sure of eternal life. And here is another Scripture. "Is there a prophet among you?" *Deuteronomy 13:1-5*. Here the commandments are set before them as a test of character. Said Christ, I have kept My Father's commandments [*John 15:10*], and He is our pattern in all things. How do we do the commandments from the heart? Are we studying to carry out in our lives the principles of the Sabbath commandment, which God has put right in the bosom of His law?*4LtMs, Ms 5, 1885, par. 12*

We may go to the heathen and say to them that we love the truth and serve the true God, and they will tell you that they worship the true and living God. We have no other way to tell who the true and living God is, only as we turn to this commandment. That God, that made the lofty trees and every thing that is lovely and beautiful under the heavens, He that weighs the hills in the balances, that God is the true and living God; He created the whole universe. And these commandments tell us who the true God is. If Satan can get this fourth commandment out of the Decalogue, then you will not be able to tell who the true and living God is.*4LtMs, Ms 5, 1885, par.*

13

Well, who is the true God? The God that created everything that is beautiful in nature. We are to look up through nature to nature's God; there we are to see the true God, the Maker of the heavens and the earth. The first four of these commandments show our duty to God, and the last six to our fellow men. We cannot break one of these first four and be in favor with God. Neither can we break one of the last six and be in favor with God. These we must urge upon the people. *4LtMs, Ms 5, 1885, par. 14*

Here are the words of David: Lord, it is time for Thee to work, for they have made void Thy law. David refers to the last days, at the very time when we are to know and be sanctified by the truth. We must cling to the truth. We must not let go the truth for friend or foe. There is a time coming when there will be great tribulation, such as never was or ever will be. Men will come claiming to be Christ. And here is a class that says, I am sinless, I am holy. I have never heard one claim that that was not a sinner. They are not doers of the Word. *4LtMs, Ms 5, 1885, par. 15*

One man came to Oakland a short time ago, when at his own home where he came from he was known to be a dishonest man. Here he falls into the hands of the holiness people, and now he is holy, he is sinless. He goes on step by step in this delusion until he claims to be a sinless man. Now for this class we have to be prepared; we must know what spirit they are of. There [are] some of these people that are deceived by these workers of iniquity. They accept the Lord, and they accept this holiness doctrine with the Lord; but they are not the people that have power with God. *4LtMs, Ms 5, 1885, par. 16*

John saw the temple of God opened in heaven, and in that temple he saw the ark of His testimony. [*Revelation 11:19.*] And says John, Here are they that keep the commandments of God and the faith of Jesus. [*Revelation 14:12.*] The path of true obedience is found in the commandments of God. But Satan is going about as a roaring lion, seeking whom he may devour. He does not always appear like a lion; he has the power of clothing himself like a lamb, and he has a soft and a tender voice. And how shall we meet him? Shall we let him come in and take the control of our hearts? We cannot afford it. *4LtMs, Ms 5, 1885, par. 17*

Now here are those that come to us boasting that they are holy. There was one that claimed this in the city of Oswego; he was holding a revival meeting there. And he worked so hard that he bled at the lungs, and they thought that he would die. Yet while he was thus at work, and boasting of his holiness, the officers of the law were after him for stealing. And while he was preaching, his wife saw the officer coming, and she slipped out, and digging a little hole in the snow, she buried the money and then came in to the house. But she was seen to do this; and while they were protesting their innocence, here comes the officer into the room with the bag of money in his hands. Now we meet this class every where we go.*4LtMs, Ms 5, 1885, par. 18*

There was man, perhaps you know him. He claimed to be holy. The idea of repentance, said he, is not in the Bible. If, says he, a man comes to me and says that he believes in Jesus, I take him right into the church, whether he is baptized or not; I have done so with a good many. And, says he, I have not committed a sin in six years. There are some on this boat, says he, that believe that we [are] sanctified by the law. There is a woman on this boat by the name of White that teaches this. I heard this, and I stepped up to him and said: Elder Brown, you hold right on, I cannot permit that statement to go. Mrs. White has never said such a thing in any of her writings, nor has she ever spoken such a thing, for we do not believe that the law sanctifies any one. We believe that we must keep that law, or we will not be saved in the kingdom of heaven. The transgressor cannot be saved in the kingdom of glory. It is not the law that sanctifies any one, nor saves us; that law stands and cries out, Repent that your sins may be blotted out. And then the sinner goes to Jesus; and as the sinner promises that he will obey the requirements of the law, He blots out his guilty stains and sets him free and gives him power with God.*4LtMs, Ms 5, 1885, par. 19*

John saw a company standing around the throne of God, and the angel asked him, Who are these in white robes? He answered, Thou knowest. And the angel said, "These are they who have washed their robes and made them white in the blood of the Lamb." There is a fountain in which we may wash from every stain of impurity. And says the angel, "He shall lead them to fountains of living waters, and shall wipe away all tears from their eyes."

[*Revelation 7:9, 13, 14, 17.*] This will be the happy privilege of those that have kept the commandments of God in the earth. *4LtMs, Ms 5, 1885, par. 20*

Men will arise, saying, Here is Christ, here, here, here; but is He there, while they are trampling the commandments under their feet? Christ says, "Whosoever shall break one of these least commandments, [MacKnight translation] you shall be of no esteem in the reign of heaven. Not as long as the heavens remain shall one jot or one tittle pass." [*Matthew 5:19, 18.*] And one said to me, Why do you talk so much about the law, why not talk more about Jesus? We honor both the Father and the Son when we talk about the law. The Father gave us the law, and the Son died to magnify it and make it honorable. *4LtMs, Ms 5, 1885, par. 21*

But, says John, in speaking of the deceiver that doeth great wonders: He shall make an image to the beast, and shall cause all to receive his mark. [*Revelation 13:14.*] Will you please consider this matter? Search the Scriptures and see there is a wonder-working power to appear: and it will be when men are claiming sanctification, and holiness, lifting themselves up higher and higher and boasting of themselves. *4LtMs, Ms 5, 1885, par. 22*

Look at Moses and the prophets; look at Daniel and Joseph and Elijah. Look at these men, and find me one sentence where they ever claimed to be sinless. The very soul that is in close relation to Christ, beholding His purity and excellency, will fall before Him with shamefacedness. *4LtMs, Ms 5, 1885, par. 23*

Daniel was a man to whom God had given great skill and learning, and when he fasted the angel came to him and said, "Thou art greatly beloved." And he fell prostrate before the angel. [*Daniel 10:11, 15.*] He did not say, "Lord, I have been very faithful to [You], and I have done everything to honor You and defend Your Word and name. Lord, You know how faithful I was at the king's table, and how I maintained my integrity when they cast me into the den of lions." Was that the way Daniel prayed to God? No; he prayed and confessed his sins, and said, "Hear O Lord, and deliver; we have departed from Thy Word and have sinned." [*Daniel 9:5, 8, 11, 15-17.*] And when he saw the angel, he said, "My comeliness was

turned into corruption.” [Daniel 10:8.] He could not look upon the angel’s face, and he had no strength; [it] was all gone. So the angel came to him and set him upon his knees. He could not behold him then; and then the angel came to him with the appearance of a man. Then he could bear the sight. *4LtMs, Ms 5, 1885, par. 24*

Why is it that so many claim to be holy and sinless? It is because they are so far from Christ. I have never dared to claim any such a thing. From the time that I was fourteen years old, if I knew what the will of God was, I was willing to do it. You never have heard me say I am sinless. Those that get sight of the loveliness and exalted character of Jesus Christ, who was holy and lifted up and His train fills the temple, will never say it. Yet we are to meet with those that will say such things more and more, every year. *4LtMs, Ms 5, 1885, par. 25*

A lady came to me in the city of Oakland and she threw her arms around my neck and said, “You are a child of God, but I am sanctified, I am holy, and we want you to come in with us.” I turned to the Bible and showed her what it said. Then I said to her: Suppose that you should go to your children and say to them, You need not keep the commandments of God, you are holy. All you need do is to say that you love Christ; you need not think that you have got anything to do, but simply say, I love my father and mother, what would be the results? Just as sure as you stand opposed to the law of God, you have no investigation to make. If your character is not in harmony with the law of God, it is not in harmony with heaven; however you may profess to be holy and sinless. *4LtMs, Ms 5, 1885, par. 26*

In the days of Martin Luther, there were those that came to him and said, We do not want your Bible, we want the Spirit; Martin Luther said to them, I will rap your spirit on the snout. However great their pretenses, they are not the children of God. *4LtMs, Ms 5, 1885, par. 27*

I remember thirty-six years ago, I was in New York, in the house of Brother Abbey. A man came in there with an umbrella in his hands, and there he stood and said, I am Christ. I had looked upon Christ, and I said to him, Sir, you have no part with Christ. If you were

Christ you would never have uttered that sentence. He raised his umbrella to strike me, but my husband stepped in between him and me and said to him, What are you going to do, sir? He said, I am Christ and will execute His will upon those that dispute His claims.*4LtMs, Ms 5, 1885, par. 28*

I met a man at St. Helena that boasted that he had not committed a sin for six years. And one of his own party said to me, I will not have him in my house again; he is a tyrant. He will come into my house and say, I have just as much right in this house as you; and order my wife around, and demand her to wait upon him. And this is the man that had not committed a sin for six years. I want you to understand that pretenses are not the evidences of true character. Now I speak these words to you, because wherever there is a little company raised up, Satan is constantly trying to annoy and distract them. When one of the people turns away from his sins, do you suppose that he will let him alone? No indeed. We want you to look well to the foundation of your hope. We want you to let your life and your actions testify of you, that you are the children of God.*4LtMs, Ms 5, 1885, par. 29*

Let there be that littleness, that humbleness of soul, that they may know that you have been taught in the school of Christ. And when He shall appear in the clouds of heaven, we shall exclaim, Lo, this is our God, we have waited for Him and He will save us. Then it is that the crown of life will be placed upon the brow of the faithful ones. Then will come the voice of the Saviour, saying, Well done thou good and faithful servant, enter thou into the joy of thy Lord. What? Faithful in putting their feet upon the law of God? No, no. These have not the mark of the beast upon them. I want that peace that comes through an obedience to all of the commandments of God. Amen.*4LtMs, Ms 5, 1885, par. 30*

Ms 6, 1885

The Spirit of Service

Basel, Switzerland

1885

Previously unpublished.

I know that the Lord is good. I know that He hears prayer and that He is a present help in every time of need. O that we might have faith to ask Him for strength, according to our great need! God's Word is sure. Why should we not take Him at His Word?*4LtMs, Ms 6, 1885, par. 1*

I believe that the Lord will lay upon us no burden greater than we can bear by His strength and grace.*4LtMs, Ms 6, 1885, par. 2*

“Jesus knows our every weakness;
Take it to the Lord in prayer.”*4LtMs, Ms 6, 1885, par. 3*

Will not the Lord be pleased to let the light of His countenance shine upon us? O that His arm of power might be revealed!*4LtMs, Ms 6, 1885, par. 4*

Much work remains to be done in proclaiming the third angel's message. The Master is asking us, “Why stand ye here all the day idle?” [*Matthew 20:6.*] We should engage in His service, however great a sacrifice this may at first appear to us. Poor, deluded souls must be aroused from the fatal lethargy of sin. The power of sin must be broken, else it will strengthen and result in complete and final ruin.*4LtMs, Ms 6, 1885, par. 5*

Faith, hope, and love are, as it were, lying inactive, paralyzed. Faith is the hand by which the human agent grasps the hand of the mighty Helper. Man must become one with Christ. Christ abides in the hearts of those who abide in Him. Rich clusters of fruit are borne by such men. Christ desires to quicken into activity the paralyzed powers of every man, in order that every faculty may be wisely improved.*4LtMs, Ms 6, 1885, par. 6*

O what glorious possibilities are set before the fallen race! Through the merits of Christ, man is lifted from his depraved state, purified, and made more precious than the golden wedge of Ophir. It is possible for him to become a companion of the angels in glory, and to reflect the image of Jesus Christ, shining even in the bright splendor of the eternal throne. It is his privilege to have faith that through the power of Christ he shall be made immortal. Yet how seldom he realizes to what heights he could reach if he would allow God to direct his every step!*4LtMs, Ms 6, 1885, par. 7*

How often a worker is satisfied to do but little service for the Master in comparison with what the Master did for him in this world! Why, O why is man willing to remain so inactive, so helpless, when he could be accomplishing a great work in saving souls?*4LtMs, Ms 6, 1885, par. 8*

God invites His workers to call upon Him for help and promises to hear and answer them. Why do they not enlist the help of Omnipotence? In these precious, golden days of probation, let every laborer reach forth the hand in faith for the help and strength that will enable him to be a strong worker in the Lord's vineyard. Let him pray for soundness of judgment and for heavenly wisdom. God is a mighty Helper. He will sustain every laborer who trusts in Him. He is a sure, tried anchor, holding His children fast to Himself amid every storm of opposition, every tempest of trial and adversity. When the heavens seem dark, when the strength seems to fail, He will give light and confidence to all who believe in Him. On every troubled heart He will breathe the Spirit of peace.*4LtMs, Ms 6, 1885, par. 9*

Christ Jesus is the Author and the Finisher of our faith. I fear that with many of us, faith does not reach any further than we can see. Faith is the substance of things hoped for, the evidence of things unseen. Let no one allow his strength to be wasted by vain conflicts, or his heart to be wearied and saddened because of unanswered desires. Even amid the fiercest conflicts of life, there is rest for the weary. Christ gives rest to all who trust in Him. To those who are afflicted with physical and spiritual maladies, He is saying, "Wilt thou be made whole?" [*John 5:6.*] He is ready and willing to do great things for all who place their dependence on Him.*4LtMs, Ms*

6, 1885, par. 10

With tenderness and pity the Saviour is looking upon us. He offers help to all who, doing the best they can, plead for capabilities that will enable them to do more for Him. Every truly converted person has the spirit of service. If Christ is indeed formed within, the hope of glory, His Holy Spirit works through the human agent to save other souls for whom He has died. If His followers take up the cross, fully resolved to do what they can, He gives them strength to bear the burden.*4LtMs, Ms 6, 1885, par. 11*

What more can we say to impress the members of the church of Christ with the importance of using aright the talents that have been entrusted to them? How shall they be made to realize what a power for good they might become, if they would endeavor to use their talents to God's glory? Satan has great success in preventing men from using their talents. He controls the talents of many who claim to believe the present truth. A very large number of professing Christians are daily robbing God, dwarfing their powers by engaging in frivolous amusements and by gratifying selfish ambition. Constantly they are degrading their God-given powers by allowing their minds to become absorbed in commonplace matters, when the most important themes that can be contemplated by the mind are within their grasp.*4LtMs, Ms 6, 1885, par. 12*

God's lessons are presented in such a form that they will not only instruct those who are endowed with the loftiest intellect, but will interest those who have a feeble understanding. Those who, conscious of their weakness, are willing to be learners, becoming as little children, will be instructed in divine things by the Great Teacher. He will impart to them greater wisdom than has ever been imparted in schools of human philosophy.*4LtMs, Ms 6, 1885, par. 13*

The greatest work, the noblest effort, in which man can engage is to point his fellow men to the Lamb of God. O let us urge the importance of this work more than we have urged it! Let the laymen begin to work. In manner, thought, word, and action they should give a correct representation of Christ. If they represent Him aright, they will receive the reward of life eternal and a home in

heaven.4LtMs, Ms 6, 1885, par. 14

Ms 7, 1885

“Come Out From Among Them, and Be Ye Separate”

NP

July 27, 1885

This manuscript is drawn largely from *Ms 4a, 1885*.

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.” [2 *Corinthians* 6:14-18.]⁴*LtMs, Ms 7, 1885, par. 1*

Never was there a time in earth's history when this warning was more appropriate than at the present time. Far too large a number of professed Christians are such only in name. They have no root in themselves. Their heart is filled with pride, impurity, unholy ambition, self-importance, and love of supremacy. These souls have an intelligent knowledge of the theory of the truth. They can prove their doctrines to be sound and scriptural, but they hold the truth in unrighteousness. By their course of action they deny the faith. Their hearts are not sanctified through the truth. They are unholy in heart and unchristlike in deportment. By word and action they testify that they do not possess the truth as it is in Jesus. Unless the Spirit and principles which characterize the life of Christ are planted in the heart, they cannot control the life. Unless the soul temple is cleansed from its defilement, unless there is purity of heart and earnest efforts made to meet the standard of God's Word, these persons will never be purified, they will never be fitted to be the companions of the pure and the holy. They will never wear the white linen which is the righteousness of the saints. The law of God

must be written in the heart. The truth of God must illuminate the soul. Holiness, mercy, truth, love must be brought into the life.*4LtMs, Ms 7, 1885, par. 2*

There will always be in positions of trust men who have never overcome self. These Satan uses as decoys. They flatter the pleasure lover and court his approval by uniting with him. They determine not to obey the call, Come out, and be separate; and as a consequence, iniquity abounds. Anything is preferable in their sight to putting away the evil thing. They profess to believe the Word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in their hearts. When the will of God is known and rejected, the heart becomes more hard, the conscience more unimpressionable, and ruin more sure, than if they had had no knowledge of the truth.*4LtMs, Ms 7, 1885, par. 3*

These men are not moved by the messages of warning. The terrors of the Lord have no lasting effect upon their mind. The love of Jesus reflected from the cross of Calvary may be presented vividly before them—His pity, His compassion for fallen man, which led Him to leave the royal courts and lay aside His robes of honor, for our sakes to become poor, that we through His poverty might be made rich. His life of self-denial and self-sacrifice may be brought before them; His entreaties, His invitations, His richest promises may be repeated to them; but the selfish heart is proof against them all. They feel that God's claims are arbitrary, and the truth finds no acceptance. Let there be more license, less constraint, pleads the carnal heart. The truth of the Bible has no power to cause these souls to turn from sin. The temple of the heart is used for idols. The indulgence of self, which keeps them in harmony with the world's customs and practices, has a controlling power upon their lives.*4LtMs, Ms 7, 1885, par. 4*

Over the lives of professed Christians, the power of God has but little control. Multitudes embrace the truth who have not its principles incorporated into their lives. Innumerable favors are bestowed upon them by the God of heaven without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul and therefore cannot exercise a constraining power upon the life. These professors are all through

our ranks and are connected with the institutions which God has established as instrumentalities through which His name shall be honored on the earth.*4LtMs, Ms 7, 1885, par. 5*

A partial surrender to truth gives free access for Satan to work. The heart is the soul temple; and until this is fully on the Lord's side, it is the stronghold of the enemy. His suggestions in the mind become mingled with the truth and are received as truth. This influence is leading souls away from the grand old waymarks into false paths. When the mind becomes thus confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary that has confused their senses and polluted the soul temple. A tissue of lies is planted where truth and truth alone should be. The truth of God is a dead letter to them, and the Saviour's love is unknown. There is no heavenly impulse in their soul. Religion is a dead form. God is not in their thoughts.*4LtMs, Ms 7, 1885, par. 6*

“Come out from among them, and be ye separate.” [*Verse 17.*] Will we hear the voice of God and obey, or shall we make half-way work of the matter and try to serve God and mammon at the same time? Christ has placed before us the conditions of eternal life. “Thou shalt love the Lord thy God,” He says, “with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” “This do, and thou shalt live.” [*Luke 10:27, 28.*] The servants who will hear from the lips of Christ, “Well done, good and faithful servants” [*Matthew 25:23*], will be heroic ministers of righteousness, though they may never preach a discourse from the pulpit. Loyal to a sense of God's claims upon them, and jealous of the honor of their Captain, they will minister to the souls who are the purchase of His blood. They will see the necessity of carrying into their work a willing mind, an earnest spirit, and a hearty, unselfish zeal. They will not study how best they can preserve their own dignity, but by their care and thoughtfulness they win the hearts of those whom they serve. On every hand the agents of Satan will induce us to sin. But the soul who wills to love and fear God will be as firm as a rock to his heaven-inspired purpose. Like Daniel, he will refuse to be moved from his convictions of duty.*4LtMs, Ms 7, 1885, par. 7*

The apostle Paul urges upon us the advantages thus placed within our reach. "Having therefore these promises, dearly beloved," he says, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [2 *Corinthians* 7:1.] This is the work before us. We are to separate from the world in spirit and practice if we would become sons and daughters of God. "I pray not," Christ said, "that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth." [*John* 17:15-17.] *4LtMs, Ms 7, 1885, par. 8*

There is earnest work before each one of us. Right thoughts, pure and holy purposes will not come to us naturally. These we must strive for in our institutions, our publishing houses and colleges especially. Pure and holy principles should take root. If our institutions are what God designed they should be, they will not pattern after any other in the land. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of His church, they will answer to the call, "Come out from among them, and be ye separate, and touch not the unclean thing." [2 *Corinthians* 6:17.] "Partake not of her sin." [*Revelation* 18:4.] *4LtMs, Ms 7, 1885, par. 9*

God has a work for His faithful sentinels to do in standing in defense of the truth. They are to warn and entreat, showing their faith by their works. They are to stand as did Noah, in noble, whole-souled fidelity, their characters untarnished by the evil around them. They are to be saviours of men, as was their Master. The worker who thus stands true to his trust will be exposed to hatred and reproach. False accusations will be brought against him to drag him from his high position. But this soul has his foundation upon the Rock, and he remains unmoved, warning, entreating, rebuking sin and pleasure-loving by his own moral rectitude and circumspect life. *4LtMs, Ms 7, 1885, par. 10*

Ms 8, 1885

Sermon/Soldiers of Christ

Grythytted, Sweden

October 24, 1885

Portions of this manuscript are published in *OHC 326*; *6MR 50-51*; *CTr 205*. †Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be know unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” *Philippians 4:4-7.4LtMs, Ms 8, 1885, par. 1*

It may seem difficult to rejoice in the Lord when in trouble, but we lose a great deal by giving way to a spirit of complaint. It is our privilege to have in our hearts, at all times, the peace of Christ. We should not allow ourselves to be easily disturbed. It is to test us that God brings us through trials and difficulties; and if we are patient and trustful under His proving, He will purify us from all dross and at last bring us forth with triumph and rejoicing. Great blessings are reserved for those who uncomplainingly submit to the yoke that God wishes them to bear.*4LtMs, Ms 8, 1885, par. 2*

Adam and Eve were tested, but they did not endure the test. They fell under temptation, and their fall opened the way for sin to enter our world. Christ saw that in their own strength human beings were unable to overcome Satan, and He came to this world to bring to men and women the power lost through disobedience. He passed over the ground where Adam stumbled and fell. For forty days and nights He fasted in the wilderness of temptation, and there Satan came to Him with great power, hoping to overcome Him in His weakness. The temptations then brought upon Christ were in every

way greater than those brought upon Adam, but the Redeemer did not swerve a hairsbreadth from His allegiance to God. Using the weapon that is within the reach of all—the Word of God—He gained the victory, and Satan left the field a beaten foe. This has opened the way for every son and daughter of Adam to gain the victory, in the name of Jesus, over the enemy.*4LtMs, Ms 8, 1885, par. 3*

We are soldiers of Christ on the field of battle, and we cannot expect to have an easy time. We must obey the orders of our Captain. He is leading His army on to victory. All that we have to do is to keep close watch of Him, and obey His orders, and we shall be successful in fighting the battles of the Lord.*4LtMs, Ms 8, 1885, par. 4*

When we think of our sinfulness and our unworthiness, it seems that we can never perfect a character fit for heaven. And in our own strength we cannot. But Christ has promised to impute to us His righteousness. This righteousness will not be given to us without a determined effort on our part. We are exhorted to fight the good fight of faith, that we may lay hold on eternal life. We are to stand firm in defense of the faith once delivered to the saints.*4LtMs, Ms 8, 1885, par. 5*

I thank God that light has come to this place. Although it may seem that you are alone, yet you are not alone; for Christ is with you; you are in blessed company. And you have the words sounding down along the line from the prophets and apostles to encourage you in steadfastness. Many of these holy men lost their lives because of their faithfulness to God. If you suffer for the truth's sake, remember that this is no more than others have done before you. What trials and afflictions Paul endured, and yet he says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." *2 Corinthians 4:17, 18.4LtMs, Ms 8, 1885, par. 6*

When difficulties arise, as they will, remember that Jesus is by your side, a very present help in time of need. To meet trial bravely is part of the Christian warfare, and in this warfare all heaven is

interested. Christ knows what temptations you will meet. He knows that when one accepts the truth, he will have a cross to lift; and He is ready to give the needed help. *4LtMs, Ms 8, 1885, par. 7*

Let the light of truth shine forth in your life. Do you say, How shall I let it shine? If before you accepted the truth, you were impatient and fretful, let your life now show to those around you that the truth has had a sanctifying influence upon your heart and character, that instead of being fretful and impatient, you are now cheerful and uncomplaining. Thus you reveal Christ to the world. If, after accepting the truth, you are sad and gloomy, cast down by discouragement, you give evidence that you do not enjoy the peace of God; you are misrepresenting Him by giving others a false impression regarding the religion of Christ. How can you rise above this depression and unbelief? "In everything give thanks" [*1 Thessalonians 5:18*] for the keeping power of God through Jesus Christ, and the peace of God will rest upon you. If you believe that Jesus will do just as He has said He would, the peace that passeth all understanding will rest upon you. At the moment when you are offering your prayer for help, you may not feel all the joy and blessing that you would like to feel; but if you believe that Christ will hear and answer your petition, the peace of Christ will come. If you rely upon His Word, the promise will be fulfilled, as surely as the throne of God exists. *4LtMs, Ms 8, 1885, par. 8*

Cherish the spirit that filled the heart of Christ, and then you can lift up holy hands to God without wrath and doubting. Remember that there are greater trials you may be called to meet than you have yet met. But if you take hold upon the strength of the mighty Helper, and not reason with your adversary and never complain of God, His promises will be verified. The experience that you gain today in trusting Him will help you in meeting the difficulties of tomorrow. Each day you are to come, trusting as a little child, drawing nearer to Jesus and heaven. In meeting with unwavering trust in God the daily trials and difficulties, you will again and again test the promises of heaven, and each time you will learn a lesson of faith. Thus you will gain strength to resist temptation; and when the harder trials come, you will be able to endure. *4LtMs, Ms 8, 1885, par. 9*

I wish that I had power to present before you as they are the high privileges that you may enjoy. I wish I could tell you how willing Christ is to impart His blessings to you, to tell it in such a way that you would become sure that He is more willing to give you His Holy Spirit than parents are to give good gifts to their children.*4LtMs, Ms 8, 1885, par. 10*

This world is not our home. We are only pilgrims and strangers here. This world is the place in which we are to gain a preparation for the home above. Here all roughness, all unchristlikeness is to be taken out of our characters, and by the discipline of trial we are to be made ready for a place in the temple of God. In God's workshop we are to be hewed and fitted for the place He wants us to occupy in His building. Every man has his work to do to be a representative of Christ to all unbelievers. Our special work is to represent the character of Christ at all times and in all places. Let us carry to our neighbors in kindness and love the precious light of truth. If we are faithful in the discharge of the daily duties that come to us, we shall at last have a place in the mansions that Christ has gone to prepare for those who love Him.*4LtMs, Ms 8, 1885, par. 11*

Ms 9, 1885

Sermon/God's Purpose For Us

Grythytted, Sweden

October [24], 1885

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“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 in 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.” [*Colossians 1:9-11.*] Thank the Lord for the possibility of obtaining this, through the power and riches of His great salvation.⁴*LtMs, Ms 9, 1885, par. 1*

The apostle here presents the necessity of being filled with a knowledge of God's will. We must have a knowledge of God; but in order to obtain this blessing, we must be earnest in prayer. Is there anything more desirable than this knowledge? We live in a world where iniquity abounds and where the law of Jehovah is made void. Those who have a knowledge of God's will will not separate themselves from Him by disobedience. They will be animated with an earnest desire to fulfil God's purpose for them. Shall we live to please Him who gave His life for us, that all who believe in Him should not perish, but have everlasting life?⁴*LtMs, Ms 9, 1885, par. 2*

In order to be followers of Christ, we must separate from the world's customs and practices. In doing this, we shall have God's blessing. We cannot have the peace of Christ in our hearts, and yet be joined to the world. Then our lives are filled with pride, with the love of the world, and there is no room for Jesus. The soul temple must be cleansed of all worldliness, all self-love, so that Jesus can come in

with His abiding presence.*4LtMs, Ms 9, 1885, par. 3*

If the mind is filled with thoughts of God and heaven, there will not be room for the things of this world. But if you are seeking for the pleasures of this life, your mind becomes engrossed with transitory things, and heaven is forgotten. Between the children of God and worldlings there is a clear line of demarcation. “Ye cannot serve God and mammon.” [*Matthew 6:24.*] “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.” [*2 Corinthians 6:17, 18.*]*4LtMs, Ms 9, 1885, par. 4*

Those who give the things of this world the proper place in their life will inquire, “What is truth?” [*John 18:38.*] As light shines upon the Word of God, they will follow that light. We are not to follow that light only which shone in the days of prophets and apostles. The light is growing brighter and brighter, and additional light is shining upon us. The jewels of truth, which have been buried beneath the rubbish of error, are being dug out and replaced in their original setting. Daily we are to search the Scriptures; and as we do this, light will shine upon its pages.*4LtMs, Ms 9, 1885, par. 5*

Jesus left the heavenly courts, and came to this world, that He might leave us a perfect example, that we might “walk worthy of the Lord, unto all pleasing.” [*Colossians 1:10.*] Light from heaven is constantly shining upon our pathway. If we open our hearts to the indwelling of the Holy Spirit, then the light will be reflected to those around us, and we shall be walking worthily.*4LtMs, Ms 9, 1885, par. 6*

God has given us abundant proof of his love for us. The Word of God declares, “Greater love hath no man than this, that a man lay down his life for his friends.” [*John 15:13.*] But Jesus gave His life for His enemies. The love that shines from Calvary is without a parallel. Christ died in order to place salvation within the reach of all sinful mortals. Will we take hold of the promise? Will we take hold of the divine power? The thought of the infinite sacrifice that He made in our behalf should arouse in us an earnest desire to be like Him. For our sakes He left His Father’s throne and clothed Himself with

humanity. In our behalf, He became a man of sorrows and acquainted with grief. In order that we might have through obedience to His requirements an eternal weight of glory, He endured shame and mockery. Shall we, then, be indifferent and neglect the salvation placed within our reach at so great a cost? *4LtMs, Ms 9, 1885, par. 7*

Jesus asks for our love and confidence. He knows that we need Him, that we need the peace which He alone can give, the rest which He alone can bestow. "Come unto Me," He says, "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.*] *4LtMs, Ms 9, 1885, par. 8*

The conditions upon which gaining the rest is dependent are wearing Christ's yoke and bearing His burden. In so doing, you will find rest. We need daily to learn of Christ the lesson of humility. The wisdom of Jesus will place us in such a relation to God that we shall feel unbounded confidence in Him. *4LtMs, Ms 9, 1885, par. 9*

It is impossible for us to save ourselves. We have in us no power to wash away one stain of sin. But a fountain has been opened for us—the blood of Jesus Christ. Into this we may plunge and be cleansed. Satan will tell you that it is impossible for human beings to have freedom from sin. Tell him that Jesus is your Saviour, that He died for you, that He has life in Himself, and that He will give this life to every sincere seeker. When darkness and unbelief press in upon the soul, do not lose your confidence in the Word of God. If you comply with the conditions specified, you may rely upon these promises. *4LtMs, Ms 9, 1885, par. 10*

The power of the enemy is increasing. He is coming down with great power and is working with all deceivableness of unrighteousness in them that perish. But God will not allow those who trust in Him to be overcome by the power of Satan. Let each believer lay his hand in the hand of Jesus, saying, "Lead me and guide me." [*Psalm 31:3.*] If we commit the keeping of our souls unto Him as unto a faithful Creator, He will keep that which we have committed unto Him "against that day." [*2 Timothy 1:12.*] He will

protect us against Satan's devices. He will shelter us from the storms of temptation.*4LtMs, Ms 9, 1885, par. 11*

Religion does not consist in form. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [*James 1:27.*] Those who have the religion of Christ will bear fruit to the glory of God. As we listen to the words of the true Christian, we realize that Jesus is formed in him, the hope of glory. He loves the Saviour; he talks of Him; and the more he dwells upon His love, the more he thinks of Him and appreciates the blessed Redeemer, the more earnestly he seeks to uplift Him before others.*4LtMs, Ms 9, 1885, par. 12*

Christ has left us a perfect example, and as we follow Him we shall become patient, kind, and forbearing. The religion of Christ does not bring men down to a low level; it elevates and ennobles them. It never makes men coarse and rough. It refines the tastes and sanctifies the judgment, fitting men and women for the society of the heavenly angels.*4LtMs, Ms 9, 1885, par. 13*

There are higher attainments for the children of God than they have yet reached. We are to grasp the promises and to show forth the praises of Him who has called us out of darkness into His marvelous light. Jesus wants us to show to the world that there is in the gospel power to enable human beings to gain the victory over sin.*4LtMs, Ms 9, 1885, par. 14*

The more we have of Christ's love, the more we shall want of this precious gift. He will be in us a well of water, springing up unto everlasting life; and we shall be a blessing to all around us, strengthened by His glorious power, growing up into the full stature of men and women in Christ. There is no limit to His power, and He will lift us up according to our faith in Him.*4LtMs, Ms 9, 1885, par. 15*

Ms 10, 1885

Sermon/The Price of Eternal Life

Orebro, Sweden

October 27, 1885

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Price of Eternal Life

The cross of self-denial lies directly in the path that leads to eternal life. There is in the natural heart that which is opposed to God's rule of government, and those who follow in the path of obedience must even at sacrifice deny self. They must not follow their own inclinations, because in seeking self-gratification, they walk away from Christ, and their influence is with the enemy. Those who do this make worldly gain and worldly pleasure the object of life, and the glories of the eternal world are eclipsed by the fleeting show of the present world. In order for a man rightly to estimate the value of eternal life, he must not allow the things of this world to interpose between him and God.*4LtMs, Ms 10, 1885, par. 1*

Those who follow Christ must lift the cross. When we realize the cost of the sacrifice that Christ made for us, we shall comprehend the meaning of the words, "Whosoever shall save his life shall lose it." [*Matthew 16:25.*] Christ gave up His own life to provide a way for the ransomed of the Lord to walk in. He says, "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [*Matthew 7:13, 14.*]*4LtMs, Ms 10, 1885, par. 2*

It is natural for man to follow where the multitude is leading. It is hard for him to separate from the world, from worldly associates and worldly customs. Satan is at enmity with God, and he is trying by every device in his power to win man to his side. There are only two parties in the world, and those who are making earthly gain and

pleasure their highest aim are walking in the road that leads to eternal destruction.*4LtMs, Ms 10, 1885, par. 3*

How can man be led to estimate aright the value of his soul? How can he be led to turn away from the attractions of the world, and fix his eyes upon heaven? Only by studying and striving to understand the great plan of redemption. Those who realize something of the cost of the sacrifice that Christ made in order to uplift and ennoble the human race will count no sacrifice too great that will help them to fulfil His purpose of love to save them, that they should not perish, but have eternal life. They will lay at the feet of Christ all that they are, all that they possess, and their highest aim will be to be doers of His Word. *Luke 18:18-30.4LtMs, Ms 10, 1885, par. 4*

In order to be a follower of Christ, you need not wait for great occasions; you need not ask for extraordinary powers. Use diligently your powers of mind, soul, and body. Go forward in faith, and let your daily life be a living testimony to the power of divine grace. As you do this, God will be with you; and as long as life shall last, your spiritual experience will widen and deepen and strengthen.*4LtMs, Ms 10, 1885, par. 5*

There are many who see what God requires of them, but they know that in obeying His injunction they will lose the love and praise of the world, and they are unwilling to lift the cross, unwilling to be Christ's disciples. Those who truly love the Saviour will account it a privilege to give up all for the sake of Him who made the great sacrifice to come to our world to seek and save the lost. They will not for a moment think that in order to be a Christian, they must reach downward. They realize that the religion of Christ never degrades the receiver, but uplifts, and ennobles him, refining his tastes, sanctifying his judgment, and giving him a beauty of character that will fit him to live with the angels in the city of God. Christ is the ladder. Round after round, all are to climb heavenward, making every sacrifice.*4LtMs, Ms 10, 1885, par. 6*

“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.” [2 *Corinthians 6:17, 18.*] “Behold what manner of love the Father hath

bestowed upon us, that we should be called the sons of God. ... And it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure.” [1 *John* 3:1-3.] You would think it a great honor to be noticed by an earthly monarch; but these words promise that you may become sons and daughters of the King of heaven. God promises to take into this close relationship those who love and serve Him, if they choose Him above any earthly treasure. We must follow Jesus in obedience. If we are meek and lowly, then we shall here know the comfort of His grace; and at last we shall see Him as He is and be granted a place in the city of God and a life that measures with the life of God. *4LtMs, Ms 10, 1885, par. 7*

Christ will accept all who come to Him. But there are many who feel no need of coming, and they sell their souls in a very cheap market. Their time, their strength, their abilities they use in gathering together earthly possessions. But at last they die and must part with these. Others will take the wealth for which they have bartered their hope of eternal life. Every soul will be tempted and tried upon this point. Will they have eternal life, at the sacrifice of earthly possessions? *4LtMs, Ms 10, 1885, par. 8*

Money cannot buy the life that measures with the life of God; intellect cannot obtain it; the highest education cannot grasp it. It is a free gift to all. The rich may have it; the poor may rejoice in it. Christ offers the precious gift to all who will accept it. All that He asks is compliance with certain conditions. Men are to use their earthly possessions to win souls to Christ. The gospel message is to be carried to all parts of our world. But men seek so intently to amass worldly riches that they lose sight of the reward that is promised to those who lift the cross. How much better it would be to be unrecognized and unhonored by the world than to lose an eternity of bliss. All superfluity is to be cut away from the soul and all earthly treasures to be employed to win men to love God and keep His commandments. *4LtMs, Ms 10, 1885, par. 9*

“What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” [*Mark* 8:36, 37.] If I should ask you, “What price do you place upon

your soul?" you would look at me in astonishment, and ask, "What good would money be to me if I had sold my soul?" And yet there are thousands who are selling their souls to Satan for worldly gain or worldly pleasure. So engrossed are they with the things of this life that they have no time to think of heaven or heavenly things. *4LtMs, Ms 10, 1885, par. 10*

All through the ages God's servants have met this question and have refused to barter heaven for the things of this world. "Moses ... refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." [*Hebrews 11:24, 25.*] Daniel, when told that he must choose between his life and his worship of God, did not hesitate, but three times a day, as had been his wont, offered his petition to Jehovah. [*Daniel 6:10.*] Death in the lions' den confronted him, but he counted it better to lose this present life than to lose eternal life. The three Hebrew worthies, when told that they must either worship the image that Nebuchadnezzar had set up, or be cast into the fiery furnace, declared, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." *Daniel 3:17, 18.* They were willing to lose this life, but they could not afford to lose the life to come. *4LtMs, Ms 10, 1885, par. 11*

"Ye cannot serve God and mammon." *Matthew 6:24.* This does not mean that those who serve God must sever all business connections. It means that all that they do in securing the earthly is to be made secondary to the business of serving God, and that in their business they are to show that they have a sacred connection with heaven. It means that they are to use their entrusted means as the Lord's means to win souls to Christ (and to) shed light on all around them, keeping their lives pure and upright, and bringing the nobility of Christ into all that they do. Never are they to forget that they are living epistles to be known and read of all men. Never are they to allow anything to come between them and obedience to God. Do riches look desirable to you? Christ promises you eternal riches in the kingdom of heaven. Do you desire to prolong your life? Christ promises you immortal life if you will believe on Him and

obey His words. Those who suffer with Him in this life will one day be crowned with glory and honor and will be given an abundant entrance into the city of God, to live forever with the redeemed.*4LtMs, Ms 10, 1885, par. 12*

Ms 11, 1885

Sermon/Waiting and Watching for Christ's Appearing

Orebro, Sweden

October 28, 1885

Portions of this manuscript are published in *HP 42, 233, 355*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Waiting and Watching for Christ's Appearing

“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” [*Luke 21:34-36.*]*4LtMs, Ms 11, 1885, par. 1*

Christ bids us watch, that we may be accounted worthy to escape the things that are coming on the earth. It is of the greatest importance that we heed this warning. The enemy of all righteousness is on our track, seeking to lead us to forget God.*4LtMs, Ms 11, 1885, par. 2*

We should be filled with joy at the thought of Christ's soon appearing. To those that love His appearing, He will come without sin unto salvation. But if our minds are filled with thoughts of earthly things, we cannot look forward with joy to His appearing.*4LtMs, Ms 11, 1885, par. 3*

“If I knew that Christ were coming in a few years,” one says, “I should live very differently.” But if we believe that He is coming at all, we should live just as faithfully as if we knew that He would appear in a few years. We cannot see the end from the beginning, but Christ has provided sufficient help for every day in the year. All we have to do with is this one day. Today we must be faithful to our

trust. Today we must love God with all the heart and our neighbor as ourselves. Today we must resist the temptations of the enemy and through the grace of Christ gain the victory. Thus we shall watch and wait for Christ's coming. Each day we should live as if we knew that this would be our last day on this earth. If we knew that Christ would come tomorrow, would we not crowd into today all the kind words, all the unselfish deeds, that we could? We should be patient and gentle, and intensely in earnest, doing all in our power to win souls to Christ.*4LtMs, Ms 11, 1885, par. 4*

If for some crime that you had committed you were incarcerated within prison walls, with the sentence of death passed upon you, and a friend should come to you and say, "I will take your place, and you may go free," would not your heart be filled with gratitude for such unselfish love? Christ has done infinitely more than this for us. We were lost; the sentence of death had been passed upon us; and Christ died for us, and thus set us free. He said, "I will take upon Myself the guilt of the sinner, that he may have another trial. I will put within his reach power that will enable him to overcome in the struggle with evil."*4LtMs, Ms 11, 1885, par. 5*

This is where human beings stand today. Christ has bought us with His life, and we belong to Him. All our powers, physical, mental, and spiritual, belong to Him; and to withhold from Him that which is His own is robbery.*4LtMs, Ms 11, 1885, par. 6*

I urge you to turn your attention from worldly things, and center your thoughts on the things of eternity. Christ has placed everlasting life within your reach, and He has promised to give you help in every time of need. When He was on this earth in person, the sick and the afflicted, the poor and needy flocked to Him, and He turned no one away unhelped and uncomforted. There was one man, a paralytic, who for a long time had been helpless. The physicians told him that they could not cure his disease, and the Pharisees told him that his sickness was a result of his own sins and that there was no help for him.*4LtMs, Ms 11, 1885, par. 7*

But his friends felt that there was still one chance for his life. They determined to take him to Jesus. When they reached the door of the house in which Christ was at the time, they found such a crowd

of people round it that they could not enter. They refused to be hindered by this obstacle, and taking the sick man to the top of the house, they let him down through the roof.*4LtMs, Ms 11, 1885, par. 8*

The Saviour knew what the man wanted. He saw the faith of those who had brought him, and He said, “Son, be of good comfort; thy sins be forgiven thee.” [*Matthew 9:2.*] What comfort and peace and joy filled the heart of the sick man as he heard these words!*4LtMs, Ms 11, 1885, par. 9*

“And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven; or to say, Arise and walk. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house.” [*Verses 3-7.*]*4LtMs, Ms 11, 1885, par. 10*

Today we may come to Christ for help, confiding in Him, and by faith claiming His promises. He will help us just as surely as He helped the paralytic. He wants us to believe that He is able to do all things. He will let His blessing rest upon all who come to Him in faith.*4LtMs, Ms 11, 1885, par. 11*

There were many places in which Christ could not do many mighty works, “because of their unbelief.” [*Matthew 13:58.*] Unbelief is cruel, and we should cast every vestige of it out of our hearts. If God loved us so much that He gave His only begotten Son to die for us, think you that He will withhold from us any needed blessing?*4LtMs, Ms 11, 1885, par. 12*

We are not to live for ourselves. Christ came to this world to live for others—not to be ministered unto, but to minister. If you strive to live as He lived, you are saying to the world, “Behold the Man of Calvary.” By precept and example you are leading others in the way of righteousness.*4LtMs, Ms 11, 1885, par. 13*

While in this world, men and women must work. Labor is not a disgrace, but a blessing. Christ Himself worked with His hands, and

so did the apostles. Christ does not want us to spend our time in idle contemplation. While we are working with our hands, we can be thinking of God and heaven. We can take the Saviour with us to our work. We can know, if we will, that He is at our right hand, ready to help us in every time of need.*4LtMs, Ms 11, 1885, par. 14*

God wants every one of us to have salvation. "I will make a man more precious than gold," He declares, "even a man than the golden wedge of Ophir." [*Isaiah 13:12.*] As the stones in their rough state are taken from the quarry, and prepared for the building of which they are to form a part, so God's people are taken from the world and prepared for a place in His everlasting kingdom. The truth, received into the heart, exerts upon the character a sanctifying, ennobling influence. Those who have rough, harsh traits of character must be brought into God's workshop, that they may be prepared by polishing for a place in His temple. Those who take part in the life to come will in this life be made white and tried.*4LtMs, Ms 11, 1885, par. 15*

We should never rest satisfied with present attainments. If we put mind and heart into the work of reaching God's ideal for us, if we go to Christ, the mighty Helper, for aid, He will give us the very assistance that we need. He will bestow on us the very power that will enable us to be victorious in the struggle against evil.*4LtMs, Ms 11, 1885, par. 16*

We ought to know more of Jesus tomorrow than we do today. We ought to be constantly growing in grace and in the knowledge of Christ, advancing heavenward step by step. When the redeemed hear the words "Well done, good and faithful servant" [*Matthew 25:23*], do you think that any of them will regret the sacrifice that they have made to gain the victory? Let us keep our eyes fixed upon Jesus. By beholding Him, we shall be changed into His likeness. But if we keep thinking and talking of our trials, we shall lose sight of heaven. Let us say with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things that are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [*2 Corinthians 4:17, 18.*]*4LtMs, Ms 11, 1885, par. 17*

Ms 12, 1885

Statement Regarding Mr. Garmire

South Lancaster, Massachusetts

August 7, 1885

This manuscript is published in entirety in *PH030 9-12*.

Written Statement From Sister White Regarding Mr. Garmire

I am compelled to state that I have not had the least faith in Mr. Garmire or his work. The pamphlet that was issued last fall at the time of our Jackson camp meeting had not the least sanction of our people. They were sent broadcast by stealing the *Review and Herald* list. The daughter of Mr. Garmire claims, or he claims for her, to have visions; but they bear not the stamp of God. They are of the same character as many such things we have met in our experience—a delusion of Satan. *4LtMs, Ms 12, 1885, par. 1*

I plainly stated at the Jackson camp meeting to those fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. *4LtMs, Ms 12, 1885, par. 2*

I there stated in public that the Lord had been pleased to show me that there would be no definite time in the message given of God since 1844; and that I knew that this message which four or five were engaged in advocating with great zeal was heresy. The visions of this poor child were not of God. This light came not from heaven. Time was short; but the end was not yet. A great work was to be accomplished to prepare a people to be sealed with the seal of the living God. *4LtMs, Ms 12, 1885, par. 3*

Mr. Garmire, Frank Allen, and Frank Jones were the principal advocates of this heresy. God does not send His light and His truth through impure channels. The record of these men is not clear. They have pursued such a course in their religious life that we have no confidence in them as Christians. *4LtMs, Ms 12, 1885, par. 4*

We thought that after the time passed they might humble themselves, confess their delusion, and the Lord would pardon the grievous sin of erecting false light. But no; they went further and further into delusion. I wish to warn all in Battle Creek, and all who are liable to be in any way deceived by these men, that they are in a delusion.*4LtMs, Ms 12, 1885, par. 5*

Frank Jones is a special agent of Satan. He has had influence to deceive some souls. When his doctrines are so manifestly originated by a mind impure and corrupt, we would think any mind that had been under the influence of the Spirit of God, and that was conversant with the Scriptures in any degree, would turn from his polluting heresy and denounce his vagaries with loathing. But there is that in the human heart which inclines to accept anything new and odd and strange, even of the most inconsistent and revolting character.*4LtMs, Ms 12, 1885, par. 6*

This poor, blind man has greater spiritual blindness than that which marks his temporal vision. Satan has manufactured most loathsome vagaries to present as truth. Should the Bible present any such ideas, well might infidels be justified in their unbelief. We warn all who may be brought under the influence of these few deluded ones to not receive them into their houses, or to bid them Godspeed; for they are doing the work of Satan as verily as the archdeceiver himself.*4LtMs, Ms 12, 1885, par. 7*

God's standard is His holy, perfect law; elevate that. Let nothing move your feet from the solid Rock. Truth is ever pure, elevating, and ennobling. Truth never leads to unchastity, nor to moral pollution. Truth never degrades the receiver, never leads to any impropriety of conduct. But those who have taken the course these men have will go to great extremes in fanatical errors and wild, unreasonable vagaries. They began to find fault with the church; the church was backslidden, the leaders were backslidden. They had a wonderful message. God had left the church and the leading men [to] one side, and these men were God's messengers, to give the last message of mercy and proclaim the end of time which Mr. Garmire's daughter had professed to see in vision.*4LtMs, Ms 12, 1885, par. 8*

These men despised all counsel, all advice, and maintained that they had the truth. They denounced the church as forsaken, fallen. I conversed with Frank Allen and told him of his errors. I presented his inconsistent life, his wicked, immoral course of action, breaking the commandments of God, and showed him the questionable Christian character of Mr. Garmire.*4LtMs, Ms 12, 1885, par. 9*

The past record of Frank Jones in the books of heaven testified against him; for he left a spotted record. I warned him to change his course, but he paid no heed. He despised all counsel. We thought after the time they had set passed, then we might be able to do something with these deceived, deluded souls. But they were just as firm and determined as ever. They manifested a stubborn persistence in having their own way.*4LtMs, Ms 12, 1885, par. 10*

I regretted that Bro. Shrock should be drawn into this delusion; for I believed him to be the only honest one among them. He sold his home, and these deluded men drew upon his funds to support themselves and their families, until this brother was alarmed at the increasing demands, and withdrew, in a great measure, his support. I hope this brother will wrench himself free from Satan's snares, and make thorough work to confess his errors, and then take his place again, humble and penitent, at the feet of Jesus.*4LtMs, Ms 12, 1885, par. 11*

I warn my brethren and sisters to give not one word of sympathy or support to these men who have been holding fast their loathsome errors in the face of evidence and light to the contrary. We would suppose that such a warning was wholly unnecessary; but when there are men and women who are inclined to condemn the church, and those whom God has used to bear His message to the world, they are in danger of following a strange voice, rather than that of the true Shepherd.*4LtMs, Ms 12, 1885, par. 12*

Christ says, My sheep hear My voice, and the voice of a stranger will they not follow. Mr. Garmire is trying to make his voice heard; but listen not. God does not select men whose lives and Christian character are questionable wherever they have lived, and give them special light, and pass his true, devoted, self-sacrificing servants by. This is not God's plan. It looks, just as it is, like the work of the great

adversary of souls.*4LtMs, Ms 12, 1885, par. 13*

Frank Jones and Frank Allen are men of whom you may well beware. God is not with them. They are led by another spirit. Their doctrines are the doctrines of Satan. Beware of these men who lie in wait to deceive unwary souls. But how any one can be deceived by them is a mystery.*4LtMs, Ms 12, 1885, par. 14*

May the Lord give wisdom to His people, that they will not so far separate themselves from the true Shepherd, that they can hear the voice of a stranger and follow him rather than the true Shepherd. We do well that we take heed what we hear and what we believe, lest we be found wholly deceived on Satan's ground.*4LtMs, Ms 12, 1885, par. 15*

Ms 13, 1885

“I have been unable to sleep much...”

Duplicate of *Ms 39, 1887*.

Ms 14, 1885

Talk/Talk Before the European Council

Basel, Switzerland

September 21, 1885

Edited variant of *Ms 19, 1885*. Portions of this manuscript are published in *1MR 151-153*; *5MR 308-311*.

We know best how this cause started. We have studied in every way ways and means in order that we might have something to carry us from place to place in the cause of truth. To reach the very first conference that we ever had in the State of Connecticut, my husband worked at cutting cordwood at twenty-five cents a cord. He was not used to work, and the rheumatism came in his wrists so that night after night he was unable to sleep because of the pain. Our prayers ascended night after night that God would relieve him from pain. He would say, "Wife, we must be sure to keep five dollars by us, and if we come short of means we will not use that five dollars." *4LtMs, Ms 14, 1885, par. 1*

I have fainted on the floor with a sick child in my arms more than twice for the want of food to eat. Then the word came, "Cannot you come and hold a meeting with us in Connecticut?" When my husband settled with his employer he had ten dollars, and with that we made our way to that conference. *4LtMs, Ms 14, 1885, par. 2*

It was there that the work began to branch out, and here is where he began to do his first publishing. He was a lame man, caused by cutting the ankle bone in his youth, but he walked nine miles to the printing office to carry his paper. At another time he took his scythe and went into the field to mow grass in order to get means to carry him to the conference in New York. And so the truth of God began to spread in New York, and this is a little sample of the way that we first introduced the truth into different places. *4LtMs, Ms 14, 1885, par. 3*

For months my husband worked, handling stone until the skin was worn off his fingers and the blood dripped from the ends of his

fingers. This was in the very places where he had spoken in the desk before thousands. Even then he did not obtain the money for his hard work. Do you know the remembrance of this is the very best part of my experience? He went through the streets of Brunswick, Maine, with a bag upon his shoulders containing a little rice and meal and beans to keep us from starving, and when he came into the house, singing, I said, "Have we come to this, husband? Has the Lord forsaken us and our work?"*4LtMs, Ms 14, 1885, par. 4*

He lifted up his hand and said, "Hush, hush, the Lord has not forsaken us."*4LtMs, Ms 14, 1885, par. 5*

I was so faint that as he said this I fell from my chair onto the floor. The next day we received a letter entreating us to go to another place to hold a conference, but said he, "I have not a penny. What shall I do?" But he went to the post office and came back with a letter containing five dollars. We felt very grateful for that. We called the family together and bowed down before the Lord and gave thanks. That night we took our passage for Boston. This is the way that we commenced this work.*4LtMs, Ms 14, 1885, par. 6*

At one time the light came that we must go to Portsmouth, about ninety miles distant. But we had nothing to go with. I said to my husband, "I shall get ready. I shall put on my dress to go." There we sat in our house, and soon there came a man driving as fast as he could drive. He had come thirteen miles that morning. He dropped his lines and hurried into the house. "There is some one here," he said, "that wants some money. I have come at top speed and could not hold my horse back." My husband said, "We must go to Portsmouth, but we cannot get to the cars unless you take us there." He hurried us into his wagon, and we just reached the cars. He gave us fifteen dollars to get us there and back.*4LtMs, Ms 14, 1885, par. 7*

This is the way the Lord has taught us to trust in Him. This is the way the truth has entered many places. And for years we worked constantly day and night in order to carry forward this work. I might stand here and relate instances such as I have given you till tomorrow morning, but I will present only these few. I want to tell

you now that we have been working to the utmost of our ability to establish missions in different places.*4LtMs, Ms 14, 1885, par. 8*

At the time when the mission was first started here, I had received a present of a nice silk dress. It cost forty-five dollars. I looked at that dress and thought of our friends over here. Brother Andrews had just sent in a letter, stating that there was a certain work that they wanted to do, but they had not the means. Now, I thought, these friends, out of the kindness of their hearts, have made me this present; now it is my privilege to use that gift in such a way that they might lay up treasure in heaven.*4LtMs, Ms 14, 1885, par. 9*

I went to one of our merchants, a Sabbath-keeper, and said, "Sell that dress for all you can get for it." He sold it for fifty dollars. Then I sent that money on here to the mission. The very act of my doing that brought in at that very time means from other individuals, and Brother Andrews wrote back to us that the very sum he wanted came at that time.*4LtMs, Ms 14, 1885, par. 10*

We are establishing missions and building meetinghouses in America. I have had some property I could not sell; and as I could not sell, I hired money and tried to invest it where it was most needed in the cause. Already we have placed thirty thousand dollars in the treasury of heaven.*4LtMs, Ms 14, 1885, par. 11*

Our treasury now is, I might say, about empty. In many places we have had very close financial pressure. A night or two ago I dreamed that I was pleading with God. I awoke myself, pleading with God, presenting before Him our empty treasury, pleading with Him to send means to advance His own cause and work. I propose, brethren and sisters, that we present our empty treasury to God in living faith and ask Him to supply our needs.*4LtMs, Ms 14, 1885, par. 12*

In California we wanted so much to build a boarding house for our students. I said to Willie, "All we can do is to pray." All we could do was to send up our earnest petitions to God for that object. With many tears we did it. Then I went into my room and commenced writing. I heard a knock at the door and opened it to Sister Scott. She said, "I have some money that I want to put into the cause. Do you know where it is needed most?"*4LtMs, Ms 14, 1885, par. 13*

“Yes,” said I, “we have just been pleading with God to send us some means.”*4LtMs, Ms 14, 1885, par. 14*

“Well,” said she, “I can let you have \$5,000 and help you to find more. I have felt such a burden that I feel it a relief to get rid of it.” The tears ran down her face.*4LtMs, Ms 14, 1885, par. 15*

She was thankful that she could discharge this burden. And so we had money to start our boarding house.*4LtMs, Ms 14, 1885, par. 16*

Why cannot we come to God with these matters? I think we depend too much upon others. Now let us have living faith in God. I have lain awake night after night until I have gotten into an almost sleepless condition since I have been here, turning over in my mind how we can reach these men, and I am in just as much perplexity as when I commenced. I can see no other way but that we must pray. The Lord has gold and silver, and the cattle upon a thousand hills are His. And while we rely upon Him and do the very best we can, He will send help to advance His cause.*4LtMs, Ms 14, 1885, par. 17*

Ms 15, 1885

Influence of Unconsecrated Workers

“On the cars,” Winslow, Arizona

July 17, 1885

Portions of this manuscript are published in *TDG 207; OHC 303*.

“Ye are the light of the world,” said Christ to His disciples. [*Matthew 5:14*.] I feel deeply over the inactivity and lack of faith and piety of our workers in our missions. God has entrusted to us great light, and our works do not correspond to that light. Satan is intensely active in these last days, doing his work of destroying souls and making attractive the road that leads to death. He prepares his agents, wheels them into line, and sets them to work to deceive and destroy. Men who are not on the side of God are on the enemy’s side. They are bold and defiant. Many deny the existence of God. There are knots of infidels binding in bundles ready to burn. They strengthen the hands of one another in their wickedness. They take counsel of their own hearts that are impressed by the originator of all evil. They assemble in council to devote their God-given powers to devise means to uproot the knowledge and reverence of God out of the human heart. They are plotting the suppression of the truth and put all their plans to work to increase darkness, disobedience, and error.*4LtMs, Ms 15, 1885, par. 1*

But watch them, how earnest they are, all so zealously devoted to doing their master’s work for evil. Where are the zealous Calebs and Joshuas who have another spirit, on the side of truth and right in our missions, to press back moral darkness, to let a steady light be reflected to our world? Shall those who believe sacred, solemn truth be slothful, indolent, inactive?*4LtMs, Ms 15, 1885, par. 2*

Infidels have boasted, “If I believe the things that you profess to believe, I would not take the matter so coolly as you do; I would not cease my efforts. I would take special pains to let everyone know this doctrine. I would not hold my peace night or day. I would devote all my powers, that my works should be in accordance with my faith. I would make it the main purpose of my life to repress sin.”*4LtMs,*

Ms 15, 1885, par. 3

We are professed Christians, but many are far from being Bible Christians. They do not sanctify themselves as Christ did, that those [with] whom they associate may be sanctified. The truth must be in the soul, transforming the life and character, controlling the life, the thoughts, the words, the deportment. The Spirit of God helpeth our infirmities. The truth in the soul will be seen in the circumspect life. Levity of conduct, undue familiarity will not exist.*4LtMs, Ms 15, 1885, par. 4*

If every one who claims to be a child of God would cherish the spirit of kindness and love, without base thoughts and undue attention, and devote his God-given powers to spreading the truth, in seeking to save souls, what a bright, steady light would shine forth to the world! If we believe that Christ alone can save souls by His matchless grace, how earnest would every one be to hold up Christ, to be much in prayer as Christ was, and by living faith ask much in His name, that he may receive and be willing to spend and be spent to win souls to Christ. Let all who profess to be Christians open the door of their hearts to His Spirit and to His grace; then the peace of Christ will so rule in their hearts and be revealed in their characters that there will be no discord, no strife, no emulation, no biting and devouring one another, no seeking for the supremacy. The great and earnest effort will be to live the life of Christ. We are to represent His spirit of mercy and give no occasion for anyone to follow our example in doing evil.*4LtMs, Ms 15, 1885, par. 5*

Jesus was courteous, benevolent. He was obedient to all of His Father's commandments implicitly and without questioning convenience or any selfish interest. It is enough [for] us to know that God has spoken; and when we know His will, as revealed in His Word, we are to obey.*4LtMs, Ms 15, 1885, par. 6*

The world's Redeemer is speaking to us; let us hear what He says: "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." *Revelation 22:14*. Then those who see the claims of God in His Word and do not obey, but excuse their negligence or wilful disregard of God's requirements, testify by their course of action

that they are not embraced in the blessed promise on condition of obedience. They are not the ones who will have a right to the tree of life, but are with the wilful transgressors of the law of God to whom Jesus says, "Depart, ye workers of iniquity." [*Matthew 7:23.*] Sin is the transgression of the law, and no sinner shall enter the portals of bliss. No sinner will have a right to the tree of life and enter into the gates of the city.*4LtMs, Ms 15, 1885, par. 7*

The conditions of obtaining eternal life are specified so plainly in the Word of God that the real sincere seeker for truth who chooses Christ as his portion need not make a mistake and walk in the course of error and disobedience and think he is in the holy path cast up for the ransomed of the Lord to walk in. His commandments are not grievous, not a yoke of bondage, as Satan tried to make Eve believe they were. The deceptive story which Satan started in Eden—that God's law restricts their liberty and is a yoke of bondage—is repeated again and again by the self-deceived, by the transgressors of God's law. Jesus says, "Blessed are they that do His commandments." [*Revelation 22:14.*] We have an individual responsibility.*4LtMs, Ms 15, 1885, par. 8*

Satan is at work with all his powers to bind into bundles those whom he has deluded, to destroy them. He is represented—by One who knows—as our adversary the devil, walking about seeking whom he may devour. He is represented as working with intensity just prior to the close of probation, working with all deceivableness of unrighteousness. He even works miracles in the sight of men, and the statement is made that if it were possible, he would, through his deceptions and miracle-working power, deceive the very elect. Then is it not of the greatest consequence that we keep awake and, through searching the Scriptures and earnest, constant prayer, take hold of the strength of the Mighty Helper, that in our behalf He shall raise up for us a standard against the enemy?*4LtMs, Ms 15, 1885, par. 9*

We are to move cautiously, yet firmly, and contend earnestly for the faith once delivered to the saints. While the largest number are yielding to the fascinating influences that Satan will throw around them, while his wily deceptions will lead men to think that it shall be well with the sinner—that God is too merciful to be just and to

punish iniquity—those whom God has made the repositories of His law should make no compromise with the wily deceiver and his servants who do his will. They should maintain their integrity at any cost to themselves. The world and the true church will never harmonize. They will ever be at variance, for they have two masters. One is opposed in every way to the other; therefore if there is harmony, it must be by the followers of Christ surrendering of principle to meet the world's standard. This many professed Christians have done, but we have yet to learn that there is any concord between Christ and Belial. *4LtMs, Ms 15, 1885, par. 10*

Every soul who will be saved in Christ's kingdom must comply with the conditions. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." *2 Corinthians 6:17, 18*. We have a personal work, an individual responsibility, a personal account to render; and it is our own salvation we must secure, for it is a matter of individual concern. Would we have the crown of life?—then we will receive it as conquerors. None others will have it. Unless we do our individual work, it will remain undone. The piety and obedience of others will not save us or be doing our work. Their efforts will never be registered against our names as ours. Every man, woman, and child will be rewarded as their works have been. *4LtMs, Ms 15, 1885, par. 11*

God has left to every one of us our work—not the temporal labor as planting, sowing, reaping, and gathering in the harvest, but to build up His kingdom, to bring souls to the knowledge of the truth, and to regard this as our first and highest duty. God has claims upon us. He has endowed us with capabilities and given us opportunities, if we will see them and improve them. These obligations to God none but ourselves individually can meet. The delinquencies of others, the sins of leading men, of those who corrupt their ways before the Lord, will be no excuse for any one to follow their example, because Christ is lifted up as the only true Pattern—faultless, pure, uncorrupted. Those who disregard their obligations to God and live in sin may have an influence over some minds to lower the standard, but this will be no excuse for others. *4LtMs, Ms 15, 1885, par. 12*

There are transgressors of God's law who are open, who boast of their disregard of the laws of Jehovah. There are others who are hypocritical, who say, "The temple of God are we," yet defile that temple with impurity, unholy desires, worldly ambition, corrupt thoughts. Upon these will Satan exercise his deceptions and succeed. If one man lowers the standard in his own life and influence, others are inclined to do as wickedly as he has done. He will have to meet his work in the judgment, and the one who yielded to temptation will be held responsible for yielding to Satan's suggestion through his agents.*4LtMs, Ms 15, 1885, par. 13*

There are those who associate together to do evil and seem to think in this they lose their individual responsibility. But God holds them accountable for every act performed that has the slightest tendency to counteract the work of Christ; whether they are united with many or with the few, the sin is the same. We are individually responsible. We ourselves should be our concern. Are we in all our words and actions building up the kingdom of Christ, or are we tearing down? Christ says to each one of us, "Follow Me." Then let us be found followers of Jesus Christ. Be earnest, be vigilant to seize every opportunity to work for the Master.*4LtMs, Ms 15, 1885, par. 14*

Through evil as well as good report, let there be efforts made by every laborer in the vineyard of the Lord to encourage and educate the indolent, those who lift no responsibilities. Teach them they must work to strengthen the church. A working church will be a living church. The do-nothings are those who block the wheels of progress. They are not building up, but their influence is tearing down. Let efforts be made to train up young converts to work with an eye single to the glory of God. Urge those who feel at ease to do something to show earnest, zealous effort in advancing light. Then Jesus will come into our midst and will be to us a tower of strength. The church will grow in grace and in the knowledge of the truth, and every true, earnest, unselfish worker will hear the "Well done" from the lips of the Master. [*Matthew 25:21.*] There is no mistake made. To those who have well done will the words be spoken, and to no other.*4LtMs, Ms 15, 1885, par. 15*

(Marian [Davis], I have written this while the cars are going. God is good. He has given me His grace, His peace and strength. I want you to prepare this for either paper.)⁴*LtMs, Ms 15, 1885, par. 16*

Ms 16, 1885

Diary, July 1885

NP

July 7-13, 1885

Portions of this manuscript are published in *EGWE 25*.

My Diary:

Left Healdsburg accompanied by Willie en route for Oakland. We ride in the cars to San Rafael, and there we take the boat for San Francisco, and we then, after landing, go a short distance to the ferry; step on board the large, grand ferry boat and ride about seven miles, and then at landing we enter the new building which is a consistent, grand building, walk through this waiting room, go down a long flight of stairs, and take the local train of cars which stops at different stations to let off passengers. We then step off at Market Street station and walk half a mile to the home of Willie White. The preparation for the journey across the continent is very taxing, for I am in a feeble condition of health. Have been unable to write for some months. I am now alone, as far as proper help is concerned. Sister Ings is matron of the Rural Health Retreat. Addie and May Walling are with me; and in the preparation to go East, perhaps to Europe, it seems like a terrible task. I am too weary to think, even to prepare clothing that needs to be done. If in my time of need one had been with me—think for me—it would have been a great blessing. My mind was on the strain continually, and yet [with] such a manifest inability to think. But I am now at Oakland. Shall go no farther without more strength and greater courage than I now have.⁴*LtMs, Ms 16, 1885, par. 1*

July 8

Some have met together to help Mary White sew, but I cannot even remain in the room. My head becomes weary, and I am obliged to go to my room and lie down. Walked out in the city with Mary. I could scarcely bear my weight in returning. O this weakness is terrible. It is not only a tired mind, but my whole body is tired. I am

really fearing my usefulness is at an end. I feel so utterly helpless. I want to answer important letters, but I cannot do this. I cannot write. O for strength to do these things needed to be done for the cause of God. I am so helpless, so worthless. These are days of trial and peculiar temptation. I seem to have no power to labor. I am too weak to even exercise faith. I have no power to think. Memory fails me. I cannot now find any pleasure in the pleasant things of this world. I have a good home, but it pains me to give my thoughts to my own comfort, while souls around me are perishing for the bread of life. I say again and again, "Thy gifts are good, O Lord, only as Thou revealest Thyself in them." The labor my heavenly Father appoints is pleasant and acceptable. The Lord is not dependent upon me. I have need of the Lord every moment; and unless He gives me my work and His presence and grace with it, I am restless, dissatisfied, and complaining. Although I am left to be tempted and tried, yet I will trust in the Lord and I will wait for His salvation. Darkness and uncertainty seem to close me about as a garment, but this very darkness may be to me the means of God of communicating light.*4LtMs, Ms 16, 1885, par. 2*

July 9

I have employed Sister McEnterfer to accompany me East if I go. She is giving me treatment. I passed a sleepless night and devoted much of my wakeful hours to prayer. Another of weariness is nearly gone. I cannot even listen to conversation. Have had several calls, but could not see even my friends.*4LtMs, Ms 16, 1885, par. 3*

July 11

I am in great perplexity in regard to my duty. It looked so forbidding to venture to cross the plains on my way to Michigan. I have no courage—flesh and heart alike seem to fail.*4LtMs, Ms 16, 1885, par. 4*

Elder Jones has been in my chamber to solicit me to speak in the church this afternoon. At first I said, "How can I?" Then the promise, "My grace is sufficient for you," came with force to my mind. [2 *Corinthians 12:9.*] I said, "I will try to speak." I was taken in a carriage to the church. As I moved out by faith, the Lord helped me. My mind was clear, and tongue and utterance were given me. The

peace and blessing from God rested upon me and upon the congregation. This help given me in my time of need was just what I needed. I decided then that I could cross the plains once more, making twenty-four times that I had gone back and forth on this long journey from East to West and West to East.*4LtMs, Ms 16, 1885, par. 5*

July 12

I am still weak, but hopeful, and my faith is growing stronger.*4LtMs, Ms 16, 1885, par. 6*

We left Healdsburg July 6. I had been suffering with great feebleness. The proposed journey across the plains and the voyage upon the broad waters to the old country were, to me, a matter of dread, but it was the will of the General Conference for me to visit Europe. I was suffering mental weariness and physical debility. I so longed for some one upon whom I could rely in my want of strength—one whom I knew had a firm hold from above, whose firm courage and faith would stimulate me; for it seemed that my courage was gone, and I longed for human help whose faith grasped firmly the arm of Omnipotent power, for I was too weak to even exercise faith. In this condition I left Healdsburg for Oakland. I was requested to speak to the people upon the Sabbath, but it seemed impossible. But these words came to me with power, “My grace is sufficient for you.” [*Verse 9.*] “Lo, I am with you always.” [*Matthew 28:20.*] “Go forward in My strength.” I answered, “Yes, I will speak to the people, for God will help me.” I then saw how useless it was for me to lean upon human support in my weakness; for unless they had a firm hold of God by living faith, unless they had a daily experience in confidence and faith in God, when I would need help, they would prove a hindrance. I felt then it was my privilege in my great weakness to lean heavily on the arm of Infinite power. Whatever my perplexity, here was a counsellor; whatever my loneliness, here was a friend that had promised, “I will never leave thee nor forsake thee.” [*Hebrews 13:5.*] In the comfort and strength of this assurance, I was enabled to speak to the people with clearness. My own soul was greatly strengthened. I was happy.

I learned my lesson in humble faith, in simple trust, that I can never find in human help so wise, so tender, so faithful a guide as Jesus. I then said, "I will trust the Holy One of Israel in the darkest hours and place myself under His guidance in thought, in word, and in deed."*4LtMs, Ms 16, 1885, par. 7*

I think I learned my lesson in this emergency that will ever be of great value to me. I pressed closer to the side of my Redeemer and said, "In Thee will I trust." I have never yet been placed in a position where my leader Jesus Christ has not made provision for me. The lamp of life has always trimmed the lamp of life that lit it.*4LtMs, Ms 16, 1885, par. 8*

July 13

We stepped on board the cars en route for Michigan. How earnestly had I prayed that God would make my path so plain that in taking this long, dreaded journey I should know it was His will—the path He indicated for me to travel. But I could say in truth, "God hangs a mist o'er my eyes." But when I had taken my seat in the cars, moving not by sight but by faith, then came the peace which I have experienced so often in the fulfilment of my duty. I felt the sweet blessing of perfect trust. I could say from the heart, "I hang my helpless soul on Thee. I have accepted the invitation, 'Come unto Me, all ye that are weary and heavy laden, and I will give you rest.'" [*Matthew 11:28.*] I was in a large degree experiencing that rest. I find there are daily lessons to learn in this holy warfare, or we shall be continually like a reed in the wind. With the grace of God in the soul, we may be strong in the Lord and the power of His might.*4LtMs, Ms 16, 1885, par. 9*

Ms 16a, 1885

Diary, July to September 1885

NP

July 7 - September 24, 1885

Portions of this manuscript are published in *3MR 179-180*; *5MR 268-269*; *11MR 148-149*; *3Bio 289-293, 297-300*; *EGWE 27, 88*.

The Journey to Europe

[Tuesday,] July 7, 1885

Left Healdsburg in company with Willie for Oakland. The preparation and getting off were very wearisome. I had no one who had been with me heretofore to help me. I had to keep my mind on a strain continually to think of the necessary things for my journey across the plains. *4LtMs, Ms 16a, 1885, par. 1*

July 11, 1885

[Oakland, Calif.]

I suffered with great weakness. My head was tired, and I was in great perplexity in regard to my duty. It looks from appearance preposterous to undertake so long a journey in my condition of health. I had not courage and but little faith that the Lord required this of me—to cross the plains in the heat of summer and endure all the taxation and weariness necessary to do this. My head is tired all the time. I was invited to speak. Should I venture, in my weakness? I decided to test the matter—to throw my helpless soul upon God—and thus I was taken in a carriage to the church. The Lord helped me. My mind was clear, and the Spirit of the Lord rested upon me and upon the congregation. His grace given me in my time of need was just what I needed. I was no longer uncertain. I would venture to go with the party across the plains. *4LtMs, Ms 16a, 1885, par. 2*

July 12, 1885

[Oakland]

I am still weak, but more hopeful. There are several sewing [?] below and I cannot endure the conversation. I keep in my room most of the time. Called on Sister Stevens. Had a pleasant visit with her. We have business to attend to—deeds to sign and letters that must be written.*4LtMs, Ms 16a, 1885, par. 3*

July 13, 1885

[En route East]

We left Oakland. There were twelve in our party. We were well accommodated. About twelve more occupied one end of the car until we reached Mojave. Then we changed cars, Wednesday noon. There were only three men in our car besides our party. The heat was very great, but we had no dust. We passed over heavy sand. We passed over a very large body of sand, which was like a lake, almost as white as snow.*4LtMs, Ms 16a, 1885, par. 4*

July 14, 1885

We have very good accommodations. The weather is excessively hot—thermometer 125 in the shade. I endure the heat much better than I had any reason to expect I could. I tell our party the very best way to endure the heat is not to think about it or talk about it. As we came to Fresno, Brother Church and son came on the cars, bringing a box of peaches, a large box of grapes, and a very large watermelon.*4LtMs, Ms 16a, 1885, par. 5*

July 15, 1885

As the rough class are no longer in our car, we commenced religious services, singing and prayer. There was one of the workers on the train that looked as though he did not know whether to laugh or to cry. He afterward told Brother Lunt it was the first prayer he had heard for five years. His father and mother were praying people. He left home and had been in rough company; but the prayer he had listened to touched his heart, and he felt a desire to be better than he was then.*4LtMs, Ms 16a, 1885, par. 6*

July 16, 1885

The north wind is blowing, and it seems like a blast from a burning furnace. We have two sick ones in our party, and it appears doubtful whether one of them—Sister Byrant—will reach her home. She is very feeble. She must first reach Kansas City, then go to Omaha. There her husband meets her and takes her home to die. One girl, Grace Minenger, is an invalid going to Battle Creek to our sanitarium for treatment. She is in a fair way to break down. She is talking in a loud voice and keeping herself in an excitement without any necessity of it. She felt that she must have tea and coffee to keep her up. She drank a cup of strong coffee, and its influence on her was such that she was afraid she should die. She came to me to prescribe for her. I told her Sarah McEnterfer would give her treatment. We took flannel we had, and she received thorough treatment, fomentations. She was relieved at once. "It acted," she said, "like a charm." If that was the way Dr. Kellogg treated the sick, she should get well, she knew she should. I told her there must be no more tea drinking or coffee drinking while on the train. She said she would not taste it.⁴*LtMs, Ms 16a, 1885, par. 7*

Friday, July 17, 1885

We had services in the morning and at the commencement of the Sabbath. I spoke to our people in regard to keeping the Sabbath on the cars. I told them there should be every effort made—yes, extra efforts on our part to keep our minds reflecting upon proper subjects and our words select. There should be a determined purpose to honor the God of the Sabbath by keeping it holy. We did not want to lay aside our religion because we were on the cars. We did not want to backslide on the train, but to be in that spirit of devotion, that we could keep our lips from uttering perverse things, and that we should be pure and holy, not light and jovial and trifling, but have our words seasoned with grace. The conductor seated himself in our little circle and remained until I had ceased speaking.⁴*LtMs, Ms 16a, 1885, par. 8*

July 18, 1885

Today is the holy Sabbath. We feel the peace of God in our hearts. We had services in the car. After Brother Lunt prayed and after

having a singing exercise, I spoke to our people for about thirty minutes, with freedom. I am feeling the peace of Christ.*4LtMs, Ms 16a, 1885, par. 9*

July 19, 1885

We reached Kansas City at half-past five. There stood a man at the car ready to conduct us to the chair car. Every attention was given to us. Our baggage was quickly transferred, and we were pleasantly located.*4LtMs, Ms 16a, 1885, par. 10*

July 20, 1885

I could not sleep much during the night for my pain was great in my hip. I was thankful for the light of day. We arrived at Chicago. Took cars at once for Battle Creek, Mich. Arrived at Battle Creek about half-past eight, p.m. Met Brother Sawyer, who urged us to go to sanitarium. Edson was waiting for us, and we took lunch at his house. W. C. White did not come with us on this last stage of the journey. He had business to transact in Chicago. The weather was excessively hot, not favorable for sleeping.*4LtMs, Ms 16a, 1885, par. 11*

July 21, 1885

[Battle Creek]

It is oppressively warm. I am unable to do anything but rest. Rode out to the cemetery, but it was too warm to enjoy even this. Take treatment at the sanitarium. It does one good. I visited the office and looked over my books. Took such as I wanted.*4LtMs, Ms 16a, 1885, par. 12*

July 22, 1885

[Battle Creek]

The weather is some cooler because of showers. We rode out with our good carriage.*4LtMs, Ms 16a, 1885, par. 13*

July 23, 1885

[Battle Creek]

It is a very pleasant day, yet warm. We rode out—Sister Hall, Ella, and I—to Brother Richard Godsmark's. They were glad to see us. We were in season to take dinner with them. We enjoyed our visit very much, but were obliged to leave soon after dinner, about four o'clock. We had an opportunity to visit with Sister Hall.*4LtMs, Ms 16a, 1885, par. 14*

July 24, 1885

[Battle Creek]

The heat is oppressive, but my time is fully occupied in writing important matter. Brethren Clemons and Jones visited me to consult in reference to matters of the church and George Lay. I spent some time in conversation with them. After they had left, I wrote them several pages in reference to these matters. The question was being agitated [about] a vote passed years ago, in reference to George Lay and certain ones influenced by him, [that they] should either cease the warfare and come in harmony with the church, or be no longer numbered with the church. There were feelings unjustifiable by some of the church in reference to George Lay, and confessions were being made to him by those who had erred, and some thought they should go further than this. The decision could not be taken back. God was at work for the man, but they would not be helped and have stood aloof from the church ever since. Elder Haskell and Brother Fargo were the ministers at work at the time to set things in order.*4LtMs, Ms 16a, 1885, par. 15*

July 25, 1885

[Battle Creek]

Today is the holy Sabbath. I feel depressed with the heat, but decide to speak to the people assembled in the Tabernacle. The auditorium is crowded, the galleries are full. I spoke with much freedom from the words, "Come out from among them and be ye separate and touch not the unclean and I will receive you," etc. [*2 Corinthians 6:17.*] Many of the patients from the sanitarium were present. I spoke one hour and a half. In the afternoon we had a

good representation at our social meeting. I spoke again about forty minutes. Many excellent testimonies were borne.*4LtMs, Ms 16a, 1885, par. 16*

July 26, 1885

[Battle Creek]

Sunday we have another warm day. I am solicited to speak on the public square upon temperance, but I have an appointment in the evening at half-past six and declined speaking twice in my condition of weariness. I found about four hundred people assembled. I spoke to them one hour from "Seek ye first the kingdom of God and His righteousness," etc. [*Matthew 6:33.*] I had special liberty, and they listened with earnest interest.*4LtMs, Ms 16a, 1885, par. 17*

July 27, 1885

[Battle Creek]

The oppressive heat continues. I am engaged in writing matter to be read to the faculty at sanitarium. Made some purchases downtown.*4LtMs, Ms 16a, 1885, par. 18*

Tuesday, July 28, 1885

[Battle Creek]

We had a very busy day writing and preparing for our trip to Europe. Brother Fargo came to Battle Creek. Came to see us and we had a profitable interview in regard to various matters. The matter of Peter Howe came up—his dishonest course with Edson and his not making any effort to set things right. He robbed him, in connection with another young man, of seven hundred dollars, and yet has had no disposition to set this matter right. The decision was to have these matters talked over with parties and have a settlement if possible. Peter begged off and said he would prefer to talk with Edson alone and settle it between them. Edson consented to do this.*4LtMs, Ms 16a, 1885, par. 19*

Tuesday evening had a meeting at the sanitarium and read to the

faculty thirty pages relating to the physicians and workers there. This meeting continued late. Slept with Sister Hall in one of the most beautiful rooms in the new apartment.*4LtMs, Ms 16a, 1885, par. 20*

Wednesday, July 29, 1885

There is much to be thought of. Had a long talk with Sister Maxson in relation to the institute. We took dinner at the sanitarium. The table was abundantly supplied with good food, wholesomely prepared. Anyone who could not relish such food must have a depraved appetite indeed. We took the cars at half-past two for the East. We had some relief from the oppressive heat after we left Battle Creek. On the train I wrote back letters to A. R. Henry in regard to matters at the sanitarium.*4LtMs, Ms 16a, 1885, par. 21*

July 30, 1885

We slept well during the night. The motion of the cars was very grateful, for it created a circulation of air. We had abundance of room as the sleeper was not crowded.*4LtMs, Ms 16a, 1885, par. 22*

At Syracuse, the workers in the mission there came on board the cars and confidently stated that Sister White would be at the camp meeting at Syracuse, that they had been canvassing for *Volume 4* and many books had been sold, and they were now anxious to see the one who wrote the book. I told them I was on my way to Europe. They could not believe it. They had their hearts set upon the matter and thought I must be there. We bade them farewell. Their faith was a little fainter in regard to the matter. I would gladly attend their camp meeting, but the conference has said I must go to Europe.*4LtMs, Ms 16a, 1885, par. 23*

We stopped over at Rome a few hours and then counselled with Elder Wilbur Whitney and wife, Elder Brown, and Elder Miles who is the principal of the school there. We hope this interview will prove a blessing.*4LtMs, Ms 16a, 1885, par. 24*

July 31, 1885

[Worcester, Mass.]

Friday we arrived at Worcester very weary. We could not obtain berths in sleeper. Changed cars at Utica and Albany. It was a hard night for us all. We were to tarry at the Mission house. This is a very noisy place, with carriages passing continually. The heavy wagons over the stone pavements make my head ache.*4LtMs, Ms 16a, 1885, par. 25*

Here I met Brother and Sister Canright and Brother and Sister Webber who are holding tent meetings here. They meet with the fiercest opposition from the First-day Adventists. They have quite a number of workers here who go from house to house giving Bible readings, canvassing, etc. I spoke to a tent well filled in the evening upon *Matthew 7:24-27*. The Lord gave me strength and His grace to speak to the people. One who had been an infidel was all broken down and said he would keep the Sabbath. We had a shower, with thunder and lightning, but it cleared away about the time of meeting and there was a congregation of interested hearers. Many collected about the tent outside, nearly as many as were in the tent.*4LtMs, Ms 16a, 1885, par. 26*

August 1, 1885

[Worcester, Mass.]

Spoke to the people collected in the tent from *Isaiah 58*. The Lord gave me liberty and power before the people. I rose early in the morning and commenced writing. Wrote twenty-two pages—discourses for the *Review*. In the evening we had a very severe thunderstorm. The sharp lightning and thunder were terrific, but I am never alarmed and nervous as I used to be. I feel that God holds the thunder in His hand. He bounds the lightning, controlling it that we need not fear. We are under His divine eye, and He will protect those who trust in Him.*4LtMs, Ms 16a, 1885, par. 27*

August 2, 1885

[Worcester, Mass.]

Arise at four o'clock and commence my writing. Willie leaves us to go to South Lancaster at 7 o'clock. I remain to speak this evening. Visited Brother C. W. Smith. Rested and took dinner with them.

Elder Canright and wife joined us at the dinner table. I had quite a long talk with Elder Canright upon the best manner of laboring. It is cloudy. We fear there will be but a few out tonight. *4LtMs, Ms 16a, 1885, par. 28*

A hack came for us to take us to the meeting. The owner of the carriage and horses stated he had heard me speak on the fairground and Friday night here. He seemed very attentive and kind. The tent was packed full, and the Lord gave me His Holy Spirit and power to address the people from (*1 John 3:1*): "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The people listened as for their lives. They were as quiet as in a meetinghouse. *4LtMs, Ms 16a, 1885, par. 29*

August 3, 1885

[South Lancaster, Mass.]

I could not sleep last night. I felt the burden for the people. I am weary this morning because of poor rest. We go to South Lancaster today to see the church there and to rest. The distance from Worcester to Lancaster is seventeen miles. We arrived at South Lancaster at twelve o'clock. Dinner was acceptable, for we were hungry. Made our home at Sister Harris's. *4LtMs, Ms 16a, 1885, par. 30*

August 4, 1885

[South Lancaster, Mass.]

Last night it rained hard all night. Cleared away in the morning, and we had a very pleasant day. We rode to Clinton and purchased some things. After dinner we rode out several miles in the country. We enjoyed the ride much. I desired much to write, but could not because of great weariness. I am invited to go out to dinner, but refuse because I cannot make these changes and visit without feeling the effects in weariness. I am too much worn to visit now. *4LtMs, Ms 16a, 1885, par. 31*

August 5, 1885

[South Lancaster]

It is a beautiful day. I devoted all the forenoon to writing. Prepared an article for the paper and wrote several letters. In the afternoon we rode out in the country, and we tarried in the woods and picked blueberries. This was a diversion from my usual work. We all felt pleasure in this exercise. It was a change, and the quiet of the grand old woods was restful. Brother Henry came at night from Battle Creek to see me in regard to some matters at the sanitarium. He arrived about seven o'clock. We conversed until eleven upon important matters connected with our physicians and medical students.*4LtMs, Ms 16a, 1885, par. 32*

August 6, 1885

[South Lancaster]

We have another beautiful day. I am thankful to my heavenly Father for the privilege of quiet and rest. I have written many pages today to send back to Battle Creek. Oh, that these words penned for the benefit of the medical students may have a good effect, for a reformation is essential. The sanitarium is one of God's instrumentalities and will do much toward bringing those in darkness to the light if a right influence controls. The standard must be kept up. The moral tone of the institution must not become enfeebled. The religious interest should be healthful and will become a power for God if those who profess the truth will by precept and example represent the divine Teacher. We rode out in the afternoon to the woods. Tied the horse; and while Mary prepared an article for the paper, Sister Harris, Sister Sarah, Ella, and I picked blueberries. We had a treat in this. We enjoyed it much. The scenery on the way was delightful. The sisters are copying the article for the sanitarium. It makes about fifty pages.*4LtMs, Ms 16a, 1885, par. 33*

August 7, 1885

[South Lancaster]

We have another beautiful day. All the forenoon I devote the writing, I felt burdened to say some things to the ministers and to the

workers. Elder Robinson accompanied me. We collected the workers together, and I read an article that I had written in regard to the sacred work entrusted to them to let their light shine forth to the world in good works. Their works will have an influence that will lead others to glorify God. When young men and women are engaged in labor together, there is constant danger of their becoming too familiar and showing a disposition to give and receive attention that is not strictly proper. The high and holy standard is lowered. The sacredness of the work is brought on a level with common things. Impure thoughts and earthliness are mingled with sacred things. We could spend only about two hours and then return to Lancaster. There was much to be done. I was very weary, but we went over the buildings—the boarding house and school buildings. I was pleased with the arrangement of the buildings and think Brother Ramsey may do a good work in educating our youth.*4LtMs, Ms 16a, 1885, par. 34*

August [7], 1885

Arose in the morning quite tired, but wrote several letters before breakfast. Left for Boston about ten a.m. We rode a long distance to the Mission. Met here Sister Stein and Sister Annie Rasmussen and Brother Bourdeau's two sons who are to accompany us. I indulged in a bath. Purchased some things in the city and wrote seventeen pages, three pages to Edson White, two to Dr. Kellogg to accompany an article to be read to the medical students and physicians, fifty-five pages; wrote five pages to Elder Rice in California, eight pages in reference to the Garmire heresy, two pages to Elder Smith. We wished to go on board the steamer Friday afternoon, to get all the labor done before the Sabbath. We accomplished this nearly. We found it very close in our steamer. The rooms are large and commodious. We have two berths and a large sofa, two marble wash basins and bureau of two drawers, a small bureau of two drawers. We are oppressed with heat in the stateroom while the boat is at anchor. There is not much air. We have a season of prayer in our stateroom. All take part. The Lord seems very near, and I feel peaceful and restful.*4LtMs, Ms 16a, 1885, par. 35*

Sabbath, August [8], 1885

[On board S.S. *Cephalonia*]

I awoke with a sense of heat and oppression. I wished to write several letters. Took sponge bath and felt somewhat refreshed. Wrote a letter to Sister Huntley of two pages. Wrote five pages to Elder Robinson, and two pages to Professor Ramsey, one page to South Lancaster church. This is all I can do for my American brethren ere we go upon the broad waters.*4LtMs, Ms 16a, 1885, par. 36*

Brethren Edward Stillman and Elder Robinson came on board Sabbath morning to say good-by. We had several letters for them to take away with them.*4LtMs, Ms 16a, 1885, par. 37*

We are having a very pleasant day. I feel my heart drawn out in prayer to God for a fitness for the great work before me. I am of good courage; and should accident or harm or death come to me here, I have made my peace with God. All is well. I am not worthy of the precious blessings promised to the faithful; but I am thankful because by faith I can call God my Father, and I am not afraid to commit the keeping of my soul to God as unto a faithful Creator. I want during this ten days' passage to be brought more closely to Jesus. My heart is drawn out for His grace and His salvation.*4LtMs, Ms 16a, 1885, par. 38*

Sunday, August [9], 1885

It is a beautiful morning. We have no seasickness as yet. Last evening we enjoyed a beautiful sunset. The broad ocean was all that we could see surrounding us, and the sun went out of sight in the broad waters. We went into the dining room to attend services. Under the Episcopalian services, prayers were read, and chapters in the Old and New Testaments that were very appropriate for the occasion. The hymns sung were excellent in sentiment. The chapter read first was in *Jeremiah*. The second was in the New Testament in regard to the shipwreck of Paul. I wrote eight pages and prepared a reported article for the press. We were on deck most of the time.*4LtMs, Ms 16a, 1885, par. 39*

August 11, 1885

The sea is boisterous. The waves roll, and the whitecaps are seen upon the turbulent waters as far as the eye can extend. The waves rise high in green and blue and white spray, mingle, and dash with force against the porthole. If the porthole were open, buckets full of water would dash in upon us. We do not have all the air that is desirable because the porthole must be closed; but arrangements are made for ventilation from the top, which leaves us not destitute of air. The boat rocks fearfully, and every timber seems to be strained and shocked. There are but few upon deck. The deck is wet. Chairs are tied with ropes. Ropes are stretched from point to point, that those who walk on deck may take hold of the ropes to keep from falling. There is indeed a heavy roll. I cannot lie on the sofa. Trunks are rolling about in the staterooms. Satchels are dancing hither and thither, and everything that is not secured by ropes is dancing about. I am glad to climb up into my berth and lie still. Can rest but little. I have precious seasons of silent prayer. The Lord Jesus seems very near to me. I am so thankful that I can trust in my Saviour at all times.*4LtMs, Ms 16a, 1885, par. 40*

August 12, 1885

We all rested well last night. None were seasick. I was glad to see the light of day. Took a moderate breakfast, and W. C. White, Mary, Ella, and I went on deck. The water is much calmer. It is foggy, and the fog whistle is bellowing out its warning signal that vibrates through every nerve of the body. I enjoy the retirement of my berth. Wrote thirteen pages in regard to the duty of church members' working to be a blessing to others.*4LtMs, Ms 16a, 1885, par. 41*

August 13, 1885

I am feeling very much exhausted this morning. My head is giddy. I managed to go to the table. Can eat but little, scarcely enough to sustain strength. Twice I went on deck, but am glad to get down to my stateroom and lie in my berth. I wrote about seven pages in my berth.*4LtMs, Ms 16a, 1885, par. 42*

August 14, 1885

This morning is more pleasant. The fog has disappeared. The water is not quite as rough as it was. My head is better. Stronger. I am

grateful to God that He has preserved us through another night.*4LtMs, Ms 16a, 1885, par. 43*

Six o'clock p.m. I have been on deck all day. The boat went through banks of fog, and the spray that fell on us was very damp. Wrote ten pages.*4LtMs, Ms 16a, 1885, par. 44*

August 15, 1885

We rested well during the night.*4LtMs, Ms 16a, 1885, par. 45*

August 16, 1885

August 17, 1885

I slept but little last night. The fog whistle kept up its mournful warning all night. I thought of ourselves being on the broad water. A little atom! How easy for us to be swallowed up in the hungry waters. I can only look to God and trust in Him. Tonight we reach Queenstown [?]. There is close application to writing to get letters into the mail. I wrote Edson two pages. Wrote five pages for the *Sabbath School Worker*. Wrote three pages to my twin sister Lizzie. It is a pleasant day. The fog whistle has ceased its mournful dirge. We make earnest efforts to prepare matter to be read at the camp meeting.*4LtMs, Ms 16a, 1885, par. 46*

August 18, 1885

[Arrived Liverpool]

It is a beautiful day. We arose from our berths, leaving them, not to enter them again. We have spent many pleasant days and nights in our stateroom. It seems like home. I commenced to write very early to complete an article that should go to New England camp meeting. M. K. White, Sarah McEnterfer, and myself worked diligently to get off important matters. We used the calligraph with good effect. The article was completed, and I wrote six pages to the church at South Lancaster.*4LtMs, Ms 16a, 1885, par. 47*

August 19, 1885

We have not rested well during the night. We have had an excellent, plain, wholesome breakfast. Brother Drew accompanied us in the cab to the boat. We left the ferry for the cars. We rode in a compartment to ourselves to Grimsby.*4LtMs, Ms 16a, 1885, par. 48*

August 20, 1885

[Great Grimsby, England]

We awoke in Great Grimsby, England. We have had rain during the night. The sun is shining. Wrote two pages to Elliot Waggoner, three pages of important matter relating to the cause. We went to the beach. It was cold and damp and windy. Was glad to get home.*4LtMs, Ms 16a, 1885, par. 49*

August 21, 1885

[Great Grimsby]

It is raining today. I have written ten pages of history of our journey, three pages to California, two to Marian Davis, and one to Brother Daniells. In the evening spoke in Temperance Hall upon the subject of temperance. The people gave the best of attention. It was raining, and yet there were about one hundred and seventy out to hear. May the word spoken drop like precious seed into the good soil.*4LtMs, Ms 16a, 1885, par. 50*

August 22, 1885

[Great Grimsby]

I could not sleep until midnight. It remains cloudy. Rained hard during the night. Brethren and sisters assemble here this morning at half-past ten o'clock. At 9 o'clock the clouds are dispersing.*4LtMs, Ms 16a, 1885, par. 51*

Twelve o'clock. Our service is ended. The room for meeting was more than filled. There was a precious little company assembled. Many of them were bathed in tears as I addressed them. I had much freedom and power in presenting before them the necessity of closely following the pattern Christ Jesus. There was deep

feeling manifested by those who listened to the message of truth. After meeting I was introduced to each one of our brethren and sisters. At three o'clock all were together again for Sabbath school and social meeting. The Sabbath school was an interesting exercise, and the social meeting was good. I spoke about twenty minutes. Nearly all bore testimony, well wet down with tears. The blessing of the Lord was in our midst. *4LtMs, Ms 16a, 1885, par. 52*

August 23, 1885

[Great Grimsby]

Sunday forenoon we had another meeting in the mission room which was more than full of interested listeners. I spoke from Revelation—"I know thy works," etc. [*Revelation 3:15.*] All seemed deeply interested. There were several not of our faith present. In the evening I spoke in the large hall [Town Hall], which was crowded full. I spoke of God in nature. "Consider the lilies of the field, how they grow," etc. [*Matthew 6:28.*] This seemed to be a success. The Lord gave me clearness and power, and many seemed to be deeply affected. *4LtMs, Ms 16a, 1885, par. 53*

August 24, 1885

I awoke with weariness. Slept but little. Wrote through the day and at five o'clock took the cars for Ulceby, ten miles in the country. We stopped a short time at Brother Armstrong's. They have a large family of nine children. This experience was rich. They have root in themselves. *4LtMs, Ms 16a, 1885, par. 54*

We found about one hundred assembled in a large public building. I spoke to them. "Ye are the light of the world," etc. [*Matthew 5:14.*] All seemed to be interested. After the meeting closed, several spoke with me. They were desirous of expressing to me their gratification in hearing the words spoken. One woman said she was going to keep the Sabbath. She has been convinced some time. We spent the night with the family of Brother Short. There is quite a large family—nine children. *4LtMs, Ms 16a, 1885, par. 55*

August 25, 1885

We went from the meeting to Brother Short's. He and his wife and several of their children have embraced the truth. I did not sleep until midnight. We partook of the English style of breakfast—porridge, bread and sauce, and cake. We go back to Grimsby on the 9 o'clock train. I was too weary to do any writing.*4LtMs, Ms 16a, 1885, par. 56*

August 26, 1885

[Great Grimsby]

The weather continues damp and foggy.*4LtMs, Ms 16a, 1885, par. 57*

August 27, 1885

Have not had much rest or sleep. Could not sleep until after one o'clock. The burden of souls to whom I had spoken the night before was so heavy upon me I could not rest. I long to see their eyes enlightened, their hearts opened to accept the truth.*4LtMs, Ms 16a, 1885, par. 58*

It is raining. My throat and lungs are pressed. We took an English breakfast, which is a plate of thin wafer-like slices of bread, four eggs, a cup of hot water, and a little round cake uncut from beginning to end of the meal. I had traveled all the day before, eaten a dry, cold lunch at dinner, spoken one hour and a half, and had a shadow of a meal for my breakfast.*4LtMs, Ms 16a, 1885, par. 59*

Rode to the cars, four miles. Took the cars for London. Was sick all the way. Met W. C. White and Henry Kellogg in London. I took a restaurant dinner. The first course was fish. I told them it was spoiled. They declared it was fresh, but we saw those at the next table send away the same fish. Afterward they told us they had examined the box and the fish was not good. This spoiled my dinner. We walked out in the great city of London, containing five million inhabitants. I was not well and was glad to get to my room in the hotel. The rest of our party went out in afternoon and evening. I could not go.*4LtMs, Ms 16a, 1885, par. 60*

August 28, 1885

[London]

It continues to be a drizzling, rainy day. We rested very well through the night. We met Elder Jones in the Mission and became acquainted with him. He is a Seventh-day Baptist preacher. We had only two hours to spend in viewing the ancient relics and curiosities. We could not have viewed much without the guidance and information given us from Elder Jones. It would take more than one week to see the different interesting objects that have been collected together. We were obliged to go to our restaurant dinner. In this place a vegetarian diet alone can be obtained. We enjoyed our dinner, then took the train for Southampton. It rained hard. When we stepped from the train we were obliged to stand fifteen minutes in the rain for a street car to take us to Brother Durland's. I knew I was contracting a cold. We were welcomed to the home of Brother Durland. Both he and his wife did all they could to make us comfortable. I met the church in a house near by their place of meeting and spoke to those assembled for about forty minutes. I felt happy to meet this little company and speak to them words of courage and faith.*4LtMs, Ms 16a, 1885, par. 61*

August 29, 1885

[Southampton]

I woke in the morning unrefreshed. It is still cloudy. I spoke to the church twice on the Sabbath.*4LtMs, Ms 16a, 1885, par. 62*

August 30, 1885

[Southampton]

I awoke suffering with severe cold. Was sick in bed most of the day. Rode out in a hack. The ride was very nice. The sun shone and warmed me. The drive took us to interesting points. We passed through the gates of the old Roman walls. These walls are nine hundred years old. Parts of them are firm now. They were built of stone, very thick. Towers extend above these walls for the sentinels or watchers. Homes are built on the top of these walls. Some

houses are built up from the walls, the stone walls comprising a part of the building. Brick is joined to the stone. This seems to have been an effort to preserve the stone wall as far as possible so that buildings are made with patches of brick to fill in when the stone has broken away. It looks old, yet interesting.*4LtMs, Ms 16a, 1885, par. 63*

I was nearly fainting and was glad to return to my room. I thought it impossible to speak that night. Every nerve was throbbing with pain. But I prayed to the Lord for help, and it was given me. I arose by faith. The hack took me to the place of the meeting. The hall was crowded, and I spoke to about a thousand people. They listened with interest. The Lord blessed me, and I spoke without much difficulty. I knew my strength came from God, and His name I will glorify.*4LtMs, Ms 16a, 1885, par. 64*

August 31, 1885

[London]

We arose early and took the cars for London. We found quiet rooms in the hotel we visited before. I could not go out again in London to see any of the things of interest. The publishers promised to publish a report of the meeting Sunday night if we would prepare the article. Our time was fully occupied in this work. We tarried in London two days and two nights.*4LtMs, Ms 16a, 1885, par. 65*

September 1, 1885

It is cloudy, but we have a fire, which is a blessing. Our time is occupied in writing. A gentleman called—an Englishman, a vegetarian. He talks well and seems to be honest. He is an intelligent man. We had a profitable conversation. He is keeping the Sabbath.*4LtMs, Ms 16a, 1885, par. 66*

September 2, 1885

We took the cars for Basel, Switzerland. We rode forty miles, then changed from cars to boat. The channel was rough. Many were seasick, and the washbasins were brought into use quite largely. I was not sick at all. Many were sick. We were glad, after one hour

and half's ride, to step off the boat at Calais. Through an interpreter we then talked with the French officials. Here we met Brother Brown, an active missionary, circulating our publications. We were glad to make his acquaintance. He brought us a basket of nice fruit—pears, grapes, and peaches—and nuts. This was a valuable addition to our lunch basket. We were able to secure a compartment to ourselves in the cars. We could get a sleeping compartment for eleven dollars each. We thought we had better spend an uncomfortable night and save the dollars. A bed was made for me between the seats on the top of the satchels and telescope boxes. I rested some, but slept little. The rest took their chances on the seats. We were not sorry to have the night pass. The French would open the door and jabber their French—just keep our rest broken up. We could not understand them, neither could they understand us.*4LtMs, Ms 16a, 1885, par. 67*

September 3, 1885

Morning came at last. How glad we were to welcome the light. As we are entering Basel, we see old missions and castles on the top of high rocks and mountains. We query whether the Reformers had not visited these places. We met Brethren Whitney, Andrews, Vuilleumier at the depot. We rode up in a hack to the publishing house and were met at the door by Brother Augustin Bourdeau, Mother Andrews, Martha Andrews, a Sister Stein, and Annie Rasmussen, and were introduced to quite a number. We were glad to meet workers in the office. We stepped upon the elevator and were taken up to the third story. We were made at home at Brother Whitney's. We have written twelve pages to Dr. Gibbs.*4LtMs, Ms 16a, 1885, par. 68*

September 4, 1885

[Basel]

I have written this day six pages to Johnny, my adopted son, six pages to my nephew Reuben Tapley [?], seven pages to Marian Davis, two pages to Brother Lockwood.*4LtMs, Ms 16a, 1885, par. 69*

September 5, 1885

[Basel]

Wrote this day twelve pages to Elder Canright.*4LtMs, Ms 16a, 1885, par. 70*

September 6, 1885

[Basel]

September 7, 1885

[Basel]

Have written thirteen pages in regard to our journey.*4LtMs, Ms 16a, 1885, par. 71*

September 8, 1885

[Basel]

Have written thirteen pages of our journey.*4LtMs, Ms 16a, 1885, par. 72*

September 9, 1885

Have written to Addie Walling six pages. Wrote letter of eight pages.*4LtMs, Ms 16a, 1885, par. 73*

September 10, 1885

[Basel]

I have taken a fresh cold. The rooms are not warmed, and we have a strong, harsh wind. Some have come to the meeting. The meeting will commence this evening. I met Brother D. T. Bourdeau's family. Had a pleasant interview with them. I have been introduced to a number of our French brethren and sisters. I am pleased with their appearance. They dress plainly and seem to be a simple, humble people.*4LtMs, Ms 16a, 1885, par. 74*

Friday morning, September 11, 1885

[Basel]

It is cold and rough. The people are coming into the conference. *4LtMs, Ms 16a, 1885, par. 75*

This afternoon I was surprised to see so large a number assembled. I spoke to the people, followed by German and French interpreters. *4LtMs, Ms 16a, 1885, par. 76*

September 12, 1885

[Basel]

It is the holy Sabbath. It is muddy and rough today. May the Lord meet with us is my most earnest prayer. The morning meetings are good and beneficial. Brother Bourdeau spoke in French in the forenoon. I spoke in the afternoon with great clearness. Testimonies were then borne—about one hundred. Brother A. C. Bourdeau gathered the English people together and interpreted the testimonies given in French. All expressed that they were impressed and benefited by the discourse given. Certainly this people seem to be in earnest to be helped, willing to receive my testimony. *4LtMs, Ms 16a, 1885, par. 77*

September 13, 1885

[Basel]

This is a clear, sunshiny morning. I feel grateful to our heavenly Father for the assurance of His love and His grace to help me today. I spoke about one-half hour upon missionary work. While our brethren were giving their reports in French, Elder A. C. Bourdeau reported to us in English, so we could get a general understanding of what was being done. I spoke in the afternoon. Elder D. T. Bourdeau was my interpreter in French, Elder Ertzenberger interpreted in German, and Elder Oyen in Scandinavian. All three arranged in that manner that they could report at the same time and without disturbing me or one another. The Lord helped me to bear a plain, decided testimony to the people. Then I called for those who wished to be Christians and those who have not an evidence of their connection with God to come forward, and we had a most

solemn season. Many wept all the time. We offered up our petitions to heaven for the Spirit of the Lord to work, and He did breathe upon us His Holy Spirit. About one hundred testimonies were borne with deep feeling.*4LtMs, Ms 16a, 1885, par. 78*

September 14, 1885

We have a beautiful, mild morning. The conference business is to be attended to today. I spoke to those assembled at half-past one o'clock p.m. upon the necessity of cultivating love and Christian courtesy, of being forbearing with one another. Two interpreters, in German and French, followed me, and two reported in Norwegian and English. After the discourse there was a baptism of fifteen. This was an interesting scene. In the evening the publishing work was considered with good results. In the evening brethren from Norway arrived. Brethren Matteson and Brorson and Oyen and wife and a shorthand reporter came Friday. The Swiss conference has ended, and now comes the conference of the delegates—Elder Andrews from Ireland, Brother John from Wales, six from Norway, Elder Lane and three others from England, delegates from France and from Denmark. Wrote seven pages.*4LtMs, Ms 16a, 1885, par. 79*

September 15, 1885

[Basel]

It is a beautiful morning. Rose at five and commenced writing. Have written four pages before breakfast. Brethren Lane, John, and Wilcox have come, and Sister Lane and Sister Jenny Thayer. Wrote eight pages to Elder Butler, two pages to Sister Lockwood, two pages to May Walling. We rode out for the first time since coming to Basel. We entered Germany. We crossed the Rhine. The bridge across the Rhine was built upon strongly made boats. The Rhine is a swift-running stream. We saw milk cows harnessed up as horses to plow and to draw loads of vegetables and fruits in their wagons. We saw women wheeling heavy wheelbarrows and drawing handwagons. We passed by the hotel of the Three Kings. There are three large, life-size statues. This is the most noted hotel in Basel. The kings and nobles stop at this hotel.*4LtMs, Ms 16a, 1885, par. 80*

Wrote twelve pages.*4LtMs, Ms 16a, 1885, par. 81*

September 16, 1885

[Basel]

I awoke with a sense of my unworthiness and the inexpressible goodness of God. I attended the morning meeting in the chapel. The Lord seemed to indite prayer, and His Spirit was in the meeting. Brother Daniel Bourdeau interpreted the testimonies in English for the benefit of the French and the testimonies of French into the English language. Good testimonies were borne. The hearts of the brethren seem softened and subdued by the love of Jesus. I sought to call their attention to the necessity of cultivating love and tenderness for one another.*4LtMs, Ms 16a, 1885, par. 82*

September 17, 1885

[Basel]

It is a beautiful morning. It is restful to look at the cultivated lands and beautiful green fields and groves of trees, and just beyond this beautiful picture are the higher mountains. We recognize God in His created works. We bow to His authority and love to do His will.*4LtMs, Ms 16a, 1885, par. 83*

At half-past five o'clock we went into the morning meeting. The prayers were mostly in French. Brother Low spoke, and several testimonies were borne. I made some remarks in regard to the dress question. Many feel it a special burden to make a drive.*4LtMs, Ms 16a, 1885, par. 84*

Sent off today thirty-two pages to America. Wrote today fifteen pages for French and American papers.*4LtMs, Ms 16a, 1885, par. 85*

September 18, 1885

[Basel]

Arose at five o'clock to prepare for morning meeting at half-past

five. Quite a large number were assembled—Germans, French, Italians, and English. The sweet spirit of Jesus seemed to be in our midst. Several prayed in French and several in English. My heart was drawn out in earnest supplication for heavenly wisdom to be given us at this time of our Council. I felt the assurance that the Lord did hear and answer prayer. Nearly all of our ministering brethren bore a good testimony. They seem to have the blessing of God and are drawing near each other. Several testimonies were given in French. Brother Bourdeau interpreted for our English brethren and interpreted English testimonies to the French. I spoke for about fifteen or twenty minutes upon *James 3:13-18*. The Lord gave me much freedom in speaking.*4LtMs, Ms 16a, 1885, par. 86*

Dr. Vincenzo Guerini, a most promising, affable Italian, filled a tooth for me, from which the filling had come out. He is considered a superior workman in Naples, Italy. He is full in the faith. He filled three hundred cavities at the last conference for our people, for which he would receive nothing. Have spoken eighteen times. Sent six pages to Sister Scott at Oakland, Calif.*4LtMs, Ms 16a, 1885, par. 87*

September 19, 1885

[Basel]

I have had a broken night's rest. My head aches. At half-past six had a consultation with the Brethren Bourdeau, their wives, and Brother Whitney and his wife. We were talking in regard to the best way to help the Italian brethren. We received some light by talking over the matter together. Brother Bourdeau spoke in the morning. There was Sabbath school before the discourse. I felt great weakness before going into the desk. I pled most earnestly with Jesus to help me and help the people—to bless them in a special manner.*4LtMs, Ms 16a, 1885, par. 88*

I spoke from *Colossians [1?]:25-29*. The Lord blessed me in speaking and the people in hearing. The power of God rested upon me and upon the people. I was enabled to speak without embarrassment while two interpreters followed me in French and German, and Brother Oyen gave it in Danish to his reporter.*4LtMs, Ms 16a, 1885, par. 89*

We had a most precious social meeting. The testimonies gave evidence the word was received, and the Lord set it home in quickening power upon the people. The angels of God seemed to be in our midst, and the sweet spirit of Jesus pervaded the meeting. All the testimonies were interpreted. We believe this meeting will have a telling influence. Another Sabbath is in the past. Bible class is now in session. Have written four pages.*4LtMs, Ms 16a, 1885, par. 90*

September 20, 1885

[Basel]

I rested but little during the night and felt debilitated this morning. There seems to be but little vitality in the atmosphere. Prepared an article for the paper. I had an interview with Brother John and with Brother Whitney. Had conversation with Sister Whitney upon important matters. The condition of Edith Andrews is a grief to us all. She seems to be failing in health. What shall be done in her case?*4LtMs, Ms 16a, 1885, par. 91*

Attended the morning session of the Council a short time. Was called out to speak in reference to tent meetings and open-air meetings. I could not recommend the open-air meetings for several reasons. One weighty argument is, it will be too great a tax upon the vital organs and disqualify the speaker to control his voice in small congregations. It will accustom him to disorderly meetings. He will not see the sense of order and maintain order. He will not be able to prove his own work and know what he does do. He will not see the force of becoming a close Bible student and applying himself more and more to bring forth from the storehouse of God things new and old, that new subjects shall engage his attention. Tents are preferable to open-air meetings.*4LtMs, Ms 16a, 1885, par. 92*

September 21, 1885

[Basel]

I do not feel as debilitated as yesterday. Attended morning meetings. There was quite a good congregation in attendance. Had

two seasons of prayer, in French and English. Many testimonies were borne—all good. Brother Malcom [Mallon?] bore an excellent testimony. He is an Italian. His wife was educated in Holland and speaks three languages. She is a women of uncommon ability.*4LtMs, Ms 16a, 1885, par. 93*

I spoke upon faith and the importance of our workers, in the cause of God, exercising faith, and upon the manner of the ministers' labor—that they shall go two and two. This was Christ's plan and is not carried out as it should be by His representatives.*4LtMs, Ms 16a, 1885, par. 94*

September 22, 1885

[Basel]

Attended early morning meeting. Many prayers were offered both in French and English. Many excellent testimonies were borne, expressing appreciation of the meeting. The Lord blessed me in speaking on faith. The testimonies borne were of a character to show that the hearers appreciated the light given and were determined to walk in the light while they had the light. It was decided by the Council to continue the meetings just one week longer. All needed a fitting up before engaging in the solemn work of trying to present the truth to others. We thought that now as we are together we should seek for special grace to do a special work.*4LtMs, Ms 16a, 1885, par. 95*

September 23, 1885

[Basel]

I attended the morning meeting and spoke to those assembled upon faith from (*James 1*), *third verse* onward. Many testimonies were borne in response to the testimony borne to them.*4LtMs, Ms 16a, 1885, par. 96*

Elders Bourdeau and their companions, Elder Whitney and wife, and Brother Kellogg met to consider important moves which it seemed necessary to make for the more decided advancement of the cause. It was considered advisable that as soon as it could be

well brought about, A. C. Bourdeau should go to Torre Pellice in Italy to labor, to hold what the truth has already gained, and to gain still others to the truth. Brother and Sister Mallon live in this place. Brother Mallon is a publisher; has a printing office. It was advised that Charles Andrews go to America, that Mother Andrews go if it is her choice, that Edith go with her mother to Italy for the benefit of her health. *4LtMs, Ms 16a, 1885, par. 97*

Daniel then presented his plans that France and Italy be not encouraged to unite with Switzerland, but become a separate conference and use their means among themselves to build up their own conference. This I earnestly opposed, for the influence would be bad. It would not lead to union and harmony in the work, but to separate interest; and they would not labor for that oneness that the Lord demands. Daniel exhibited self to a large degree. I left the room, for I will not give sanction to any such spirit. I attended the Council; spoke twice in the meeting. In the afternoon had a long, plain, pointed talk with Edith Andrews. She seemed to have some sense of her condition. We prayed together. I feel deep pity for this child. *4LtMs, Ms 16a, 1885, par. 98*

September 24, 1885

[Basel]

Attended early morning meeting. "If any man thirst let him come unto Me and drink." [*John 7:37.*] I had the burden to speak of the different nationalities and the necessity of union and harmonizing in their efforts, that Italians, Germans, French, Swedes, and every tribe and nation have not six paths, but only one model to copy and this one mold to receive—Jesus Christ, the perfect example. Elder Bourdeau vindicated himself, and his remarks were all uncalled for. It is so hard for some minds to be emptied of self. Self is mixed and mingled with all they do and all they say. *4LtMs, Ms 16a, 1885, par. 99*

Ms 17, 1885

Shipboard Meditations

S. S. *Cephalonia* [en route for Europe]

August 14, 1885

Portions of this manuscript are published in *TDG 235*, *EGWE 28-29*.

[Steamer *Cephalonia*, Cunard Line, en route for Europe.]⁴*LtMs*, *Ms 17, 1885*, *par. 1*

“They that were ready went in with Him to the marriage: and the door was shut.” *Matthew 25:10*. I have been reflecting some upon this text. While obliged to occupy my berth because of the rough waves and the violent motion of the vessel, I have time to meditate and pray. Cannot write much of the time; cannot read and have no appetite. My berth gives me a good sight through the portholes. We see the white-capped waves and watch the motion as far as the eye can extend. Out of sight of land, a mere speck upon the ocean, a few peeks between us and eternity, and I think how many have felt as secure as the passengers on this boat who have, while full of merriment in the midst of feasting or of dancing, closed their probation. The noble bark may strike some hidden rock. We were obliged to move very slowly at times because of the fog, and for hours the fog’s mournful whistle like a voice warning was saying, Beware. At these times I could not sleep, only pray. The boat delayed some hours, fearing driving in collision with the vessels or schooners that sail upon these broad waters.⁴*LtMs*, *Ms 17, 1885*, *par. 2*

I thought of those upon the boat who had no faith in God, no hope in Jesus Christ, the world’s Redeemer. In sunshine where no danger threatens all is hilarity and full of amusement. But when the vessel is driven by fierce winds and tossed, when peril comes, when life is hanging in the balance, the appetite for amusement is at [an] end. Folly and hilarity and playing, feasting, drinking, dancing, and joking are turned into sorrow, terror, and despair. The day of doom seems to be opening upon those who have never

thought seriously of the words of Christ. "I have set before thee an open door, and no man can shut it: I will shut it, and no man can open it." [*Revelation 3:7, 8.*]*4LtMs, Ms 17, 1885, par. 3*

How wretched will it be for those who have had no faith, no confidence in God! Amid the rough waters and the storm and the fog, I felt that Jesus was never nearer to me, never more precious. My faith reposed in God, however dark the surroundings. The faith of the believer is like the ship's compass. The ship may be struggling with the waves and by the tempest, tossed by the everrestless sea; yet the compass keeps its position, doing its work, maintaining its level amid plunging and tossing, pointing to the pole. I felt that my soul could stay upon God whatever comes, calm waves or boisterous. We may be driven by fierce winds, the fog like a pillar of cloud may surround us, but my soul had comfort in God. My faith like the compass ever turned steadily to my Redeemer, to Him who can rebuke the stormy waters and say, Peace be still. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." *Isaiah 26:3.4LtMs, Ms 17, 1885, par. 4*

I found my mind again and again drawn out to contemplate the case of Noah, who with his family found refuge in the ark. He had faith, he obeyed God. His faith led him to make ready for a refuge from the terrible storm that God had told him would come upon the wicked inhabitants of the old world. Noah obeyed God implicitly. It was a heavy cross for him to move out by faith in preparing that ark, building it on dry land; but he did according to all the Lord commanded him. He did not pick and choose among the precepts and commandments of God those things that were agreeable and for his present comfort and convenience and reject those that required self-denial, that if he obeyed would make him the subject of sport and derision of the godless. This course of Noah will be the course of all who have genuine faith. As soon as he knows the will of God, he will do it. He does not consult his will, his own choice; but although to obey is to sacrifice and to suffer loss of friends, of property, of name and life itself, he will carefully and conscientiously walk in the path which God has indicated.*4LtMs, Ms 17, 1885, par.*

5

It was Noah's consistent faith and works combined that condemned the world. He not only preached the present truth appropriate for that time, but he acted every sermon. Had he never lifted his voice in warning, his works, his holy character among the corrupt and ungodly would have been condemning sermons to the unbelieving and dissolute of that age. He bore himself with a Christlike patience and meekness under the provoking insults, taunts, and mockery. His voice was often heard in prayer to God for His power and help, that he might do all the commandments of God. This was a condemning power to the unbelieving.*4LtMs, Ms 17, 1885, par. 6*

But the time comes when the last appeal of Noah is made to the guilty race. He bids them yet once again heed the message of warning and find refuge in the ark. He stretches out his hands in supplication with voice full of sympathy. With quivering lip and tearful eye, he tells them his work is done, but the loud coarse mocking and scoffs and insults more determined are heaped upon Noah. Enthusiast, fanatic, crazy, falls upon his ear; he bids them all farewell, he and his family enter the ark, and God shuts the door. That door that shut Noah in shut out the world. It was a shut door in Noah's time. And the Lord shut him in. Up to that time, God had opened a door whereby the inhabitants of the old world might find refuge if they believed the message sent to them from God. But that door was now shut, and no man could open it. Probation was ended.*4LtMs, Ms 17, 1885, par. 7*

The long forbearance of God had ceased, the figures in the books of God's reckoning had been accumulating, the cup of the unjust was full. Mercy then ceased, and justice took the sword of vengeance. The door shut, hope for the world dead; the last warning rejected, the golden opportunity past, forever past. The last appeal has been made by the man of righteousness, the forbearance of God exhausted, and how terrible now is His wrath. The unbelievers saw the beasts and fowls and animals of all kinds of themselves enter the ark. This was something they could not explain. They saw Noah and his family go in, and a premonition of something they cannot comprehend thrills through them as they see that wondrous door of the ark shut not by human hands.*4LtMs, Ms 17, 1885, par. 8*

The rain in a few days began to fall. The waters cover the surface of the earth while the inhabitants leave the groves where there are beautiful things, objects, this wisdom has made for idolatry. They leave their mansions, their works of gold and temples of precious stones, and bemoan the loss of the luxuries. The waters continue to rise higher and higher. They are filled with remorse, but not repentance, filled with hatred and some with sorrow, as convictions bring the sermons of Noah vividly to their minds. The denunciations of God against their practices ring in their ears as they are compelled to flee from one place to another, always seeking a foothold higher for safety. The last refuge is reached. They look abroad upon a world of water. How gladly would they now welcome that voice which invited them to find shelter in the ark. How glad would they be to listen now to the prayers offered in their behalf by faithful Noah—prayers which they mocked at and put far off the evil day. The sweet voice of mercy no longer is heard. This door is shut. But Noah and his family are safe in the ark under the protecting care of the God of the storm and tempest. A divine hand guided the ark in safety amid the roar of the tempest, the thunderous voice, and the sharp lightning's gleam; trees uprooted were thrown into the boiling, seething waters; wrecks of palaces, temples, were tossing about upon the waters; but the ark was safe.*4LtMs, Ms 17, 1885, par. 9*

There was a shut door in Noah's time. There was a shut door to the unbelievers in the destruction of Sodom, but an open door to Lot. There was a shut door to the inhabitants of Tyrus, a shut door to the inhabitants of Jerusalem to those who disbelieved, but an open door to the humble, the believing, those who obeyed God. Thus it will be at the end of time. Those that are ready went in with him to the marriage, and the door was shut.*4LtMs, Ms 17, 1885, par. 10*

August 15

There are invitations now that come to the youth, to those of mature age, to put on the wedding garment, the robe of Christ's righteousness. My mind is anxious in regard to our youth who have to meet temptations of this age. They have great advantages [in] our Sabbath schools and religious meetings. They have so many rich privileges that they do not appreciate them. The enemies of

God and of the truth surround us as they surrounded Noah. Severe tests will come to every soul who is on the side of Christ, and every advantage is opened for the youth to obtain a knowledge of the truth if they desire. You should [be] stored with knowledge of Bible truth, that you may be qualified to give to every man that asketh thee a reason, the hope that is within thee, with meekness and fear.*4LtMs, Ms 17, 1885, par. 11*

Stephen was the first Christian martyr. The church believers in Christ had been taught by the wonderful Teacher, the Majesty of heaven. What zeal was in their midst, what faith and devotion to the work. Of these spiritual works it is stated Jesus was not ashamed to call them brethren. [*Hebrews 2:11.*] There was a constant increase of young members, and the whole city was moved by the divine movings of the Lord among them. Stephen was full of faith and power. The enemies of God and the truth felt stirred with hatred and opposition. Satan impelled them to resist the truth. Stephen had to meet in argument the most artful, deceptive disputants, hoping to confuse and put down his arguments. If Stephen had not searched the Scriptures and himself become fortified with the evidence of God's Word, he could not have borne the test; but he knew the foundation of his faith was firm, and he was ready to answer his opponents. Stephen came off victorious. He spoke with assurance and wisdom and power that astonished and confounded the enemies of truth. When they found themselves baffled and defeated at every attempt, then they were bent on his destruction. Had these professedly honest and wise men been really seeking for the truth, they would have admitted evidence which they could not controvert. They would have acknowledged their error and yielded to the convincing arguments of truth and been on the Lord's side and on the side of truth. But such was not their purpose or character. They hated Christ, they hated all His followers, and they put Stephen to death. If they could not controvert his arguments, they could stop his mouth by stoning him to death, which they did.*4LtMs, Ms 17, 1885, par. 12*

Just such things our workers will meet individually. We must be tested and proved; and if we are not pure gold, we shall fail, prove to be dross. The vilest slanders will be set in motion, misrepresentations will be made as were uttered against Stephen,

but those who have made God their trust will not swerve one hair from their duty and from the truth. Who of our young workers are fitting themselves with the lips to bear testimony to the truth and stand fast in the faith, willing to seal it with their blood if required? I entreat of our youth to learn at the cross of Calvary; a mere knowledge of the truth is not enough. We must be sanctified through the truth. There must be a living connection with God, a firm hold from above. We may have a deep and earnest piety. By doing good as well as receiving God and the work of character building going forward for time and for eternity, we have on the wedding garment and enter into the marriage supper of the Lamb, that when the door is shut we will be on the right side—shut in, but not shut out.*4LtMs, Ms 17, 1885, par. 13*

Ms 18, 1885

Remarks/Remarks at the European Council

Basel, Switzerland

September 20, 1885

This manuscript is published in entirety in *21MR 300*.

Open-Air Meetings

I would like to speak a word in regard to open-air meetings. There is no one who can long bear the taxation to the throat and lungs of speaking in the open air. I have spoken thus more or less for the last forty years, and I know how trying it is. And in this country, it must be especially taxing on account of the dampness of the air.*4LtMs, Ms 18, 1885, par. 1*

Another objection to holding open-air meetings is the fact that the congregation is constantly changing, and one cannot come close to them by personal effort. One might preach in the open air till the Lord comes and then be unable to show definite result. Then, too, this kind of labor has a tendency to make the laborer [deficient] in not obtaining that kind of experience that is fitting him to be a perfect workman, for he becomes negligent in regard to following up his own work and binding it off securely. He does not obtain that experience that will make him an able minister of Christ. He has very little encouragement to grow in the truth, to obtain a thorough knowledge of the Scriptures, and he does not obtain that experience that will make him an able minister for Christ.*4LtMs, Ms 18, 1885, par. 2*

I do not wish to be understood that open-air meetings never should be held. They may be held at times as a necessity, but this is not the best regular means of presenting the truth. We have a different work to do. We must remove the rubbish of error which is piled about the people. In order to do, this we should be more personal in our labor and should have something fresh like the manna from heaven to present as their wants require. From such meetings the

people do not obtain the best ideas of our work. We want them to understand that we have the most sacred truth ever given to mortals.*4LtMs, Ms 18, 1885, par. 3*

Taken From a Report for *Review* on English Mission:*4LtMs, Ms 18, 1885, par. 4*

Open-air meetings are quite common in England. If conducted on right principles, these are good. Jesus placed Himself in the great thoroughfares of travel, where His voice was heard by thousands. The precious words that fell from His lips found a lodgment in many hearts and caused them to search and see if these things were so.*4LtMs, Ms 18, 1885, par. 5*

Ms 19, 1885

Talk/Talk Before the European General Council

Basel, Switzerland

September 21, 1885

See edited variant *Ms 14, 1885*. Portions of this manuscript are published in *4MR 408-409*; *6MR 130-133*.

I was just thinking about the world's Redeemer when the Roman tax collections came to the disciples for the tax money. They had nothing to give them. But they brought the matter before Christ. He said to Simon, "Go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." *Matthew 17:27.4LtMs, Ms 19, 1885, par. 1*

Peter was one of the disciples of Jesus, one who was laboring in His cause, and yet he had not enough money to pay the required tax. Their Master was the Majesty of heaven; He owned the world, and He had no possessions in the world. He took His position among the poor and lowly of earth. *4LtMs, Ms 19, 1885, par. 2*

We know how our cause started. We know that we have counted pennies and means in every way in order that we might have enough means for the bare necessities of life and to carry us from place to place, to present the truth to others. I well remember the first conference that was ever held by our people. It was in Connecticut. My husband worked at cutting cordwood at twenty-five cents a cord to earn money to take us to this meeting. He was not accustomed to this kind of labor, and the rheumatism came in his wrist. He was unable to sleep nights, and night after night our prayers ascended, that God would relieve him of pain. He said, "Wife, we must keep five dollars on hand, and even if we get short of food we must not use that." I fainted to the floor with a nursing child in my arms more than once for the want of necessary food to eat. But when the call came from a few faithful souls, Cannot you come and hold a meeting with us in Connecticut, we felt the Lord would have us go. When my husband settled with his employer, he

had ten dollars. With this we made the journey.*4LtMs, Ms 19, 1885, par. 3*

My husband in his youth by the slip of an ax, while [cutting] heavy timber, sliced off a piece of his ankle bone so that he was not able to bear the weight of his body upon the heel of his right foot for several years. When in our great need he engaged to work in the harvest field, there were several hands employed beside himself who were irreligious, rough men. They agreed among themselves to make it hard for the minister; for as he was unaccustomed to such stern, hard work, they would run him down and drive him from the field. He knew at that time nothing of this; but before he went into the field, we sought the Lord most earnestly that He would strengthen and protect him in this manifest duty as He had done in preaching His word. As he entered the field, they put the minister to lead in mowing the swath. He took a wide swath. Those who followed, he saw, took narrow swaths and bent to with all their energies to keep up close to him which led him to quicken his steps. He worked rapidly, but they had gone across the large field but twice when they threw down their scythes and said, "White, do you mean to kill yourself and us? We give up this trial. We thought you were a minister and could not know by experience how to handle a scythe; but we give you the credit of being far ahead of us and the best mower we ever saw, and you have taken no beer or liquor this hot day. When you came into the field as a worker, we were mad. We did not want a minister in our company; and we agreed to give you a hard one, and you have gone steadily on, and we have to give up. We crown you as a leader and captain in the field." My husband thanked them for their compliments, but he felt that he had One to thank whom they did not love, trust, or serve—the God of heaven.*4LtMs, Ms 19, 1885, par. 4*

This day's work proved to him a blessing in more ways than one. It broke down the stiff prejudice that existed against him as a minister; and the severe strain of nerve and muscle he was under while enduring the heat of the noonday sun, followed by several men to drive him ahead, the cords in the limbs relaxed, he found himself bringing his wounded foot squarely to the ground. After this he stepped so firmly, no one would imagine he had ever been lame, but he was troubled with pain in his ankle when he attempted to

walk long distances, but he walked nine miles from Rocky Hill to Middletown, Connecticut, to the post office to carry the first paper ever published by Seventh-day Adventists. Before these papers were sent, we knelt down before God and with many tears craved His blessing upon them.*4LtMs, Ms 19, 1885, par. 5*

Urgent invitations came from New York for us to hold a series of meetings among them. What could we do? We had no means, we were poor. We prayed over the matter, and my husband decided to buy a scythe and go into the harvest field and earn money for to take us to New York. He was an invalid, could not retain food upon his stomach; but we prayed over the matter morning and night, and he was strengthened. He worked thus until he earned forty dollars, which paid our fare to New York.*4LtMs, Ms 19, 1885, par. 6*

I was shown at that time that light was shining out from my husband's pen, and these rays of light were penetrating the darkness of error and the beams of light were increasing and growing brighter and more powerful.*4LtMs, Ms 19, 1885, par. 7*

It was at this meeting that the truth began to spread in New York. My husband worked at handling stone for months until his fingers were worn through and dropped blood; and this, too, was the very place where he had stood in the desk before thousands of people to proclaim the coming of Christ. Through injustice of his employer he did not receive the money for his labor, and we were in want. He obtained a few things for our absolute necessities.*4LtMs, Ms 19, 1885, par. 8*

My husband went through the streets of Brunswick, Maine, with a bag upon his shoulder in which were a few beans and a little meal and rice and flour to keep us from starvation. When he entered the house singing, "I am a pilgrim and I am a stranger," I said, Has it come to this? Has God forgotten us? Are we reduced to this? He lifted his hand and said, "Hush, the Lord has not forsaken us. He gives us enough for our present wants. Jesus fared no better." I was so worn that as he said this, I fainted from the chair. The next day a letter came asking us to go to another conference. We had no money. When my husband went to the post office for his mail, he found a letter containing five dollars. When he returned he gathered

the family together and offered a prayer of thanksgiving. This is the way the work began.*4LtMs, Ms 19, 1885, par. 9*

At one time light came that we should go to Portsmouth. But we had no money. We got all ready and were waiting when a man came riding very fast to our door. Jumping from his wagon, he said, There is some body here that wants money. I have come fourteen miles at the highest speed my horse would go. Said my husband, We are all ready to start to attend an important meeting, but were waiting for money. We shall not have time to catch the cars now unless you take us. He did so, and we had just time to reach the cars, step upon the platform without purchasing tickets when the car started. This was the way the Lord educated us to trust in Him. In this way the truth has entered many places. Our faith and trust in God have been tested and tried again and again. For years we labored constantly to carry forward the work under the pressure of feebleness and great poverty. We have tried to the best of our ability to save means in every way possible, that the work of God might go forward. I had about the time of Bro. Ertzenberger's visit to America a present of a nice silk dress which cost forty-five dollars. Brother Andrews had just sent word that there was a great need of money to carry forward the work. I thought it was my privilege to so use the gift I had received that those who generously presented it to me would receive a reward and lay up treasure in heaven. I went to a merchant and told him to sell it for me for all he could get. He sold it for fifty dollars, and I sent the money to this mission. When others knew what I had done, they donated much larger sums. Thus the act of my doing this little brought in means from other individuals, so that Brother Andrews wrote us that the very sum needed came at the right time, and he expressed gratitude to God for this timely response.*4LtMs, Ms 19, 1885, par. 10*

We are establishing missions and building churches all through America. Already we have \$23,000 laid up in the bank of heaven. As I could not sell property that I wished to sell, I have hired money and, paying eight per cent interest, invested it in the cause. Our foreign mission treasury is now empty. In many places in America they have been having very close times. A night before last, I dreamed that I was pleading with God and presenting to Him our empty treasury. I awoke, myself pleading that He would send

means to advance His work. Now I propose that we have living faith to ask God to supply our needs. The Lord has money that He has entrusted to His stewards for to do this needed work. Are these men, are these women where God can impress them with His Spirit?*4LtMs, Ms 19, 1885, par. 11*

A short time ago we wanted so much to build a boarding house in Healdsburg, California, to be connected with the school there. But we had no means to do it with. I said to my son, All we can do is to pray. We did pray. Our supplication went up to heaven with many tears for the Lord [to] send us means. In about three hours' time, I heard a knock at my door. Upon opening it, I found a sister there. Said she, I do not wish to disturb you while writing, but I have some money that I want to invest in the cause. Can you tell me where this money is most needed? Where shall it be placed? My heart was filled with gratitude to God. Yes, indeed, we had a place for it. She gave us (to the college) \$5,000, enough to supply our present great needs, and said she felt thankful that she could help the cause of God in any way. And the tears ran down her face to think that she had now found a safe deposit for what had so long been only a source of care and anxiety. There are others who should see and feel the needs of God's cause and do likewise. Why cannot we carry these things to God in prayer? We depend too much upon one another and too little upon God.*4LtMs, Ms 19, 1885, par. 12*

I have lain awake night after night, turning over in my mind how we could help the different missions in the best way, and I am in just as much perplexity now as before. I can see no other way but to pray, believe, and act as God gives us wisdom. The Lord has gold and silver. The earth and all its treasures belong to Him. The cattle upon a thousand hills are His also. If we trust in Him, exercising living faith, He will send help to advance His work. He has always proved Himself a prayer-hearing and a prayer-answering God.*4LtMs, Ms 19, 1885, par. 13*

Ms 20, 1885

Diary, September 25-27, 1885

Basel, Switzerland

September 25 - 27, 1885

Drawn from *Ms 24, 1885*. Portions of this manuscript are published in *3Bio 310-313*; *EGWE 83*.

September 25, 1885

I attended the early morning meeting. Several prayers were offered in French and in English. My heart was drawn out after God in earnest prayer for the Lord to help and strengthen and bless us and impress our hearts with the sacredness and importance of His work.*4LtMs, Ms 20, 1885, par. 1*

At an early stage of this meeting, the burden came upon me to say some plain things. I told those present that God has given us great and solemn truths to proclaim to the world. I told them that we should certainly fail if we did not walk in the light. Our success in this great work depends on daily seeking help from God. With the aid of divine power, His servants can do what He has given them to do, without fear of failure. However strong the powers of darkness, one can chase a thousand and two put ten thousand to flight.*4LtMs, Ms 20, 1885, par. 2*

I was impressed by the Spirit of God to tell those present that as a people we are far behind our opportunities and privileges. No other people has been so greatly favored with the measure of grace that has been bestowed upon those living in these last days. If those who have received such great light do not improve this light, their condemnation will be in accordance with the privileges granted them.*4LtMs, Ms 20, 1885, par. 3*

At the close of my talk, many testimonies were borne, giving evidence that some were determined to consecrate themselves wholly to the Lord.*4LtMs, Ms 20, 1885, par. 4*

During the forenoon I had a conversation with Brother Daniel Bourdeau. Elder Bourdeau's wife, Elder Whitney, Elder Lane, and W. C. White were present. I was compelled to bear to Brother Bourdeau a testimony of reproof very grievous for me to bear. May the Lord send home this testimony. I believe that Satan has been repulsed and that the Lord will give Brother Bourdeau the victory. We sought the Lord in earnest prayer and presented the whole matter before Him. We believe that He heard us, and that He will take this case into His own hands.*4LtMs, Ms 20, 1885, par. 5*

We rejoice to see that some of our brethren are coming to the light. We rejoice to find Elder Matteson in an excellent state of mind. His testimonies are to the point. He seems to be in perfect harmony with the meeting and helps us much in all the efforts made.*4LtMs, Ms 20, 1885, par. 6*

We had arranged for a meeting in the evening of the ministers alone. This was carried out, and there were present about seventeen ministers and their wives. Brother Daniel Bourdeau was present. The Spirit of the Lord rested upon me, and I prayed for light and grace from heaven. My faith laid hold upon the promises of the Lord, and His Spirit came into our meeting in large measure. Hearts were broken before Him. Brother Daniel Bourdeau wrenched himself from the shackles of Satan and surrendered his will to the Lord. Satan had thought to gain the victory over this brother, but he was signally defeated. Angels of God were in the meeting, and the power of God was felt. Brother Albert Vuilleumier prayed in French, but we understood the Spirit that inspired it. Brother Matteson's petition was indited by the Lord and was offered in brokenness of heart. I felt the peace of Jesus in my soul. I had carried a heavy load, and now I rolled that load upon the great Burden-bearer. I could do nothing; Jesus could do everything; and I felt the peace of Christ in my heart. Oh, what could we do without Jesus? How dark and lonely would be our lives. He is our only helper.*4LtMs, Ms 20, 1885, par. 7*

September 26, 1885

The early morning meeting was held at six o'clock. I was so burdened that before the meeting I spent some time in prayer. I did

not feel able to go, but felt that I should lose a blessing if I remained away.*4LtMs, Ms 20, 1885, par. 8*

We found twenty-three assembled in a small room. I opened the meeting with prayer, and the Lord did indeed come near to me and to those assembled. Brother Daniel Bourdeau then prayed and confessed his weakness in yielding to the temptations of the enemy. He made a more full surrender to God, and light from God shone into his heart. Fervent, heart-broken prayers were offered with weeping, and the blessing of the Lord came upon us.*4LtMs, Ms 20, 1885, par. 9*

The Spirit of the Lord helped and strengthened me to speak to my brethren and to present before them the holy character of our work and the necessity of our improving the talents God has given us. The night before, a book had been opened before me with the record of the past year's labor of the workers, just as God viewed it. As I traced down the record, there stood revealed all the defects. The record of some showed many hours spent in idleness or occupied by unimportant matters, when they should have been devoted to the service of God. Every time these laborers associated with their fellow men, they were offered opportunities—could they have realized it—to draw minds to the Saviour, to sow the seeds of truth. But these opportunities passed by without being seen or improved. Words of no consequence were spoken, and evidence was given that the message of warning was not uppermost in their minds, not resting as a burden on these souls, so that whenever their lips opened it would flow out in the reflecting of the light given them to bless others.*4LtMs, Ms 20, 1885, par. 10*

This registered account showed unfulfilled duties, days spent without prayer, and night coming with nothing to show for the day's labor. There were recorded large expenses and little results. The record showed that other laborers had done their work with less expenditures of means, but better results.*4LtMs, Ms 20, 1885, par. 11*

Instruction was given by the One who held the records. He said, You cannot trust in your own ability or wisdom. There must be union of effort, union of faith. You must pray and counsel together.*4LtMs,*

Ms 20, 1885, par. 12

God will work for His people if they will yield their lives to Him. You are not working for men merely to receive wages. An eternal reward will be given to him who faithfully labors for God.*4LtMs, Ms 20, 1885, par. 13*

At half-past two I spoke to a goodly number of people from the words 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." *Zechariah 3:1*. The Lord led my mind into a channel unexpected to myself; but from the testimonies borne after the meeting, I think it was just what the people needed.*4LtMs, Ms 20, 1885, par. 14*

I had a testimony of encouragement for Sister Oyen. I exhorted her to take Christ as her Saviour. I told her that if she would come to Him, believing that He is a rewarder of those who diligently seek Him, she would find comfort and encouragement and hope. In looking to herself, she would find nothing to inspire her with faith. She must come to Jesus with her imperfections, believing that He alone would remove these defects. Christ alone could remove from her the stain of sin and blot out her transgressions and give her His righteousness.*4LtMs, Ms 20, 1885, par. 15*

I said, "Jesus stands at the door of your heart, my sister, knocking for entrance, inviting you to let Him in. Will you hear His voice? Will you open the door? Will you renounce self and welcome Jesus?" "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord of hosts." *2 Corinthians 6:17, 18*. Jesus came to save sinners, not to destroy them. He declares, "I came not to call the righteous, but sinners to repentance." *Mark 2:17*. You who are sin-sick need the aid of the great, all-powerful Physician. Let Him do His work for you. "Wilt thou be made whole?" [*John 5:6*.] He is saying to you. What answer have you to give?*4LtMs, Ms 20, 1885, par. 16*

Sister Martha Bourdeau, Jesus loves you. Why gather about your soul the clouds of darkness? Why walk in a fog of unbelief? Come into the clear light, where there is no darkness, no shadows. Come

just as you are, helpless and hopeless. He says that He is more willing to give the Holy Spirit to those that ask Him than parents are to give good gifts to their children. [*Luke 11:13.*] When the promise is so ample, why do you stand in the shadow? Christ says, "I am the resurrection and the life." "I am the way, the truth, and the life." *John 11:25; 14:6.* "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you." *John 14:13-18.4LtMs, Ms 20, 1885, par. 17*

My sister, have you not every encouragement to gather up your confidence? Have you endeavored not only to believe in Christ, but to live in your daily life as His disciple? Actions speak louder than words. There are those who conceal their lack of spiritual power by loud assertions. The truth that sanctifies the heart and life is always expressed in simple language.*4LtMs, Ms 20, 1885, par. 18*

Basel, Switzerland, September 27, 1885. I attended the morning meeting for ministers. There was a room full of ministers and their wives. I opened the meeting with prayer. Many earnest, heartfelt prayers were offered. There seemed to be a desire for more thorough consecration to God. The prayers went up as the prayer of one man.*4LtMs, Ms 20, 1885, par. 19*

I then made some remarks in regard to the workers for God, being of one mind, of one judgment, ready to receive advice and counsel. The Lord can do nothing for us unless we submit to His molding hand. We must be molded as clay is molded in the hands of the potter. You may have thought it strange that I should say so much in regard to children's being trained and disciplined and taught to obey and respect their parents. But it is essential for them to learn to obey their parents before they can learn to obey and reverence God. Neglected, undisciplined children, allowed in the home to have their own way, carry their unsubmitive, untameable spirit into their religious experience. There is many a church trial that is the result

of a defective training in childhood.*4LtMs, Ms 20, 1885, par. 20*

Our work is made exceedingly hard. We meet with those whose will is strong and untameable, those who know nothing of submission. They will argue their way and plead for their way in the face of the testimonies of the Spirit of God; and if at last they yield, it is not with a good grace. They have received their will as an inheritance, and it has grown with their growth and strengthened with their strength; and when their way is crossed, they rise up like a lion.*4LtMs, Ms 20, 1885, par. 21*

A strong determined will is essential, but it should be under submission. It should not bear the mold of selfishness, but the grace of Christ should be seen in all the words and ways. When our way is crossed, we must not lose self-control. We must not push Christ from the soul temple, and enthrone Satan there, but we must be meek and lowly, willing to learn in Christ's school. We must study carefully the perfect Model, as revealed in the life and character of Christ.*4LtMs, Ms 20, 1885, par. 22*

The testimonies of the Lord have followed some for many years. While they profess to believe them, they have not made the changes in their character that are essential. To those who do not walk in the light as it comes to them, the light becomes darkness.*4LtMs, Ms 20, 1885, par. 23*

The Lord calls upon us to set our mark higher, to be content with no low and common standard, but to reach the Bible standard. He desires us to exercise living faith. He wants Sister Martha Bourdeau to walk out of the darkness that has enshrouded her into the light. It is her privilege to be free in Jesus, to make His promises her own. And Sister Oyen. These souls have been doubting, distrusting, disbelieving. But Jesus has not left them. His mercies are free, but they do not accept Jesus as their Saviour.*4LtMs, Ms 20, 1885, par. 24*

Christ says, "Behold, I stand at the door and knock: if any man ... open the door, I will come in to him, and sup with him, and he with Me." *Revelation 3:20*. Do not keep the door of the heart closed and then mourn because Jesus is not your guest. He is knocking at the door of your heart. Let Him in. He will give you peace and

happiness and joy, and His power. Will you accept the precious boon? Or will you turn your face from Him and say, He loves me not; I cannot see Him.*4LtMs, Ms 20, 1885, par. 25*

Many precious testimonies were borne. Sister Oyen spoke more hopefully. She said that she could see that the reason for her unhappiness for these years was that she had not exercised faith. Her unbelief had shut the Saviour out of her heart. She was now determined to commit herself fully to Christ, and that every step should be a step of faith heavenward.*4LtMs, Ms 20, 1885, par. 26*

Brother Oyen bore an excellent testimony. He said that he had felt that he was too unworthy to have any part in the work of God, and that he had better return to America. But they had received much light, and he believed that it was the purpose of God that they should come to Europe to save his own soul and his wife's soul. He said he believed that the Lord would work for him if he did the best that he could.*4LtMs, Ms 20, 1885, par. 27*

Brother Matteson's testimonies tell on the right side every time. He has been a blessing all through these meetings.*4LtMs, Ms 20, 1885, par. 28*

Many humble confessions have been made and many tears shed. A blessed work is being done for Brother Daniel Bourdeau. He seems to be clothed in his right mind.*4LtMs, Ms 20, 1885, par. 29*

Sister Martha Bourdeau bore a good testimony. She says that she will trust in God, that she will dismiss her doubts, that she will no longer deplore her darkness, but will talk of the light, of Jesus and His love and mercy.*4LtMs, Ms 20, 1885, par. 30*

After reading this matter, I said some plain things; and for the first time since our meetings began, Brother John surrendered his ideas and his set notions of laboring in large watering places. He had gone to Wales, but in the place of working with the Welsh, and getting a knowledge of the language, he has situated himself in a large watering place, hired a house for over one hundred dollars a year, a portion of it to be used for a meetinghouse, just as if he were to raise up at once a large company that would demand any such facilities. The matter that I read them had the effect of

changing their views, and leading them to sow the seeds of truth in places near by, to enter families, to hold Bible readings, sitting down as one with the family. Have them read the texts; arouse their interest; pray with them. This will be of far greater account than sermonizing. Men love to preach, but they find it harder to do individual work, to instruct in meekness those who are in perplexity and darkness. This work must be taken up more fully by our ministering brethren.*4LtMs, Ms 20, 1885, par. 31*

All through this meeting we have striven for harmony and unity, and I think that there is now a better state of things. All accept the words I speak, although at times they are very close and pointed.*4LtMs, Ms 20, 1885, par. 32*

Those who teach the Word must not work away from Christ's manner of laboring. The great Physician, who ministered to the souls and bodies of men, was always simple in His instruction. He approached the needy and suffering in the simplest way. He used the ordinary speech of the people as a means of communicating the truth of heaven, clothing these truths in language that the common people could understand.*4LtMs, Ms 20, 1885, par. 33*

Ms 21, 1885

Diary, October 15, 1885

On the Steamer for Malmo, Sweden. (Nearing the island.)

October 15, 1885

Portions of this manuscript are published in *3Bio 318*.

We left Copenhagen this morning. We are not yet wholly out of sight of Copenhagen. It is one of the most beautiful mornings. The sun shines in its glory. Brother Matteson accompanies us to Stockholm and to Christiania.*4LtMs, Ms 21, 1885, par. 1*

Went to the dentist. He filled my tooth from which I have suffered so great pain for three weeks.*4LtMs, Ms 21, 1885, par. 2*

There was a lady visited us last night who had been out every time to hear me speak. She is a Dane. Through Brother Brorson, she became interested in the truth. She has professed religion only for a short time, I think one year. She was engaged in teaching young men and ladies German. She is a good German scholar. She speaks some English, but can understand more than she can talk. Her countenance arrested my attention from the first time. She came into meeting, and she listened with the deepest interest. We hope she will come out fully from the world and be separate and be wholly the Lord's. She sees what kind of religion is prevailing in Copenhagen, and she is entirely dissatisfied. She wants to see the heart work, whereas all is display and pleasure loving, dancing, card playing, gambling, and every species of selfish indulgence right among the clergy. This she says does not look to her like Bible religion. May the Lord show her by experimental knowledge the Bible religion and that the religion of Christ has no relation whatever to the religion of outward forms and display.*4LtMs, Ms 21, 1885, par. 3*

O that a voice might be heard arousing the people in this wicked city. It is a Christless city. Infidelity prevails, skepticism is the order of the day. Where are the missionaries to work in Copenhagen? Where are those who have that love for souls, that they will not be

turned away from the purpose of bringing souls to Jesus?⁴*LtMs, Ms 21, 1885, par. 4*

Ms 22, 1885

Regarding Miles Grant

[Italy]

November 30, 1885

Portions of this manuscript are published in *5MR 269*.

We decided while at Torre Pellice to hire a hall where we could worship God in peace. There was no assurance that we could hold meetings in the hall which we had then hired without being interrupted and broken up by the spirit of opposition. We succeeded in hiring a small hall and had notices posted that we would hold meetings for several days. Next morning we were surprised to see notices placed above our hand notices that Elder Miles Grant and Concorder would commence a series of meetings in the hall directly above us which Concorder had occupied for his meetings. Elder Grant put in his notices that he would expose the pretended visions of Mrs. E. G. White. *4LtMs, Ms 22, 1885, par. 1*

I did not attend his meetings. Elder A. C. Bourdeau and Mrs. M. K. White and some others of our people attended. Mrs. White took notes in shorthand of his words. We did not want any controversy. I had no hold upon the people, neither had Elder Grant. I came to Torre Pellice to rest and, if there was an opportunity, to do the people good. *4LtMs, Ms 22, 1885, par. 2*

Elder Grant made the statement that it was rather a singular circumstance that he had arrived in Torre Pellice the same time that Mrs. White arrived. It had been one week since he came to the valleys, and yet he had made no move for meetings until the notice appeared of our meetings. *4LtMs, Ms 22, 1885, par. 3*

Mr. Miles had threatened to publish a pamphlet against the Sabbath, showing up Adventists, as he termed it. This pamphlet came out during this week. They were the same old arguments that have been repeated by Elder Grant and the First Day Adventists hundreds of times, which our opponents have used for the last forty years against the Sabbath. Every objection has been met and

answered by discussions by the pen and voice.*4LtMs, Ms 22, 1885, par. 4*

My work has not been to enter into discussion and have a controversy with any one. My ministering brethren could take care of these matters; neither was it my work to vindicate myself, but to go about my work which the Lord had given me to do and keep at this work irrespective of censure, false statements, base falsehoods, [and] misrepresentation. Some have from time to time attacked my character, framing falsehoods against my early life, but this has been taken up by those who know my life and those who were fully acquainted with my early history, and although not of our faith, having no sympathy with our views, have stood in defense of me and freely given of their names, contradicting the evil reports that Elder Grant has picked up from false witnesses. He loves the lies that others have made, and this is one of the main features and burden of his work—parade statements manufactured forty years ago that have not even the shade of truth or evidence for their foundation.*4LtMs, Ms 22, 1885, par. 5*

This man claims sanctification, but what kind? What is the nature of his sanctification? He has no moral standard, for he claims that God's law is abolished. He has a standard of human origin; and by one of his own creating, he claims to be sanctified. But Jesus warns against just such men. 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. The apostle tells us, "By the law is the knowledge of sin." [*Romans 3:20.*] Paul says, "I had not known sin but by the law." [*Romans 7:7.*] This law of Jehovah, the great moral standard of righteousness does not suit the ways and practices of Elder Grant, and he has trampled it under his feet and erected a standard to suit himself.*4LtMs, Ms 22, 1885, par. 6*

I have ever taken the position that I would have no controversy with any one. This is not the work God has given me; neither would I be drawn from the work in speaking or writing to contradict the falsehoods made and loved by those men claiming sanctification. We can expect nothing better of those who have no respect for God's moral government who make a raid against the law of God. If they would tear down God's great moral standard of righteousness,

they have no means of detecting sin, for by the law is the knowledge of sin. They would hesitate at any ways and means to falsify, to pervert and cast stigma upon those who are standing in defense of the law of God.*4Lts, Ms 22, 1885, par. 7*

These picked-up reports that Elder Grant repeats everywhere he goes have been answered again and again, but what cares he for this? He loves too well the falsehood to give it up. I had the answers with me and could have notified the people and called them together to state my purpose of refuting these charges, but I would not depart from the principles I have maintained to not vindicate myself, but go right on with my work. If my writings and my efforts made in advocating Bible truth did not sufficiently testify of the character of my mission for the last forty years, then anything that I might say would be useless for convincing these men who claim that the law of God is abolished, who have only the standard they have erected of justice and righteousness. We may produce the plain statements of fact; we may bring evidence, clear and conclusive of many witnesses; but will this weigh anything with these men? Nothing will change their minds while they occupy the position they do in regard to God's great moral standard of righteousness. Their enmity is against God's law, and hence all who advocate it must be uprooted by them in some way.*4Lts, Ms 22, 1885, par. 8*

They are acting over the course which was pursued by the chief priests and scribes and rulers in the days of Christ. They have set their feet in the path of stubborn resistance to the truth as did the Jews in Christ's day. Human nature is controlled by the powers of darkness; Satan pursued that course in the days of Christ. Nothing that Christ could do or did do removed the prejudice of those who did not want to believe. When He wrought miracles in their midst, they would not believe. The chief priests and rulers were constantly educating and training the people to reject Christ by their falsehoods, their misstatements of His work, their misrepresentation of His doctrines, so that when these miracles were wrought before them, the teachers had a device ready for the occasion. This fellow hath "Beelzebub," and it is only by the power of the devils He casteth out devils. [*Matthew 12:24.*] On a similar charge against Him in Jerusalem, the words came from the lips of those who

witnessed this good work, These are not the words of Him that hath a devil. [*John 10:21.*]*4LtMs, Ms 22, 1885, par. 9*

We were in the Piedmont Valleys where the people religiously were in the depths of superstition, ignorance in regard to Bible truth. Remarks were made by those who claimed to be Protestants, but who were ignorant of the Scriptures and the power of God. Several of the Vaudois had heard Elder Grant preach, and they told their friends he had come to quarrel with a woman who was an Adventist. Two Adventists quarreling, he says, with one another was enough for them; but this man made a mistake. The raid was made all on one side. I would not become a party to this contention so much as to make a reference to Elder Grant. I would not have any contradiction with him or even vindicate myself. I placed my case and work in the hands of Him who had given me my commission and bore my testimony just the same as though Elder Grant were in his own native state. He claimed before the people to be well acquainted with Mrs. White and she was well acquainted with him. All the acquaintance I have had with Elder Grant is on one occasion. My husband and I met him on the cars, and we spoke a few words together once after that.*4LtMs, Ms 22, 1885, par. 10*

We attended the great national camp meeting; and then as I attempted to speak in a social meeting a few words in harmony with that which we all believed as Adventists, he and Elder Himes came rushing out of a business meeting they were holding in one of the tents and interrupted me, although I spoke but a few moments. And although professing to gain great liberty for all, we were commanded to leave the ground, although we had not disturbed their meetings at all. But they agreed among themselves to send a man of their number to our tent. We had a few publications on the Sabbath, and this man professed to be anxious for some of these little tracts and they were given to him. Then he went back to those who had sent him and reported that we had publications that were being given to those who wanted them. Elders Himes and Grant and others ordered us to take down the tent and to leave the ground, which we did.*4LtMs, Ms 22, 1885, par. 11*

We could but see that the very same spirit was working in the same manner as when Christ was upon the earth. The Pharisees and the

scribes and rulers were constantly devising some plan against Him that they might catch Him in His words. They set spies upon His track. Satan has different deceptions prepared for different minds. God has given us a test whereby we may not be deceived. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20.4LtMs, Ms 22, 1885, par. 12*

On one occasion I shook hands with him in San Francisco, California, and exchanged a few words with him. He has had all the opportunity he wanted to ask me if these statements were true or false. I could have shown him the impossibility of their being true, but he has loved the lies that have been presented to him and repeated them so many times he believes them to be truth, and he feels as zealous as Saul did when he was persecuting the saints of God at Jerusalem, believing he is doing God service.*4LtMs, Ms 22, 1885, par. 13*

This is all the personal acquaintance I have had with Elder Grant. I present this that my brethren shall understand just how I treat this matter. Not one of our ministers should engage in discussion with him because he will, under a cloak of sanctification, pursue a course of great crookedness. He will resort to any ways and any means that are unfair to make of none effect the truth of God. And with such an opponent who will wrest the Scriptures, who will misinterpret and falsify the words that may be spoken, as did the chief priests and rulers in Christ's day, it is not for the good of the people or for the glory of God to enter into controversies, even upon the truth. Keep about your work just as though such a man as Miles Grant did not exist. Let him make all the falsehoods and love all that others make and make a raid against the holy law of God and against those who stand in defense of the truth. The truth can handle only one set of weapons—truth and righteousness. The opposers of truth can use artifice, crookedness, deception, falsehood, because they have nothing better to use. Satan used just such a set of weapons, and he will use them.*4LtMs, Ms 22, 1885, par. 14*

This raid made against those who keep the commandments of God will not cease until probation closes. John saw this warfare going

forward in the last days. He says, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." *Revelation 12:17.4LtMs, Ms 22, 1885, par. 15*

So it has been in every age. Men will be tested upon the truth, and two influences are brought to bear upon the human mind. Satan will not let one go from his ranks without he makes a desperate resistance. He will contest inch by inch the advance of one to the light and truth. He will bring every power to bear to hold them on his side, that Christ shall not have these souls he claims as his subjects; but if these souls will flee to Jesus and make earnest prayer to God to know the truth, if they will go to God and their Bibles, they will ascertain the truth as it is in Jesus. But if they through policy, like the chief priests and rulers, will not obey God, like them they will go to any lengths in deception. The light that is in them becomes darkness, and how great is that darkness. They are given up to *2 Thessalonians 2:7-11* cited. *4LtMs, Ms 22, 1885, par. 16*

The testimony of Jesus is the Spirit of prophecy. To whom does this apply? Satan was the first great rebel in heaven. On account of his power to deceive, he carried many of the holy angels on his side. God was truth and justice. God moved in a straightforward course to vindicate His law. Satan must yield or evade God's arguments. He came where the two roads branched. It was submission or open rebellion. He took the latter position. He had misconstrued, perverted, wrested the words of God until he carried with him a large number of the angels; a large number, true, but for his deception. He practiced the work of accusing, of fraud, of deception until he himself was his own dupe. He believed his own lies; his darkness was to him light, and light was darkness. To Satan this was his ruin. He really had the advantage. Lucifer could lie, deceive, accuse. God cannot lie. God moved in a straightforward course. Lucifer moved in a crooked, wriggly, twisting course, serpent-like. Lucifer could be warned at the beginning of this course of sin as only God can warn, but his stubborn resistance and unbelief construed every merciful interposition of God into a pressure and restriction of his rights. He fancied himself for a time, because he gained some of the angels to his side as superior to

God. The Lord allowed Satan to go on until he should reveal himself in his true character. Christ alone, by giving Himself a sacrifice, could destroy the works of Satan.*4LtMs, Ms 22, 1885, par. 17*

To meet all of Lucifer's methods and guile was not an easy task. But it was and will be revealed that pure truth is a match for falsehood; and when Christ was willing to give even life itself to maintain the honor of God's law, the truth which was truth when the world was made will remain truth when the earth is purified and made the abode for the saints. The law of God was the great subject of controversy in heaven. It is the great subject of controversy ever since the fall of Satan and will continue to be the great test question, showing the loyal and the transgressors in two parties. Now it seems a marvel that men will be so blinded as to pursue the warfare and continue it so persistently against God's law that Satan began in heaven.*4LtMs, Ms 22, 1885, par. 18*

After Elder Grant had presented me as he had done before the people, in my next meeting on the Sabbath there were quite a number out, expecting that I would answer the charges he had made against me. One Baptist minister sat with notebook and pencil to take notes, but the discourse will appear. M. K. White took notes in shorthand, and the character of my labors can be seen in the ten times I spoke in the valleys. One Baptist minister visited me in the house of Brother Bourdeau, and we had a very profitable conversation together and a season of prayer.*4LtMs, Ms 22, 1885, par. 19*

This occasion to me was one of trial and anxiety. I wished to know my duty. I did not want to present to this people who know nothing of our faith the idea that those who were Adventists were at war one with another. This would leave an impression on minds that all the good that we might try to do them would be of no effect. I believe my course was right—to keep silent. I would not wish to meet the matter in the judgment that because of the contention of the two parties—First-day Adventists and Seventh-day Adventists—souls were fastened in unbelief and error. When the grand truths of the near coming of the Son of man would make no impression upon them, night and day my burden of prayer was, Lord, help me to be low at the cross; help me in this land of strangers to remember

Jesus. All I ask is that Thy name may be glorified, the honor of Thy law be maintained. I had a most precious experience at this time in hiding self in Jesus. I said over and over in my wakeful hours at night, "Jesus, simply to Thy cross I cling." I was comforted with these reflections.*4LtMs, Ms 22, 1885, par. 20*

God is a party in all our transactions. We are either serving Him in obedience to all His commandments, or we are sinning against Him by doing just as Satan did, questioning and finding fault with God's rule, His great moral standard of right. But I felt an assurance that the God of justice is a party to all men's unjust proceedings. God of truth is a witness to every falsehood uttered. It is all written in the books of heaven. He who had declared that all sin is a transgression of His law, cannot look upon sin with allowance, is present as He was at the feast of Belshazzar, and an unseen hand is tracing in the books of heaven every word uttered against the rule of His government. And those who claim to be holy, without sin, are tempters to others. They make the Holy One serve with their sins. They practice fraud upon their fellow men with using the powers of the mind God has given them to deceive souls to their ruin.*4LtMs, Ms 22, 1885, par. 21*

No man can swerve from truth and violate justice and depart from integrity and transgress thereby the law of God only as they depart from Jesus. Men cannot have success who violate the eternal principles of light and who trample on God's law. They may come with the robes of righteousness as did Satan to Christ and as he now comes to men.*4LtMs, Ms 22, 1885, par. 22*

Ms 23, 1885

Regarding Miles Grant

[Italy]

1885

Previously unpublished.

About Miles Grant

May God give us wisdom to know how to move in these evil times, for we are in the midst of hungry wolves and tigers who are seeking whom to devour. We are so desirous to know just how to move. We do not want to enter into controversy, which often tends to evil. Neither do I want to vindicate myself, unless it is positively necessary for the good of the cause of God. We want now and ever the wisdom of the serpent and the harmless character of the dove. O God, give us Thy Spirit in these times of trial!⁴*LtMs, Ms 23, 1885, par. 1*

I feel my spirit stirring within me to utter the truth in regard to these two men Miles Grant and Concorde, but I will restrain my zeal, rest all in the hands of my righteous Judge, and control my tongue while my feelings urge me to utterance. God will help me to hold silence. He knows all about this work, and He will give power and dignity to His own pure truth so that the honest in heart shall not be deceived.⁴*LtMs, Ms 23, 1885, par. 2*

I call to mind that Christ, when contending with the devil, durst not bring against him a railing accusation. While those men, with ruthless, sacrilegious hands, would tear down God's moral standard of righteousness and blacken the character of all who vindicate the truth, God sees it. God knows all about it. It is written in His books—the malice, the hatred of the adversaries of God's holy law. He can bring to confusion their malice; He can make of none effect their pride. The men who want to have it so that God's law is done away, that they may continue in sin, will exult. But although we sigh and cry for the abominations done in the land, we dare not take the

burden on ourselves. We desire greatly to have peace, to have an opportunity to present truth to the people who are in darkness of error. But the cause is Thine, O God, and the truth is mighty and will prevail!*4LtMs, Ms 23, 1885, par. 3*

God's law is as unchangeable as His throne. He has power to preserve its honor. The Lord lives and reigns and will be the helper of His truth-loving people, through Jesus Christ who is my defense and my shield and my strong tower. I will go forward. I have borne a plain and decided testimony against sin in professed Christians whose lives, whose tongues are given to working evil, speaking evil, and co-operating with the first great rebel who have been a snare to God's people by their false doctrines and their corrupt examples. I have not covered iniquity when the Lord has shown me the sins of His people.*4LtMs, Ms 23, 1885, par. 4*

The Bible is now and ever has been a cause of dissension. This ever will be the effect of God's Word. Jesus says, I came not to send peace on the earth but a sword. See *Matthew 10:34*. God is wonderful in counsel, and He can bring to naught men who exalt themselves and who dare to trample His holy law under their unholy feet. Although my work and mission are made the subject of ridicule and sneers of men who claim to be wholly sanctified to God, although the subject of sanctification is the one theme on which I am called by them a pretender, a hypocrite, yet I am not angry, neither am I terrified by my adversaries.*4LtMs, Ms 23, 1885, par. 5*

My offense is that I stand in defense of God's holy law, given in Eden after He created our world, when the morning stars sang together and all the sons of God shouted for joy. And the Lord Jesus proclaimed the law of Jehovah in awful grandeur from Sinai's Mount. Assertions have been made in abundance, the traditions of the fathers have been brought forth, but the people who have accepted unpopular truth counted the cost of so doing before they stepped upon the platform of the Bible and the Bible alone as the foundation of their faith. Unless they have something more substantial than the bold assertions and testimony of the fathers who were erring men like themselves, and something more weighty than the word of a man who can carry slander and who is at enmity with the law of God, those who love the truth will remain firm and

decided on the platform of God's Word, the foundation of the prophets and the apostles, Jesus Christ Himself being the chief cornerstone.*4LtMs, Ms 23, 1885, par. 6*

We must have clear, convincing arguments from the Scriptures, not assertions, to determine what is truth. These assertions only blind the eyes of those who are ignorant of the Scriptures and of the power of God. Ridicule and sneers are a low kind of argument against those who stand on the platform of God's Word. Misstatements of your making, cunning hearsays go as far as they possibly can to destroy confidence in those who believe, for strong arguments answer in some minds; but in the minds of reasonable, God-fearing, honest inquirers after truth, deep-thinking and reasoning men who want their faith founded upon the Bible and the Bible alone, such reasoning and arguments will appear as they really are—weakness itself, a subterfuge to conceal their weakness.*4LtMs, Ms 23, 1885, par. 7*

I am not in the slightest degree surprised or disappointed, for this man, professing to be sanctified to God, has been doing the very work a large number of this class claiming sanctification are doing—warring against God's law. But it has not affected my work itself at all. While he may deceive the minds of those who do not know him and his course, and who have no knowledge of me or my work, he cannot hinder the message God has given me from being spoken when and where God may choose.*4LtMs, Ms 23, 1885, par. 8*

I cast no slur upon genuine sanctification, but as Christ has given us the responsibility, in a degree, of distinguishing the true sanctification from the false, saying, "By their fruits ye shall know them" [*Matthew 7:20*], we will not be unjust in calling your attention to the fruits borne. Although I may be followed from place to place by this man with his malicious falsehoods, his malice, I shall do my part of the work as God opens the way. If he turns away the people by his deceptions and falsehoods and perverting of the Scriptures, that is not my sin. Every day the record is passing up to heaven of the bold, blasphemous words this man has presumed to utter against the law of God, the foundation of His government in all heaven and earth. Every utterance is registered in the books of heaven, and the result of these words he will meet again just as

surely as the chief priests, scribes, and Pharisees will meet all the words uttered against Jesus Christ. They will look upon Him whom they have pierced. He died to save sinners and yet at the same time preserve the honor and majesty of the law of Jehovah.*4LtMs, Ms 23, 1885, par. 9*

The very men who took secret counsel against Christ did not know that they had a witness in their assemblies, the same unerring witness that was present at Belshazzar's feast and registered with unerring accuracy the blasphemous words uttered and the profaning of the holy vessels. That bloodless hand was revealed to the king, tracing characters over against the walls of his palace. He who reads the very intents and purposes of the heart was present in the judgment hall, making the records which the very men would meet—records of the words and acts in the judgment hall and that cry that awful cry, "Crucify Him, crucify Him! His blood be on us, and on our children" [*Luke 23:21; Matthew 27:25*] reached unto heaven and stands on record, that men may see to what lengths religious prejudice, envy, and malice will lead humanity. It shows what enmity and hatred can develop in minds who have turned from the light. That scene at the trial and crucifixion of Christ shows the power of deception upon the human mind, and to what great lengths this deception will lead men to go.*4LtMs, Ms 23, 1885, par. 10*

Men who have been deceived to take their position on the wrong side—Satan's side—have no respect for God's holy law. We cannot wonder that they have no respect for any man or woman, however conscientiously they may be working to save souls, if they differ with them. In the Jewish age, Jesus was crucified between two thieves; and the law of God, in the testimony of the disobedient, has likewise been nailed to the cross in the Christian age. As those who crucified my Lord will wail because of Him when they shall behold in His glory Him whom they have pierced, they will surely have for their companions all those who have crucified that law that Christ came to magnify and make honorable. If these men who are now making void the law of God could view their work as it will appear when the judgment shall sit and the books shall be opened and every man shall be judged according to the things written in the books, as their works have been, then would a terror seize these

professedly wise and holy men.*4LtMs, Ms 23, 1885, par. 11*

I am not allowed to be silent in regard to truth. I must stand in defense of God's holy law. I have been sneered at because my work is of the character it is. I cannot prevent this sneer, but I can declare and will declare what the Lord has been pleased to show me. Men who hold error for truth, who proclaim that God's law is done away, will please a certain class. The one who has idols and worships them will be highly pleased to have his conscience eased by the thought that no such commandment has any claims upon him. The Bible shows the validity of the law of God. Those who make and worship graven images will be pleased to learn from the lips of men who claim to be ministers of righteousness that the law which forbids image worship is no longer in force. The profane man who has blasphemed the holy name of God will be relieved to learn that there is no law forbidding him to do this wicked work.*4LtMs, Ms 23, 1885, par. 12*

The fourth commandment says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." *Exodus 20:8-11.4LtMs, Ms 23, 1885, par. 13*

Those who do not want to lift the cross and obey God's holy Sabbath according to the commandment will be greatly relieved to have the whole law swept out of existence, and the Sabbath in particular; for keeping God's specified day makes it inconvenient if they are engaged in business. Frequently there is loss in bringing one's business into such a shape that he will not violate the Sabbath; and to have his conscience lightened by ministers, assuring him that God's law is abolished, makes it convenient for him in every way. This is a doctrine that is pleasant to receive. There is no cross in it, no self-denial, no self-sacrifice. A man may work all days of the week if he pleases, and give no day to the service of God or to devotion. The human heart not subject to the

law of God looks upon this as an admirable arrangement.*4LtMs, Ms 23, 1885, par. 14*

The fifth commandment reads: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." *Exodus 20:12*. Children have had this oftentimes repeated to them when they were headstrong, disobedient, unthankful, disrespectful, selfish; but what a relief it is to be told by one who claims to be sanctified, a teacher of Bible truth, that they need not keep the commandment any longer; for if they do keep it, it is an evidence that they have fallen from grace. This commandment is gone by the board with the other nine commandments. Now children are no longer under the law, but under grace. What freedom they feel, to know that this commandment will no longer be a yoke of bondage, binding them to rules in regard to the fulfilment of their duty towards their parents and that they may steal their property and leave them in need.*4LtMs, Ms 23, 1885, par. 15*

The sixth commandment reads, "Thou shalt not kill." *Exodus 20:13*. What a weight is lifted from the conscience of the murderer, that this commandment is to no longer be a restriction to him! He has long wished that no such commandment had been given, and now a teacher of Bible doctrine, who claims he has not committed a sin for years, has brought him his portion of meat in due season, for he has told him the law was abolished; now he can breathe more freely even if he has stained his hands in his neighbor's blood. It is not so dreadful a matter to kill when he knows there is no command forbidding murder.*4LtMs, Ms 23, 1885, par. 16*

The seventh commandment reads, "Thou shalt not commit adultery." *Exodus 20:14*. The vile man, who would steal his neighbor's wife, who has not the restraining influence upon his licentious passions, is much relieved when men who say they are holy ministers, who have been preaching for years, tell him this law has been abolished. That is such an agreeable doctrine to his carnal, polluted soul. He hails it with great joy and is happy. All the compunctions of conscience are gone; for when there is no law there is no transgression, and he pursues his course of uncleanness, although he may claim to be a minister of the gospel.

He is “turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.” *Jude 4*. These deny the Lord Jesus in life and in character. They are servants of sin while claiming to be teaching the Bible to the people. *4LtMs, Ms 23, 1885, par. 17*

Jude mentions this class and presents before us that even “the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire.” *Jude 6, 7*. Who will desire to rank in that company? *4LtMs, Ms 23, 1885, par. 18*

The eighth commandment reads, “Thou shalt not steal.” *Exodus 20:15*. The thief has felt restricted by this commandment. It was a yoke of bondage to him. He wanted to appropriate his neighbor’s goods, and being bound about with the fetters of the eighth commandment was very grievous to him. But he has had a pleasant repast, meat in due season. The ministers, who understand the matter better than he does, tell him there is no commandment to this effect—it has not been binding for more than eighteen hundred years—so that all his scruples were unnecessary. He could now be free to steal without that hated eighth commandment condemning his course. *4LtMs, Ms 23, 1885, par. 19*

The ninth commandment reads, “Thou shalt not bear false witness against thy neighbor.” *Exodus 20:16*. This commandment is exceedingly offensive to the man who has educated and trained himself in this kind of work. He loves it, and it has become a part of his nature to seek spot and stain in his neighbor. He has become an expert in misrepresentations, in falsifying. He has learned his trade. He is an expert in this business, and when hearsay brings to his ears a bit of scandal it is as a sweet morsel. He will use it to hurt and injure his neighbor, and in this work he claims to be doing God service. He may even claim to be sanctified while doing this special work of Satan. Satan was an accuser of the brethren. He accused them before God day and night, and there are those who love this favorite business of their master and will do it zealously for him and

exult in their adeptness at the work. Master and servant will unite, and the reward they will receive is in accordance with their deeds. Root and branch bear the same kind of fruit, and it is very convenient that the ninth commandment is no more in force, for it would hem him about with its restrictions. Now he can falsify and misrepresent and make good appear evil and evil good, and without fear of condemnation. How convenient to make a raid against the commandments of God, saint and sinners working in the same line!*4LtMs, Ms 23, 1885, par. 20*

The tenth commandment reads, “Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.” *Exodus 20:17*. How inconvenient is such a principle! This commandment is a wonderful restriction of liberty. It is a terrible yoke of bondage, and the dishonest man, the covetous man could not follow out his inclination with any peace while this law was standing against him. It is such a relief to be free from this condemnation and rejoice in the liberty of the gospel, that men cannot be so terribly fettered. And now that the ministers declare this commandment null and void, they feel so great freedom in the gospel. All they have to do is to believe, believe! The keeping of the commandments is altogether unnecessary, and if they keep them they are under a yoke of bondage—they have fallen from grace.*4LtMs, Ms 23, 1885, par. 21*

What a blessed freedom to the sinner this no-law system is! Its benefits cannot be really estimated by those who keep God’s commandments. They are yoked up under restrictions.*4LtMs, Ms 23, 1885, par. 22*

Can we wonder that under the ministry of those who make void the law of God and trample it under their feet the world is corrupted, that religion is defiled, that sin runs riot? Can we not see that where there is no law there is no sin, for sin is the transgression of the law? *First (John 3:4)* gives the only definition in the Bible of sin —“Sin is the transgression of the law.”*4LtMs, Ms 23, 1885, par. 23*

Jude writes to his brethren to be consistent in the profession of their faith. “Jude, the servant of Jesus Christ, and brother of James, to

them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." [*Jude 1-3.*]4LtMs, Ms 23, 1885, par. 24

Jesus says, "I have kept My Father's commandments." [*John 15:10.*] Then what should we do but keep the commandments of God. Jesus did not break one of the ten commandments. He taught all who came unto Him their duty in this respect.4LtMs, Ms 23, 1885, par. 25

"And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest Thou Me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto Him, All these things have I kept from my youth up: what lack I yet?" Jesus now points to the plague spot of his heart, showing him he had not kept the commandments as he thought he had done. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful; for he had great possessions." *Matthew 19:16-22.*4LtMs, Ms 23, 1885, par. 26

We can here see clearly that Christ was referring to the moral law. "If thou wilt enter into life, keep the commandments." [*Verse 17.*] But Elder Grant answers the questioner in altogether a different manner. He would say, "If you would enter into life, believe, believe. If you keep the law you are in bondage and have fallen from grace. The law is not binding on men. It is a yoke of bondage."4LtMs, Ms 23, 1885, par. 27

Ms 24, 1885

Diary, September 25 to October 5, 1885

Basel, Switzerland

September 25 - October 5, 1885

Portions of this manuscript are published in *2MR 112-116*; *3Bio 313*; *EGWE 83, 86*.

Labors in Switzerland

September 25, 1885

Basel

I went into the early morning meeting. Several prayers were offered in French and English. My heart was drawn out after God in earnest prayer for the Lord to help and strengthen and bless us and to impress our hearts with the sacredness and importance of His work. *4LtMs, Ms 24, 1885, par. 1*

I had the burden upon me at the early stage of this meeting to say some plain things. I presented the great and solemn truths that had been given to us from God to be proclaimed to the world. We should certainly fail if we did not walk in the light. Our success and prosperity in this great and good work depend on our seeking daily counsel and help from God. With divine aid His servants can do what ought to be done and never fail. However strong the powers of darkness may press upon us, one can chase a thousand and two put ten thousand to flight. *4LtMs, Ms 24, 1885, par. 2*

I was wrought upon by the Spirit of God to tell them that as a people and also as God's ambassadors we are far behind our opportunities and privileges. We stand condemned by the Word and especially by the law of God according to our delinquencies. God looks upon the heart. No people have been favored with the measure of grace which has been manifest to us living in these last days; and if the people having so great light and superior privileges have not improved them, our condemnation must be in accordance with the

nonimprovement of the talents given us. Many testimonies were borne evidencing that some were determined to consecrate themselves wholly to God.*4LtMs, Ms 24, 1885, par. 3*

We had in the forenoon a conversation with Brother Daniel Bourdeau. Elder Whitney, Elder Lane, W. C. White, and Daniel Bourdeau's wife were present. I was compelled to bear a testimony of reproof, not pleasant for me, but very grievous. May the Lord set home this testimony. I believe that Satan has been repulsed and that the Lord will give Brother Daniel Bourdeau the victory—the conviction through His Holy Spirit of his mistakes. We sought the Lord in earnest prayer. We presented the whole matter of our difficulties before Him who cannot err. He knoweth all our perplexities, and we believe He did hear us and will take this case of painful difficulties in His own hands.*4LtMs, Ms 24, 1885, par. 4*

We see that some of our brethren are coming to the light. We are rejoiced to find Elder Matteson in an excellent state of mind. His testimonies are to the point. He seems to be in perfect harmony with the meeting and helps us much in all the efforts we have made. Thank the Lord.*4LtMs, Ms 24, 1885, par. 5*

We had arranged for a meeting of the ministers alone in the evening. This was carried out, and we had about seventeen assembled—ministers and their companions. Brother Daniel was present. The Spirit of the Lord rested upon me as I prayed for light and grace from heaven. My faith laid hold upon the promises of God. His Spirit came into our meeting in large measure. Hearts were broken and contrite before Him. Brother Daniel was wrenching himself from the shackles of Satan. He was surrendering his will to God. Satan had thought to gain the victory over our brother whom we love in the Lord, but he was signally defeated. All but one prayed most earnestly, and many tears were shed. Brother Albert Vuilleumier's prayer was in French, but we understood the spirit. The angels of God were in our midst. Light and power from God were there. Brother Matteson's prayer was indited by the Lord and was most fervent, offered in great brokenness. I felt the peace of Jesus. I had carried a heavy load, and now I rolled that load upon the great Burden-bearer. I could do nothing. Jesus could do all things, and I felt the peace of Christ in my heart. Oh, what can we

do without Jesus? How dark and lonely would be our lives! He is our only helper.*4LtMs, Ms 24, 1885, par. 6*

Sabbath day was set apart by fasting and prayer. A becoming solemnity rested upon all assembled. We are assured we shall have the victory. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." *Matthew 7:7.4LtMs, Ms 24, 1885, par. 7*

September 26, 1885

Basel

Rainy morning. The early morning meeting was appointed at six o'clock. I had been so burdened I spent some time in prayer. I could not sleep much. I felt unable to attend the morning ministers' meeting, but felt that I should lose a blessing if I remained away. We found twenty-three assembled in a small room. I opened the meeting with prayer, and the Lord indeed came preciously near unto me and apparently to all those assembled. Brother Daniel Bourdeau then prayed and confessed his weakness in yielding to the temptations of the devil. He made a more full surrender to God and was coming to the light, and light from God was coming into his heart. The prayers offered were fervent and in brokenness of heart, with weeping, and the blessing of the Lord was in our midst.*4LtMs, Ms 24, 1885, par. 8*

I was helped and strengthened by the Spirit of the Lord to speak to my brethren with many tears and present before them the pure, holy character of our work and the necessity of the improvement of all the talents God had given us. In the night previous a book was opened before me with the record of the past year's labor of the workmen, just as God viewed it. As I traced down the record, there stood every defect. With some, many hours spent in visiting and talking, occupied with unimportant matters, were registered as idle—time which should have been devoted to intense, interested work in the cause of God. How different than their report appeared the record of some of the laborers! How unsatisfactory to themselves! Every time that they associated with their fellow men opportunities were open, could they have seen them, to draw minds to the Saviour and to drop seeds of truth. But opportunities came and

passed and were not seen or improved. Words of no consequence were spoken, and the evidence was given that the message of warning was not uppermost in their minds. It was not resting as a burden on their souls, that whenever their lips opened it would flow out, in reflecting the light of Christ given them to bless others. This is the profitable, true education for all ministers who labor in word and doctrine.*4LtMs, Ms 24, 1885, par. 9*

This register recounted unfulfilled duties—days spent without prayer, and night comes with nothing to show for the day's labor. There were recorded large expenses and but little results. Other reports showed that the laborers had done their work with less expenditure of means, but better results. There was instruction given by the One whose hands held the records and whose eyes were tracing every feature of the records. His words were, You cannot trust in your own human ability or wisdom. You must have union of effort, union of faith; and you must counsel together. Not one of you is sufficient to be a leader. God will work for His people if they will give Him a chance—give Him their hearts and minds.*4LtMs, Ms 24, 1885, par. 10*

You are not working for men, that men may receive your wages. In one sense, but shall we call this your wages? Oh no! The eternal reward is to be given the faithful workers. Jesus will give you your wages. All our faculties must be cultivated for eternity, doing better and still better work.*4LtMs, Ms 24, 1885, par. 11*

At half-past two I spoke to a goodly number of people from *Zechariah 3:1-7*. The Lord led my mind in a channel unexpected to myself, but from the testimonies borne I think it was just what the people needed.*4LtMs, Ms 24, 1885, par. 12*

I had a testimony of encouragement for Sister Oyen, and I exhorted her to take Christ as her Saviour. He had thoughts of mercy upon her; and if she came to Him believing that He is and that He is a rewarder of all who diligently seek Him, she would find comfort and encouragement and hope. She would find nothing to inspire her with faith in looking to herself for recommendation. She must come to Jesus with her imperfections, believing that He alone could remove these defects. Christ alone could remove from her the

stains of sin, blot out her past mistakes and transgressions, and give her His own righteousness which is the white linen of the saints.⁴*LtMs, Ms 24, 1885, par. 13*

I said, Jesus stands at the door of your heart, knocking, my sister, inviting you to let Him in. Will you hear His voice? Will you open the door? Will you welcome Jesus? Will you renounce self? Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you. I will be a Father unto you, and ye shall be My child, saith the Lord of hosts. [2 *Corinthians 6:17, 18.*] Jesus came to save sinners, not to destroy them. He says, "I came not to call the righteous, but sinners to repentance." [*Luke 5:32.*] You who are sick need a physician, and Jesus, the great and all-successful Physician, has come to heal the sinsick soul. Let Him do His soul-saving work for your soul. "Wilt thou be made whole?" He is saying to you. [*John 5:6.*] What answer have you to give?⁴*LtMs, Ms 24, 1885, par. 14*

Sister Martha Bourdeau, my dear sister, Jesus loves you. Why gather about your soul the clouds of darkness? Why walk in the fog of unbelief? You cannot glorify Christ while doing this. Come to the clear light where there is no darkness, no shadows. Come just as you are, all helpless and hopeless, unless He shall undertake your case. Will you let Him help you? He says He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. When the promise is so ample, why do you stand in the shadow?⁴*LtMs, Ms 24, 1885, par. 15*

"I am the resurrection and the life," says Christ. [*John 11:25.*] "I am the way, the truth, and the life." [*John 14:6.*] "And whatsoever ye shall ask in My name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it." "If ye love Me, keep My commandments." "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you." [*Verses 13-18.*]⁴*LtMs, Ms 24, 1885, par. 16*

Have you not, my sister, every encouragement? Gather up your confidence. Have you not endeavored not only to receive, but to believe in Christ in your daily life as His professed disciple?*4LtMs, Ms 24, 1885, par. 17*

Actions speak louder with Christ than words. There are those who conceal their want of true spiritual power by loud talk and assertions of large things. Truth that sanctifies the mind and heart is always simple and expressed in simple language. Loud noise and shouting that are destitute of the love of Christ pass as assumption without the signature of the divine—that heavenly grace which comes from genuine simplicity and bears the fruit of genuine heavenly origin. Jesus Christ, the great Teacher, worked in the most natural simplicity to meet the people where they were and to distinguish before them the real from the false.*4LtMs, Ms 24, 1885, par. 18*

September 27, 1885

Basel

Rainy morning. Attended the morning meeting for the ministers. We had a room full of ministers and their wives. I opened the meeting with prayer. Many earnest, heartfelt prayers were made. There seemed to be a desire for more thorough consecration to God. The prayers went up as the heart of one man.*4LtMs, Ms 24, 1885, par. 19*

When the prayers were ended, I made some remarks in regard to the workers in the vineyard of the Lord's being of one mind, of one judgment, ready to receive advice and to be counseled. We were of such material that the Lord could do nothing for us unless we submitted to His molding hand. We must be molded and worked as clay is molded in the hands of the potter.*4LtMs, Ms 24, 1885, par. 20*

You may have thought it strange that I should say so much in regard to children being educated and disciplined, and taught submission and perfect obedience and respect to their parents. These lessons are essential for them in order that they may learn submission and obedience and reverence for God. These uneducated, neglected children, left to have their will and their way,

carry the unsubmissive, untameable spirit into their religious experience, and the numerous church difficulties grow out of this deficient training in their childhood.*4LtMs, Ms 24, 1885, par. 21*

We have our work made exceedingly hard. We meet strong wills, untameable wills, that know nothing of submission. They will argue their way and plead for their wills in the very face of the testimonies of the Spirit of God, and if they yield it is not with a good grace. We meet these lion wills that have been received as an inheritance and continually cultivated until they have grown with their growth and strengthened with their strength and when their way is crossed they rise like a lion in his strength.*4LtMs, Ms 24, 1885, par. 22*

The will, the strong, set, determined will is essential for every one who embraces the truth: but this will must be sanctified through the truth and submerged in God's will. It must not bear the selfish mold, to wrestle for the supremacy, but the grace of Christ must be seen in the will, in the words, and in ways of every one of us. When our human way is crossed, we must not lose self-control. We must not push Christ from the soul temple and enthrone Satan there, but we must become meek and lowly of heart, be willing learners in Christ's school, and study carefully the perfect model in the life and character of Christ.*4LtMs, Ms 24, 1885, par. 23*

Our will must be exercised to ever advance in the right way and never to be on the wrong side. Some consider it is a virtue ever to claim they are right. The testimonies of the Lord have followed some for many years. While they profess to believe them, they have not made essential changes in their character. If light is neglected, if you do not walk in the light, it becomes darkness to you.*4LtMs, Ms 24, 1885, par. 24*

The Lord calls upon every one of us to set our mark higher; to reach no low and common standard, but to reach the Bible standard. The Lord would have us to exercise living faith. He would have Sister Martha Bourdeau to walk out of the darkness into the light and not to think so much of her imperfections that have enshrouded her soul. It is her privilege—and Sister Oyen's—to be free in Jesus, to make His promises her own. These souls have been doubting, distrusting, disbelieving. Jesus has not left them. Jesus has not

dropped them. His mercies are free and full to them, but they do not accept Jesus as their own Saviour. He says, "Behold, I stand at the door, and knock: if any man ... open the door I will come in to him, and will sup with him, and he with Me." [*Revelation 3:20.*] *4LtMs, Ms 24, 1885, par. 25*

Now do not keep the door of the heart closed and then mourn because Jesus is not your guest. He is knocking at the door of your hearts. Will you open the door? He invites His presence. Let Him in. Oh, let the dear Saviour in! He wants to give to you peace, happiness, joy, and His power. Will you accept the precious boon? Will you turn your face from Him and say, "He loves me not; I cannot see Him; I want to find Him." He is standing at the door of your heart. Open unto Him. *4LtMs, Ms 24, 1885, par. 26*

There were many precious testimonies borne. Sister Oyen spoke more hopefully. Said she could now see that her unhappiness for these years had been because she had not exercised faith. Her unbelief had shut the Saviour out of her heart. She was now determined to commit herself fully to Jesus Christ, and that every step should be a step heavenward by faith. Brother Oyen bore an excellent testimony that he had felt he was too unworthy to have any part in the work of God and he had better return to America; but he had received much light and believed it was the purpose of God that they should come to Europe to save his soul and his wife's soul, and he believed the Lord would work for them if they did the best they could. The meetings were of great value to them, both himself and his wife. *4LtMs, Ms 24, 1885, par. 27*

Brother Matteson's testimonies tell on the right side every time. He has been a blessing all through these meetings. Many humble confessions were made, many tears shed. Brother Daniel is having a blessed work done for him. He seems clothed and in his right mind. Sister Martha Bourdeau gave a good testimony. The power of darkness is broken—we know it is broken. She says she will trust in God. The Lord Jesus is her Saviour. She will dismiss her doubts. She will not any more deplore her darkness, but talk light—of Jesus and His love and His mercy and His willingness to save. *4LtMs, Ms 24, 1885, par. 28*

We do not see Brother R. F. Andrews coming to the light as we desire. Every one has given marked evidences of a great and precious work being done for them except Elder Andrews and Brother A. A. John, but we will not let the matter rest until they show that God is at work for them. Elder Andrews seems to be as cold as an iron wedge, and although he speaks in meeting it seems very formal. When the Lord is passing by to bless and enrich His people with His full salvation, why does not the man break through where the living waters flow freely and be refreshed?*4LtMs, Ms 24, 1885, par. 29*

I went to my room and wrote ten pages of important matter for the laborers in Europe.*4LtMs, Ms 24, 1885, par. 30*

I think a cloud is over Brother Durland. He is not the man for Europe. He has not wisdom in expending money. He makes large expenditures. He needs to exercise economy else he will drain the treasury. Brother John's manner of labor will be after the same order—flourishing himself as a remarkable man to do a big work, neglecting, not seeing fruit, neglecting the work next him. The humble ways and means of reaching the people are what we all need.*4LtMs, Ms 24, 1885, par. 31*

After reading this matter I talked some plain things, and for the first time since our meetings commenced Brother John surrendered his ideas and his set notions of laboring in large watering places. He has gone to Wales; but in the place of working with the Welsh and getting a knowledge of the language, he has situated himself in a large watering place and hired a house for above one hundred dollars a year, a portion of it to be used for a meetinghouse—just as though he were to raise up a large company at once that would demand any such facilities.*4LtMs, Ms 24, 1885, par. 32*

The matter I read to them was such as to have the effect to change their notions and lead them in the place of sowing upon all waters, as Brother John, with his mistaken notions, has often repeated to them, to begin earnestly the sowing in the Lord's way—to sow the precious seeds of truth near by, to do the work in humility, to enter families, to have Bible readings. Sitting down as with the family, have them read the text, get them interested, pray with them. This

will be of far greater account than so much sermonizing. Some men love to preach, but not to come to the few and in meekness instruct those who are in perplexity and darkness. This work must be taken up more fully by our ministering brethren. Come close in sympathy with needy souls.*4LtMs, Ms 24, 1885, par. 33*

We had some precious talk over this matter. We have worked for love and union all through the meeting, and I think there is now better harmony. All accept the words I speak to them, although they are very close and pointed sometimes. In the name of Jesus Christ we are working to produce unity. Ministers who teach the Word must not work away from Christ's manner of teaching. The Great Physician of our souls and bodies was always simple in His instruction and approached the suffering and needy in the most simple way. In His lessons of instruction He met the people understandingly, speaking the heavenly, soul-saving truths in ordinary words which were understood. They were not set forms of speech, but in language to be understood.*4LtMs, Ms 24, 1885, par. 34*

September 28, 1885

Basel

Rainy morning. There is snow all around us upon the mountains. I have had a precious night's rest. The burden seems to be dropping off from me as I speak in simple language. Attended the early morning meeting. After nearly all in the house had borne their testimony, I spoke for thirty minutes (this is reported). Good testimonies were borne, especially by our French brethren, of the blessings received.*4LtMs, Ms 24, 1885, par. 35*

At eight o'clock we attended the ministers' meeting. I made some remarks. I told them I regretted very much that while others of our brethren seemed to be coming to the light, that I could not discern that Brother R. F. Andrews was making any advancement. His position had been for several years to be very well satisfied without the workings of God's Spirit in his heart. He had a hard, dark field of labor and in his testimonies alone could not burn his way to hearts full of prejudice and bound about with customs and commandments of men. I entreat of you, Elder Andrews, do not leave this place till

you shall have the light and love of God to go with you. He can make your work successful, so that you will bring sheaves to the master. You want to humble your heart before God. You need His converting power of grace every day. You want to get away from thinking and talking of yourself and making your family a center.*4LtMs, Ms 24, 1885, par. 36*

There is, my brethren, a disposition to make a great deal of ourselves as though me and my relations were special treasures before God above every one else. Oh, many precious opportunities we have let slip because we had not interest enough in souls and enough of the love of Jesus in our hearts to make the most of every opportunity to bring souls to the knowledge of the truth! Much of the preaching has had no saving salt in it. The words were good enough, but it needed the blood—the saving blood of sacrifice, the holy fire, the divine unction. We must present the truth as it is in Jesus.*4LtMs, Ms 24, 1885, par. 37*

Missionaries for God, how sacred is your work! “Be ye clean that bear the vessels of the Lord.” [*Isaiah 52:11.*] How many are preaching the truth who need to learn the first principles—their A B C’s—in the Christian life. Mercy and the love of God lie at the very foundation of Christianity, and the iron will needs to be melted over and we have Christ’s will. Brethren, we all need less of building up self and more of the saving grace of Jesus. The light reflected from the cross of Christ needs to flash in our pathway, that we may see what it cost the Son of God to redeem us from sin; see Jesus all bruised upon the accursed tree, and for us, that we might be saved from sin and perdition. Then shall we talk of trials? Shall we grieve over the sacrifice we have to make? God forbid.*4LtMs, Ms 24, 1885, par. 38*

Brethren, you need to move in wisdom and not arrange things at home or around you in such a way that you will have to be double minded, serving self, serving tables while the work of saving souls is miserably done. Earthliness marks the lives of many. They do not act like God’s missionaries. They fill their houses with children and bring burdens upon the wife by adding to the family, when the end of all things is at hand. God requires that His servants, giving the last note of warning to the world, shall be serving Him with devotion,

having their eyes single to the glory of God. Nothing is to come in between them and the work of God. Selfish interest must be laid aside. They are God's employed servants and must give themselves as did the apostles of old to searching the Scriptures and to prayer. Thus they come in close connection with God.*4LtMs, Ms 24, 1885, par. 39*

Brother Andrews arose and made more thorough confessions. He seems to be broken for the first time, and I hope the work will go forward in his heart, for he needs it. He seemed to have no more of the missionary spirit than a man with no responsibility of the work upon him; but the crust is broken, and may the softening, subduing influence of God's Spirit lead him to humility and meekness.*4LtMs, Ms 24, 1885, par. 40*

Elder Ertzenberger has come nobly to the work, humbling himself and confessing his backslidings. Elder Matteson is a transformed man. The peace of Christ is revealed in his countenance. He speaks of gaining precious victories over self, and there has not been a word or action on his part that we could take exceptions to. He is indeed in a good place. His testimonies are apt, meek, humble, with tears, and so sensible. Brother Daniel Bourdeau is a converted man.*4LtMs, Ms 24, 1885, par. 41*

The Lord has wrought for him. He talks well and he has gained a precious victory. Brother Albert Vuilleumier spoke with deep feeling. He said this early morning meeting was the best he ever attended. Sister White's remarks went home to his heart and his wife also was greatly blessed. He said she wanted to embrace her and thank her and kiss her as she went by, for she had received such precious light.*4LtMs, Ms 24, 1885, par. 42*

Well, all the testimonies were good. A. C. Bourdeau's testimonies have been good. There is a spirit of harmony and love. I know that we were needed here, for there were untameable spirits that needed the testimony and control of the Spirit of God to bring them into line. Brethren John and some others have at last yielded their plans, no longer to spread themselves in the largest places, but to work in a more humble way from house to house, giving Bible readings, seeking the Lord in humble, sincere prayer, and in this

way reach hearts; and then they are prepared to engage in a larger effort as light is diffused with Bible readings they call in small companies and preach to these in a simple manner to reach the understanding of those entirely ignorant of our truth. But with his present manner of labor he would soon become wholly incapacitated to labor at all and would return as a martyr to America, having worn out his physical strength in this missionary field. God has not given Brother John any such work. He is not a man of remarkable abilities, and he cannot reach the outdoor crowd by open-air preaching.*4LtMs, Ms 24, 1885, par. 43*

Mailed letters to Elder E. P. Daniels, eight pages; Sister Lockwood, four pages; May Walling, two pages; Sister Ings, four pages; Reuben Tapley, three pages.*4LtMs, Ms 24, 1885, par. 44*

September 29, 1885

Basel

Last evening I spoke to the people upon the plan of labor—not branching out so wide, but taking the work close by their own door, laboring for those next to them, taking their Bibles and sitting down with families in a humble heart and opening to them the Scriptures. This work will be less expensive, require less outlay of means, and in the end there will be much more fruit to show for their labors if they will humble themselves.*4LtMs, Ms 24, 1885, par. 45*

Brother Matteson gave an appropriate discourse. After the discourse Brother Albert Vuilleumier was ordained. Elder Lowe first prayed in English and then Brother D. T. Bourdeau in French, and then the ministers united in laying on of hands. Brother Whitney gave the charge: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom: Preach the word; be instant in season, out of season.” [2 *Timothy 4:1, 2.*]*4LtMs, Ms 24, 1885, par. 46*

Attended the morning meeting—the closing meeting of our council. I made a few remarks at the close of the meeting, exhorting those present to fight the good fight of faith, to keep their hearts in the love of God, not to dishonor God with their unbelief. If doubts come into the mind, do not gratify Satan by expressing them. Talk faith,

walk out by faith. Let all your actions testify that you believe and trust in God; and as the humble servants of God go forth into the great harvest field, pray for them that God would prepare their way and give them fruits of their labor. Our hearts have been drawn together at this meeting by the love of Christ. Let that love be cherished.*4LtMs, Ms 24, 1885, par. 47*

Made a visit to the dentist. Had a lengthy talk with Sister Whitney. Mailed 24 pages to Elder Daniels; the same to Elder Butler.*4LtMs, Ms 24, 1885, par. 48*

September 30, 1885

Basel

Our meetings are ended. Our brethren are returning to their homes. We part with tender feelings. In the forenoon about ten o'clock I call a select company together and read to them some things that were applicable to those present.*4LtMs, Ms 24, 1885, par. 49*

October 1, 1885

Basel

It is cloudy. The weather is unsettled. At nine o'clock go to the dentist's.*4LtMs, Ms 24, 1885, par. 50*

On returning we saw two girls about seventeen years old, one on either side of the tongue of a heavy cart like two horses. A large, broad belt was upon the shoulders of one; the other had a strap about her waist. The cart was loaded, and they were dragging it up hill. A stout man and a boy about ten years old were behind pushing. This would be a singular sight in America, but nothing unusual here. Women draw hand-wagons loaded with fruit or vegetables. We purchased a chair in the city. A woman delivered it, carrying it on her head. Women of the medium class go bareheaded in cold weather as well as in warm. We said good-bye to Brother Albert Vuilleumier and his good wife. We prepared matter of importance for publication. It rained very hard all the afternoon. Had a beautiful sunset.*4LtMs, Ms 24, 1885, par. 51*

October 2, 1885

Basel

Slept none since three o'clock. I feel thankful to God for the good health I enjoy. It is a cloudy morning, but the clouds are passing away and we hope to have sunshine today. *4LtMs, Ms 24, 1885, par. 52*

At 9 o'clock visited the dentist. Had a severe and painful operation upon my teeth. Through the day devoted much time to writing. Visited with Brother Drew. Plans were discussed in regard to putting forth labor in London. After much prayer it is thought best to have select colporteurs to commence labor in that field in a quiet way and see what can be done with our publications. Still have interest through much prayer; move intelligently; no pompous spirit is to come into design or practice. If the chosen and accepted will pattern after Christ's example to instruct the people in all humility and kindly interest, the blessing of the Lord will be given them and will work with them. Be sure and seek the Lord for His wisdom, not exalting yourself. The large cities can be entered if you will watch unto prayer. When rough speeches are made, be not offended. Consider that you have a soul-saving message and that you can only obtain victories by walking humbly with the Lord Jesus. If the cities are entered, you must have the sure evidence that the heavenly angels must be your front guard and you rearward. It is the souls for whom Christ gave His precious blood that are perishing, and you must devise and plan to present Bible truths in simplicity to mothers and fathers, and to work as Christ worked. *4LtMs, Ms 24, 1885, par. 53*

October 3, 1885

Basel

Slept well during the night, but my teeth are quite painful from yesterday's operation. We received this morning letters from Sister Lockwood, Brother Ramsey, Brother Ballou [?], May Walling. W. C. White received letters from Elders Butler and Whitney and Ramsey. We find much that is interesting and encouraging in these letters. We wish to answer them in a way to prove a blessing. Edith

Andrews came in; engaged in a long conversation with her in regard to her religious standing.*4LtMs, Ms 24, 1885, par. 54*

October 4, 1885

Basel

Sick with severe pain in my head and teeth. Receive treatment of fomentation over my face. Obtain some relief. Converse with Sister Whitney. Edith Andrews has sent for a physician and had her lungs examined. Physician counsels her to leave Basel as soon as possible and go into the mountains where it is not warm, but steady cold air. The physician says she must not be surprised if she has a hemorrhage at any time. She need not be frightened.*4LtMs, Ms 24, 1885, par. 55*

October 5, 1885

Basel

I am sick, suffering with fever on account of so much suffering with toothache. Visit the dentist. He gives me no relief. Edith Andrews, I learn, bled at the lungs this morning. We prepare to leave for Norway. Visit Edith; converse and pray with her. She has had another attack, spitting blood. Her case is critical. I prayed with her earnestly. We feel deeply over her case. We long to see her in a decidedly better state spiritually.*4LtMs, Ms 24, 1885, par. 56*

Ms 25, 1885

Diary, October 6 to October 14, 1885

[Copenhagen, Denmark]

October 6 - 14, 1885

Portions of this manuscript are published in *5MR 157-160*, *6MR 143, 295*; *EGWE 99-100*.

First Visit to Denmark

October 6, 1885

We left Basel at half-past 9 P.M. We were taken by hack to little Basel which was over the Rhine. We were favored with a compartment to ourselves and could arrange the seats so that we rested tolerably well through the night. My teeth continue to trouble me. It is rainy.⁴*LtMs, Ms 25, 1885, par. 1*

We make no change of cars until six in the morning [Oct. 6]. We stopped at the depot at Frankfort two hours. Here we found the depot arranged for the convenience of travelers. We spread our lunch upon the tables, obtained warm milk from restaurant, and enjoyed our breakfast. Then we took the train for Hamburg. Then we changed cars. Walked about one mile from one depot to another. Waited two hours for train. We found the small waiting room filled with tobacco smokers. We could not endure this. It was cold and rainy. We took our position in the only chair of the room where passengers entered to reach the ticket office to purchase their tickets and then waited. Others of our party had the privilege of standing. We rode three hours, and at twelve o'clock P.M. we came to Kiel depot and took the boat. We were furnished a stateroom, and past one o'clock we found rest in sleep.⁴*LtMs, Ms 25, 1885, par. 2*

Through Germany we saw much that interested us. There were the ancient castles of history, built upon high ledges of rocks and almost inaccessible mountains. We felt some curiosity to learn the history of these now deserted castles. The houses of the farmers

are built as are villages in America, but are crowded nearly as close together as in the most populated large cities. Then every man owns his farm which is not divided by fences. Hedges are planted in many places, which give a very pleasant appearance to the farms. The lands are in the highest state of cultivation. We were interested as we frequently came through the German forests. The houses are indescribable. They are composed of brick or stone plastered upon the outside, with joist frames in sight. They have small panes of glass for windows and steep roofs. These houses are very cold in winter. I wonder why the more comfortable and fully as convenient styles of building are not adopted here. These improvements would add much to their beauty, and to the comfort of the inhabitants, but it looks as if they had studiously kept out improvements and chosen to be uncomfortable.*4LtMs, Ms 25, 1885, par. 3*

October 7 [8], 1885

We have still the suffering teeth, but it is a beautiful day. We reached Corsor and there changed from the six-hours' ride on the boat to cars again and ride until half-past ten A.M. when we reach Copenhagen.*4LtMs, Ms 25, 1885, par. 4*

October 8, 1885

Copenhagen, Denmark

Brother Matteson and Brother Brorson and a Danish brother, a jeweler, met us on the arrival of the train, and we were gratified to see them. We took a hack to the house of Brother Matteson. They are comfortably situated, but up in the sixth story. They have no elevators in Denmark, so we were obliged to climb flight after flight of stairs. Went to the dentist in afternoon to have my troublesome tooth treated, which seemed inclined to cause me considerable suffering. The dentist was a man who drank beer, and his breath was very offensive to me. The treatment gave me more pain for a time, but some relief afterward.*4LtMs, Ms 25, 1885, par. 5*

We look from our sky parlor down upon an extensive burying ground just across the way or road. It is very finely arranged with trees, shrubs, and flowers, showing much taste and labor. The graves are not raised in mounds. All is as level as the floor, and the

walks are made of concrete. Close by this is a floral nursery and botanical garden with an abundance of choice flowers. There are flowers rich and rare in many of the windows of the stores. From our sleeping room we see a clear lake—artificial. We look down upon the roofs of houses, for we are far up in the world.*4LtMs, Ms 25, 1885, par. 6*

A short distance from this is a hospital where the sick, wounded, and diseased are taken and provided with everything—room, food, bedding—for thirty cents per day. This is one of Copenhagen's great blessings, especially for the poorer class, who must suffer with want of proper care and conveniences if it were not for this merciful provision for rich and poor and suffering humanity in general. We see here the hand organs and strolling musicians seeking to gain a few pence by their music. If a child takes a fancy to them, then their efforts are rewarded with a mere pittance.*4LtMs, Ms 25, 1885, par. 7*

October 8 [9], 1885

Copenhagen

It is rainy and windy. I walk to the dentist, which is a full mile. It ceased raining for a while. We returned by the lake. It is an extensive body of water. There are many swans in this lake. It is very clear and beautiful. There are many large, grand blocks which resemble Oakland and San Francisco and are altogether in advance of any place we have visited in Europe. There are finely constructed buildings, broad and high. Copenhagen has three hundred and twenty thousand inhabitants. Copenhagen is the city where the king of Denmark makes his home. At the present time the king of Russia is visiting the king of Denmark. These kingdoms are united through the marriage of their children.*4LtMs, Ms 25, 1885, par. 8*

October 9, 1885

Copenhagen

There is an appointment out for me tonight. We descend the many steps, turn the corner of the block, then pass under an arch into a

court and begin to ascend until we mount four pairs of stairs into the hall. No fire has been built in this hall through the season until that afternoon; and as the plastering is upon the brick, all that the fire could do was to draw out the dampness and make more lurid and objectionable the atmosphere. I felt that I was inhaling cold, damp air that made my lungs smart and caused them to be painful for some hours afterward. There was a little company assembled of intelligent, noble-looking men and women—Danes. They had accepted the truth through Brother Brorson's and Matteson's labors, and many of them had received the truth under difficulties that our American brethren know nothing of. I think that these who thus take hold of the truth will receive a greater reward according as their faith is tested. I spoke upon the barren fig tree. *Luke 13:6-9.4LtMs, Ms 25, 1885, par. 9*

October 10, 1885

Copenhagen

I am sick through the cold that I have contracted. May the Lord help me, is my prayer. I venture into the hall again. Find the hall well filled. Spoke to the people from (*John 15*), first eight verses. The Lord did help me. His Holy Spirit rested upon me and upon the people. *4LtMs, Ms 25, 1885, par. 10*

We had a social meeting after the discourse. Testimonies were borne, intelligent and interesting, that made my heart rejoice. These testimonies evidenced that the testimonies of the Spirit of God that had been translated from English into Danish were doing the very work the Lord designed they should do—making the Word of God more plain to their understanding, presenting before them the high standard they must reach, leading them to heart searching, to repentance, to putting away of sin, and to pray more, to read their Bibles more, and to love Jesus with the whole heart. *4LtMs, Ms 25, 1885, par. 11*

One brother stated that when he listened to Sister White's impressing upon them that they must be holy and pure or they could never enter heaven, he felt that his case was almost hopeless; but when she stated that sanctification was not an instantaneous work, not an emotion, but the work of a lifetime, then

he was encouraged and decided that day by day he would pray, he would put away sin, he would be an overcomer and gain an experience daily until the warfare should close. All expressed their gratitude to God that He had sent Sister White away from America to this country. *4LtMs, Ms 25, 1885, par. 12*

All stated they had read my books and articles in the paper and it had been to them great light and blessing. With many tears they expressed their gratitude. It is an encouragement to me to see that the light given through the testimonies reaches hearts that never saw the instrument that the Lord has employed. The Lord speaks to these souls by His Spirit. They find comfort and encouragement and hope. *4LtMs, Ms 25, 1885, par. 13*

October 11, 1885

Copenhagen

It is raining this morning. Brother Matteson preached this forenoon and left an appointment for me at five o'clock this afternoon in the city. We are now out from the hustle and confusion of the city. Wrote eighteen pages. I had not been well all day and felt that unless the Lord helped me I could not speak. I cast myself wholly upon my Saviour. The hall was in a basement in the place of being up high. It was practically a cellar. The room was full. *4LtMs, Ms 25, 1885, par. 14*

I spoke from *the first epistle of John, third chapter*: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. The Lord gave me much of His Spirit and power. I seemed to be taken away from myself, and the Lord spoke through me. The people listened with deepest interest. Appointments were given me for Monday evening. *4LtMs, Ms 25, 1885, par. 15*

I felt as deeply in earnest for the small congregation before me as if ten thousand were present. I have felt in doing the work of God I must do my best on every occasion, if there are no more than two hearers. Their souls are precious in the sight of God, and they need to receive the very best instruction we can give them because they have manifested interest enough to come to hear. God wants us to

do our very best on all occasions and under all circumstances. “He that is faithful in that which is least is faithful also in much.” [*Luke 16:10.*] The Lord will not accept of careless, indolent work at any time, for the few or for the many. We are His employed servants to bear His message to all who will hear it.*4LtMs, Ms 25, 1885, par. 16*

For nearly all my speeches I have my interpreters, often two, who speak to the hearers. I have to keep close attention, and my interpreters—reporting in two languages, and sometimes three—are at work before the different nationalities.*4LtMs, Ms 25, 1885, par. 17*

October 12, 1885

Copenhagen

Wrote fifteen pages today. It is raining, then clears away a little.*4LtMs, Ms 25, 1885, par. 18*

We bid farewell to some of our Danish brethren who are obliged to leave for their homes. One Brother C. C. Hansen had been convicted upon the Sabbath by reading his Bible alone. But about this time Brother Brorson came to the place and gave “New Testament Sabbath” to the Methodist preacher. He read it and gave it to Brother Hansen, whose mind had been exercised on baptism. The object was to quiet his mind, for here is this little tract the Seventh-day Sabbath was enjoined by the Word of God; and the Baptists, while they made so much of baptism, did not obey the institution of the Sabbath. He would impress Brother Hansen that as the seventh day was binding from the Scriptures and was not kept, so baptism, even if enjoined, might be neglected, for the Sabbath was certainly as important as baptism. Here, then, the tract was in Brother Hansen’s possession, and he read it; but it had altogether a different effect on him than the Methodist preacher designed. He read it again and again. He wept over it, prayed over it, attempted to keep the Sabbath but to keep Sunday just the same. He had rather a remarkable experience. He was wrought upon by the Spirit of God. He left keeping the Sabbath two or three times, but Brother Brorson gave him help at this time. The *Tidende* came to him, containing the view I had of some who received tracts, read and prayed over them, and came out on the Sabbath. This was exactly

his case. And then the testimonies came to him and he read them and they were a great blessing to him. He believed they were as the voice of God to him, and now he is firm in the Sabbath and I am rejoiced. *4LtMs, Ms 25, 1885, par. 19*

Brother and Sister Matteson and Willie and myself rode ten miles on the cars into the country. We saw much that was interesting—very fine houses, large fisheries, many nets that were hung to dry. We walked out upon the pier, looking into the ocean. The water for a long distance was as clear as crystal. The bottom was pure white sand, with some mounds of moss, which made the sight very beautiful. We walked to the park. It is a forest of beech trees principally, but there are some evergreens also interspersed. *4LtMs, Ms 25, 1885, par. 20*

These pleasure resorts are for rich and poor, high or low. Every pains is taken to make them attractive, convenient with seats, and beautiful with flowers. This forest is four miles through. There are the most beautiful graveled roads, smooth as a floor, and the forest is kept like a very fine cultivated garden. No underbrush, nothing offensive or that will litter in any way. We had not time to go far in the forest, as I had an appointment to speak in the hall in the evening. *4LtMs, Ms 25, 1885, par. 21*

I have not been well through the day, but walked about one mile to the meeting. The room was crowded. There were many not of our faith present, and they looked like intelligent men and women. I spoke from *Titus 2:10-14*. They listened with the greatest attention. I sought to impress upon them our duty to God and His high claims upon us. Several strangers came to shake hands with me. We rode home in the hack. *4LtMs, Ms 25, 1885, par. 22*

The cold made me hoarse, but I am glad I did not disappoint the people. There were several who I afterwards learned were convicted of the truth, understood it all, but have not faith and confidence in God to come out and be separate from the world and lift the cross in obeying the commandments of God. Pleasure loving, dancing, and amusement are that which the people in Copenhagen are living for. From this city missionaries have been sent out to heathen lands to preach the gospel. But they are in far

greater need of missionaries here in Copenhagen. It is a city full of skeptics and infidels and socialists. This large and beautiful city needs missionaries to preach Christ and Him crucified. What is to arouse the people? What can arrest their attention to have a care for their souls?*4LtMs, Ms 25, 1885, par. 23*

October 13, 1885

Copenhagen

It is a beautiful morning. I am thankful to God I am as well as I am this morning. We visit the dentist, and he advises the filling of the tooth that has had the nerve destroyed. I am not prepared to do this yet. It feels very uncomfortable, and it may have to be taken out.*4LtMs, Ms 25, 1885, par. 24*

Brother Matteson, Willie, Sarah, and I walk to the large and beautiful building of the Panopticon. Here are the great men of the kingdom in wax, life-like figures. They appear exactly as if alive. We saw the king of Denmark and his wife, the princes, the king of Wales and his wife. She is a very beautiful woman, the daughter of the king of Denmark. The king of Norway and his wife both are noble looking, especially the king. The view was much better than to have seen them in life. All the historic men were dressed exactly as was the custom of their day and time. It seemed difficult to think that these were not living, breathing human beings before us. The expression of the eye and the countenance seemed so perfectly natural.*4LtMs, Ms 25, 1885, par. 25*

We passed through a beautiful park decorated with flowers and shrubs of a great variety and fine trees. In this park great pains and skill had been exercised to make it attractive as a place to please the senses. There was an artificial lake with swans to make it seem homelike and attractive. This lake is in winter supplied with warm water so that there will be no freezing or discomfort to the swans in winter. We walked through the park, which is in the very center of the city. It is large and very beautiful. Flowers, shrubs, and trees beautify the place and make it very attractive. There were seats all through the park and an artificial lake.*4LtMs, Ms 25, 1885, par. 26*

The city is extensive. It has broad streets which give plenty of room

without crowding, large open spaces, ample grounds around large buildings. It is a curious sight to see ships standing in the inlet of water, crowded as thick as possible—many loaded with produce, vegetables, and fruit—and on either side of this water crowded with ships are large mercantile buildings in solid blocks. I never saw anything to resemble Copenhagen. To all intents and purposes the ships look as though they compose a part of the city.*4LtMs, Ms 25, 1885, par. 27*

If the worship and devotion to God were as great even as the devotion to selfish pleasure and above the worship of the creature, it would be a most remarkable place. But as I look upon these beautiful things in nature and art, I call to mind beautiful Eden which was Adam's home. Their yielding to temptation, their transgression of the law of God lost for them beautiful Eden.*4LtMs, Ms 25, 1885, par. 28*

Oh, sin! How it blights and mars everything! The beautiful groves and forests and rich and varied scenery of the world, before it was deluged with the flood, made it surpassingly lovely, but there was a blight because of sin. Men transgressed the law of God; and the Lord said He would destroy man, for the thoughts and imaginations of his heart were evil and only evil continually. [*Genesis 6:5-7.*] They put God out of their thoughts. All their mind was engrossed in selfish enjoyment to gratify their own desires and leave the God of heaven out of their thoughts. They corrupted their ways before God, and their evil works defiled the beautiful earth. They worshiped the things their own hands had made, and violence and crime became almost universal, and the Lord washed the earth of the moral pollution with a flood. The beauties which delight the senses, both natural and artificial, will be of value and a blessing as men treat them. If they recognize God's goodness, His greatness and His power, in His created works, look up through nature to nature's God and worship the Creator of the heavens and of the earth and make Him first and supreme, then the enjoyment of all these things will be of that character as not to detract from the glory of God.*4LtMs, Ms 25, 1885, par. 29*

October 14, 1885

Copenhagen

It is foggy this morning, but think it will clear away. Last night I spoke in the hall to all that it would seat. They listened with interest. My text was *Psalms 16:8, 9*. I had much freedom in speaking. I felt like saying something to arouse them from their lethargy and stupor. It seems to be a difficult matter to create an interest in religious things in these large cities; and yet this field, hard as it is, must be more promising than India or China; and why should not those who have a desire for missionary work come to this irreligious, Christless city and make some efforts here? How strange Copenhagen is sending missionaries to far-off places to convert the heathen, when there are just as great heathen—as far as the knowledge of God and His Word are concerned—right in their midst; but pleasure, amusement, dancing and card playing, gambling, beer drinking, and deplorable ignorance which always follow in the train of Christless indulgence are flooding the city. In passing men and women upon the street, you are compelled to have your senses regaled with the strong scent of beer mingled with tobacco. But as far as this is concerned, the tobacco habit is as generally followed in America as in Denmark, and there is less regard to real politeness that is due to one another than I have seen in Denmark. *4LtMs, Ms 25, 1885, par. 30*

Ms 26, 1885

Diary, October 15 to October 30, 1885

Sweden

October 15-30, 1885

Portions of this manuscript are published in *TDG 299*, *3SM 313-316*; *2MR 153*; *3MR 373, 383-389*; *6MR 94*; *9MR 99-100*; *3Bio 320*; *EGWE 100, 105, 108-109*.

First Visit to Sweden

October 15, 1885 On the steamer which takes us to Malmo, which means "island."*4LtMs, Ms 26, 1885, par. 1*

We take the cars for Stockholm where we remain over the Sabbath. It is a beautiful morning. The sun is shining in its glory. We have just visited the dentist, who filled my tooth that I have suffered with for the last three weeks. It was improperly treated. Yesterday was a day of great pain to me. I am much reduced. I have labored steadily in writing and in speaking every day for five days in succession.*4LtMs, Ms 26, 1885, par. 2*

Last night a lady visited us at six o'clock to have an interview with us. She has recently professed religion, and Brother Brorson became acquainted with her. She heard him speak and embraced the Sabbath, but she had no experience; and when all went to the conference at Basel, the priests had many talks with her and told her the Sabbath was not the day, that Sunday was the Sabbath. Her friends are all worldly, and they lead her to the world to concerts, theaters, and into parties of pleasure. She went to a pleasure resort while Brorson was in Basel and became confused, and the truth had but a feeble hold on her.*4LtMs, Ms 26, 1885, par. 3*

Since we came, and she hears me speak, her conscience is again aroused. She feels she is very wicked, has been a sinner so long, she did not feel that she was worthy to sit by my side or converse with me. She says she has an engagement with the family of a

duke, with good wages, to instruct their children in the German language. She will have to go for a time, she says, because of her engagement. *4LtMs, Ms 26, 1885, par. 4*

I presented before her the engagement or claim of God upon her which she should respect. She says her life has been one of pleasure, living in gay company, and she has been with those whose only thoughts are in eating, drinking, frolicking, and amusement. I asked her if her past life in this respect had satisfied her mind. She said, "No." I asked her if she was really happy. She said she was not; and since she had heard the discourses upon the Bible Sabbath, she felt a great want inwardly. Her inner life was very miserable. *4LtMs, Ms 26, 1885, par. 5*

The mother was a worldly-enjoying woman, loving pleasure parties and theaters. She has spent very much money upon her own pleasure; and should she become one of us, they would call her a fool and crazy. I told her that Paul said the preaching of the cross of Christ is to them that perish foolishness, but to them which are saved it is the wisdom of God and the power of God. [*1 Corinthians 1:18, 24.*] She said she could take no pleasure now in hearing the high church preach. It was all form and display, but no living godliness. They mingled pleasure and amusement, card playing, drinking, dancing all up together. All was right and blameless in their eyes. The doctrines of the Bible and the character of the life of the Christian there described were entirely unlike these pleasure-loving, theater-going, dancing professors. *4LtMs, Ms 26, 1885, par. 6*

I talked with her very earnestly, telling her that the Lord Jesus expected her to use her talents to His glory. She said she had so little talent. "And that little talent," I said, "you will wrap in a napkin and hide it in the world. If you can be acceptable with your education and influence to become a member of the titled of earth, could you not take that talent and employ it in the service of Jesus Christ? Could you not use all the ability God has given you to do work in connection with His cause? Your talents, your health, your strength, your intellect, your time belong to God. He has bought you with an infinite price. If you use what talents you have to the glory of God, you will have more and increased talents to use, and thus

your sphere of influence will widen and increase. If you do all you can on your part, the Lord will do abundantly on His part and bring divine power to combine with human effort so that you may be a victor day by day and obtain increased ability to use to His name's glory." *4LtMs, Ms 26, 1885, par. 7*

I was thankful for the privilege of this interview, and I have great desire that special labor shall be given to this unsatisfied, perplexed soul. This soul in darkness must have the Light of life. I felt so thankful that in my home life an altogether higher standard had been given me, that I had not so many discouragements and erroneous theories and continual examples of erroneous, dangerous, cheap religious instruction to overcome. *4LtMs, Ms 26, 1885, par. 8*

October 16, 1885

Stockholm

We rode all night in the cars. Made us beds as best we could on the seats. Slept considerable in this little compartment. Brother Matteson and Willie went into another compartment. At eight o'clock we reached Stockholm. Found Brother Norlin was waiting for us at the cars. We took a hack to his house. Went up four long pairs of stairs. This was a new house. Only a few rooms were finished. This brother occupied one good-sized room, and the kitchen, which was used as well by another family. His wife is doing any kind of work she can get, and he is doing missionary or colporteur work. They are poor, but very excellent people. We passed through the halls up four pair of stone stairs, past many workmen who were carrying on their plastering and carpentering. We felt that we were surrounded by ice; and when we reached the room designed for us learned it had been plastered only two weeks, and that directly on the brick walls, as is the fashion in this country. It was chilly and damp. We feared we should have to go to a hotel and secure a room, and then neither of us could talk Swedish and we could not make our wants known. *4LtMs, Ms 26, 1885, par. 9*

While we were contemplating the situation, Sister Johanson came in. We made her acquaintance. She said she had come to invite us to her home. She had made all provision for us and wished Sarah

and me to be guests at her house. She is a very excellent Swedish sister. Can speak some English, whereas the brother and his wife we were then with could not speak English at all. We left our good brother and sister and came quite a distance in a new part of the city. Their house is four-story, built on a hill on a rock. We can look over one part of the city. Her husband has not accepted the truth. Says it is truth but his business stands in the way. He is a salesman. He is very kind and attentive to us. We are up in the world. We climb three long flights of stairs. This climbing stairs so much is not good for me. We have their parlor. A very nice bed lounge is prepared for us. We slept very well last night.*4LtMs, Ms 26, 1885, par. 10*

I spoke to the people—a hall full—Friday night [October 16] from *John 15*. “I am the true vine, and My Father is the husbandman.” [*Verse 1.*] The people listened with good interest. After meeting closed a young man introduced himself as an interpreter and offered to interpret for me. Brother Matteson is much better interpreting English into Danish than into Swedish. This young man is not of our faith; says he was converted two years ago in Australia. Has studied the English language in America. There are many who wish he would interpret, for he has so much better knowledge of the Swedish language than Brother Matteson; but I shall say nothing to bring this about, for it might not make the best impression of Brother Matteson. We rode to our temporary home in a hack. We could come in street cars, but we have to change cars to make the journey.*4LtMs, Ms 26, 1885, par. 11*

October 17, 1885

Stockholm

I feel nearly sick. The hall and stairway reeking with water we passed through to reach our first stopping place were so damp and cold I became chilled through, and I could not get warm for several hours. My lungs and spine were cold, as if cold water were poured upon them. This family are willing to do all they can for us, but I am not in a condition of health to be traveling this time of year where there is fog and cold, chilling atmosphere nearly the whole time. I pray for the Lord to help me, to strengthen and relieve me of my

infirmities, that I may magnify His name in bearing the message He gives me to the people.*4LtMs, Ms 26, 1885, par. 12*

Brother Matteson suggests that it would please the people if I speak less about duty and more in regard to the love of Jesus. But I wish to speak as the Spirit of the Lord shall impress me. The Lord knows best what this people needs. I spoke in the forenoon [Sabbath, October 17] from *Isaiah 58*. I did not round the corners at all. If this is Brother Matteson's work, let him do it; but it is not my work. My work is to elevate the standard of piety and true Christian life and urge the people to put away their sins and be sanctified through the truth. I tried to impress them with the necessity of strictly observing the Sabbath according to the commandment.*4LtMs, Ms 26, 1885, par. 13*

We had a precious social meeting. Many intelligent testimonies were borne, which Brother Matteson interpreted. These testimonies expressed their thankfulness that the Lord sent them help from America and expressed their gratitude to God for the truth and for the increased light Sister White had given them. They could see, they said, as they had not done before, the necessity of greater strictness in keeping the Sabbath and could sense the offensive character of sin, and they would make earnest efforts to put sin away. Some expressed with tears their regret that they could not communicate with us, but were thankful that when we reach heaven we can all have one language and enjoy each other's society. They spoke of receiving great light from the writings of God's servant, but they never expected she would visit them. The testimonies were all given in a tender, melting spirit, and it was evident that these precious souls had indeed a love for the truth, and the very similar experience to all our brethren in America.*4LtMs, Ms 26, 1885, par. 14*

We call this a good day. The Lord strengthened me to speak to His people with clearness and power. Some can understand English well, and they will be more benefited than those who cannot understand English.*4LtMs, Ms 26, 1885, par. 15*

There is a spurious experience that is prevailing now everywhere in regard to the love of Jesus—that we must dwell on the love of

Jesus, that faith in Jesus is all we need—but these souls must be instructed that the love of Jesus in the heart will lead to humility of life and obedience to all His commandments. He that saith, I know Him and keepeth not His commandments is a liar and the truth is not in him. The love of Jesus that goes no further than the lips will not save any soul, but be a great delusion.*4LtMs, Ms 26, 1885, par. 16*

Those who reject the truth of the Bible do it under a pretense of loving Jesus. Those who love Jesus will reveal that love by being obedient children. They will be doers of the Word and not hearers only. They will not be continually pleading, “All that we have to do is to believe in Jesus.” This is true in the fullest sense, but they do not comprehend, they do not take it in its fullest sense. To believe in Jesus is to take Him as your Redeemer, as your Pattern. All who love Jesus must follow His example. They must connect themselves with Jesus as closely as the branch is connected with the living vine. They are abiding in Jesus, and Jesus is abiding in them, and they are doers of His Word, partakers of His divine nature.*4LtMs, Ms 26, 1885, par. 17*

Some who claim to love Jesus are deceivers, and all their religion is lip service. It does not transform the character. It does not reveal the inward working of grace. They do not show that they have ever learned in Christ’s school the lessons of meekness and lowliness of heart. They do not show by life or character that they are wearing Christ’s yoke or lifting Christ’s burdens. They are not reaching the standard given them in God’s Word, but a human standard. Their life is not pure like Christ’s life. They are not being refined and ennobled by His Spirit. The way of truth they have not known, and they are of that number who will say, “Lord, Lord, open unto us. We have taught in the streets. We have done many wonderful works.” [*Matthew 7:21, 22; Luke 13:25, 26.*] But Christ will say of them, “I never knew you. Depart from Me, ye workers of iniquity. You were on the side of My great adversary, who transgressed My law. You worked with him to make void the law of God. While you professed to love Me you practiced this deception and led souls away from obedience into the path of transgression. Your claims to love Me were the putting on of the livery of heaven to serve My worst enemy. You identified yourself as among those who were making

void My law, and your portion is with the hypocrites and unbelievers.” [*Matthew 7:23; Luke 13:27.*]4LtMs, Ms 26, 1885, par. 18

October 18, 1885

Stockholm

I rested well during the night. Have written twelve pages to be sent to Sister Ings and Reuben Tapley [?]. Wrote six pages to my twin sister Lizzie.4LtMs, Ms 26, 1885, par. 19

I attended meeting. Spoke from Jeremiah: “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” *Jeremiah 9:23, 24.*4LtMs, Ms 26, 1885, par. 20

The hall was crowded to the fullest extent. There could not be found standing room for all who would come in. The ladies were most of them seated, but a crowd filled the aisle and around the door. They listened with the deepest interest. The hall was so densely packed one woman fainted. If the seed sown fell into goodly soil then we are satisfied. But accommodations for places of meetings are not healthy or safe for me. I have fears of permanent lung difficulty. My prayer day by day is, Keep me, my Saviour, and permit not that I shall leave this country before my work is done.4LtMs, Ms 26, 1885, par. 21

October 19, 1885

Stockholm

Sent letter, four pages, to Brother Lockwood. We rested well last night and feel very thankful to God for His mercy and kindness to us. We praise the Lord that we have been able to speak to the people in such freedom and power. The Lord has helped me, for I have suffered much pain and feebleness. I praise the Lord for His goodness. I will not fail or be discouraged. We attended evening

meeting. I spoke to the congregation upon the coming of the Lord. "As it was in the days of Noah, so shall it be when the Son of Man shall be revealed." [*Luke 17:26, 30.*] I think it will prove a benefit to me to have to speak through an interpreter. I rest my lungs, but my mind has to keep a close connection with my subject.*4LtMs, Ms 26, 1885, par. 22*

October 20, 1885

Stockholm

We are having a snowstorm. The children and getting out their sleds and are full of joy at the prospect. Snowed throughout the day, with considerable wind. We have had about two inches of snow. We designed to look about the city; but this cannot be, for it is very bad out of the house. Wrote twenty-two pages of important matter.*4LtMs, Ms 26, 1885, par. 23*

I explained some things to Sister Johanson. She inquired why [Dr. Charles] Lee left us. I told her he went away from us himself. When he embraced the truth he was a spiritualist, and he said he healed many sick by spiritualism and he stated that he had a terrible battle all the time. He could not come in where any one was sick and converse with them, but his arms would begin to jerk and he would be compelled by a power he could not control to lay his hands upon him. He had some very singular ideas which are contrary to our faith. We could not sanction his teaching. He always maintained great independence and great self-confidence. He would not harmonize with anyone, but made himself very disagreeable. He stated in his book that he was discarded because he would not bow down and worship Mrs. White, but this is all false for we believe in worshiping no living man nor praising human beings. This statement is without the semblance of truth.*4LtMs, Ms 26, 1885, par. 24*

October 21, 1885

Stockholm

We left Stockholm at eight o'clock. Brother and Sister Johanson rode with us in the hack to the depot, and there were quite a

number of brethren and sisters who came to the depot to speak a parting word with us as we stepped on the cars. I felt my heart knit with these dear friends in love, and I was so very sorry that most of them could not understand me; neither could I understand them, except through an interpreter.*4LtMs, Ms 26, 1885, par. 25*

We rode in the cars until two o'clock. At one we spread out our lunch and ate heartily of our simple fare. I read over and corrected an important article while the train was in motion. We changed cars at two, remained two hours in depot. W. C. White and I took a long walk. The air was cool and bracing and it is doing me good. We stepped on board the train and rode until seven o'clock. We came to the station called Kopparberg, meaning copper mines. The train went no farther, and we found rooms in a hotel. We had good rooms and good beds. The sky tonight is without a cloud. The stars are shining. The moon is bright, and everything out of doors looks lovely.*4LtMs, Ms 26, 1885, par. 26*

The people are now preparing for cold weather—double windows are in all the rooms. The cracks are papered. Between the two sashes there are from four to six inches. In this space is laid a roll of cotton or batting, prepared for just such a purpose, to keep out the cold air. One pane of glass in both sashes is left to open on hinges, and thus have unobstructed ventilation. There are large copper mines and iron mines in this place and towns near by. The dwelling houses are small and painted red. Many of the small dwelling houses are green as the grass in the fields. They prepare them by putting birch bark on the roof and then turf over that, which makes the house warm and free from dampness. The grass grows on this turf, keeping it fresh and alive, and sometimes flowers are planted in the turf. The appearance is rather nice, but very singular to say the least.*4LtMs, Ms 26, 1885, par. 27*

October 22, 1885

Kopparberg, Sweden

It is a beautiful day. Clear and cold. We learned we could not leave this place until twelve o'clock P.M. Thursday. We called for breakfast. The custom in Sweden is to keep in houses and good-sized hotels a table whereon is placed bread, butter, cold meat,

canned fish, and several other articles of food. It is the custom for all who are entertained to go to this table and help themselves, always cutting the bread and butter first at this large table. There are several smaller tables. If you call for food and specify the articles you want, they are brought to you; and when anything on the large table is desired, the guests arise, walk to the table and help themselves, and take it to the small table; but at the large general table, you remain standing to cut bread and butter. It looked so odd to see men, one after another, come in, go to the long table, eat their bread and butter—walking about, talking and eating—then sit at the small tables for a special dish, but eat and walk and talk from the long table until the dish they called for is brought in, and they take it to the small table and eat it, but always first eat the “butter goose”—which is bread and butter—at the large table. There is no stinginess manifested. There is a most liberal supply placed before you, and you can eat plentifully of any and every dish for 40 cents each.*4LtMs, Ms 26, 1885, par. 28*

From this place I wrote six pages and sent a letter of this written matter yesterday and today to Brother E. P. Daniels at Healdsburg, California. Wrote three pages concerning our travels. I had some conversation with Elder Matteson in regard to whether children of unbelieving parents would be saved. I related that a sister had with great anxiety asked me this question, stating that some had told her that the little children of unbelieving parents would not be saved. This we should consider as one of the questions we are not at liberty to express a position or an opinion upon, for the simple reason that God has not told us definitely about this matter in His Word. If He thought it were essential for us to know, He would have told us plainly. The things He has revealed are for us and for our children. There are things we do not now understand. We are ignorant of many things that are plainly revealed. When these subjects which have close relation to our eternal welfare are exhausted, then it will be ample time to consider some of these points that some are unnecessarily perplexing their minds about.*4LtMs, Ms 26, 1885, par. 29*

I know that some questioned whether the little children of even believing parents would be saved, because they have had no test of character and all must be tested and their character determined by

trial. The question is asked, "How can little children have this test and trial?" I answer that the faith of the believing parents covers the children, as when God sent His judgments upon the first-born of the Egyptians.*4LtMs, Ms 26, 1885, par. 30*

The word of God came to the Israelites in bondage to gather their children into their houses and to mark the doorposts of their houses with blood from lamb, slain. This prefigured the slaying of the Son of God and the efficacy of His blood, which was shed for the salvation of the sinner. It was a sign that the household accepted Christ as the promised Redeemer. It was shielded from the destroyer's power. The parents evidenced their faith in implicitly obeying the directions given them, and the faith of the parents covered themselves and their children. They showed their faith in Jesus, the great Sacrifice, whose blood was prefigured in the slain lamb. The destroying angel passed over every house that had this mark upon it. This is a symbol to show that the faith of the parents extends to their children and covers them from the destroying angel.*4LtMs, Ms 26, 1885, par. 31*

God sent a word of comfort to the bereaved mothers of Bethlehem that the weeping Rachels should see their children coming from the land of the enemy. Christ took little children in His arms and blessed them and rebuked the disciples who would send away the mothers, saying, "Suffer little children and forbid them not, to come unto Me: for of such is the kingdom of heaven." *Matthew 16:14*. Christ blessed the children brought to Him by the faithful mothers. He will do this now, if mothers will do their duty to their children and teach their children and educate them in obedience and submission. Then they will bear the test and will be obedient to the will of God, for parents stand in the place of God to their children.*4LtMs, Ms 26, 1885, par. 32*

Some parents allow Satan to control their children, and their children are not restrained, but are allowed to have wicked tempers, to be passionate, selfish, and disobedient. Should they die, these children would not be taken to heaven. The parents' course of action is determining the future welfare of their children. If they allow them to be disobedient and passionate, they are allowing Satan to take them in charge and work through them as shall

please his satanic majesty; and these children, never educated to obedience and to lovely traits of character, will not be taken to heaven, for the same temper and disposition would be revealed in them.*4LtMs, Ms 26, 1885, par. 33*

I said to Brother Matteson. Whether all the children of unbelieving parents will be saved we cannot tell, because God has not made known His purpose in regard to this matter, and we had better leave it where God has left it and dwell upon subjects made plain in His Word. This is a most delicate subject. Many unbelieving parents manage their children with greater wisdom than many of those who claim to be children of God. They take much pains with their children, to make them kind, courteous, unselfish, and to teach them to obey; and in this the unbelieving show greater wisdom than those parents who have the great light of truth, but whose works do not in any wise correspond with their faith.*4LtMs, Ms 26, 1885, par. 34*

Another question upon which we had some conversation was in regard to the elect of God—that the Lord would have a certain number, and when that number was made up, then probation would cease. These are questions you or I have no right to talk about. The Lord Jesus will receive all who come unto Him. He died for the ungodly, and every man who will come may come. Certain conditions are to be complied with on the part of man, and if he refuses to comply with the conditions he cannot become the elect of God. If he will comply, he is a child of God; and Christ says if he will continue in faithfulness, steadfast and immovable in his obedience, He will not blot out his name out of the book of life, but will confess his name before His Father and before His angels. [*Revelation 3:5.*] God would have us think and talk and present to others those truths which are plainly revealed; and all have naught to do with these subjects of speculation, for they have no special reference to the salvation of our souls.*4LtMs, Ms 26, 1885, par. 35*

At twelve A.M. we stepped on board the train to make one more change before we reached Grythytted. We rode about thirty minutes, then changed cars. After one hour's delay we again took the cars. There was no second-class, so we decided to take third-class, although we might be subjected to tobacco smoke. We could

save two dollars and seventy-five cents by doing this, riding on uncushioned seats. We were favored in having the compartment to ourselves.*4LtMs, Ms 26, 1885, par. 36*

October 23, 1885

Grythyttched, Sweden

We reached this place about four o'clock. At the depot we met Brother Hedin and wife who led the way to their house. We were welcomed heartily by these dear friends. We regretted we could not speak to them in their own tongue. We were accommodated with two good rooms, well warmed, and good beds. The sky is cloudless. Stars and moon are shining in the heavens. I was unable to sleep for some hours after retiring.*4LtMs, Ms 26, 1885, par. 37*

In the morning a fire is kindled in the stove, which is built in the house of manufactured material. The surface looks like porcelain, white as milk and highly polished. These reach to the top of the room, and a fire is made in them as in a fire place. The draft at the top is opened. The doors are opened and we have a bright, cheerful fire which throws out its heat into the room. When the wood is burned down to a coal, then the draft is closed, the doors are closed, and this whole structure becomes warm and remains warm all through the day. At seven o'clock we were brought a cup of hot water and milk and bread.*4LtMs, Ms 26, 1885, par. 38*

At eight o'clock we were called to breakfast. There was a round table with a cloth upon it and a flower pot in the center, and bread, a quarter of uncut cheese, hot milk, and fried cakes, which constituted our breakfast. There were no plates at first, two knives and two forks. We were invited to come to the table, all standing. A blessing was asked and then we stood around the table, took something in our hands, and walked about, talking and eating. Plates were then brought in, and we put our food upon the plates, and I was offered a chair. Some seated themselves on the lounge, others walked about, eating with the plate in their hands. All the while when we wished anything, we would take it from any part of the table. This was a new style to us, but we shall get used to it, I think. After the meal is finished, the guests shake hands with the landlord and landlady, thanking them for the food.*4LtMs, Ms 26, 1885, par. 39*

We walked out through the town and had the opportunity of looking into the old State Church. The first room we entered was the priest's study. There was rather of a priestly chair by a table, two small libraries of the priest's books, two windows. A more miserable, dismal place I would not want to be in. We then entered the auditorium. There was a circular altar with a cushioned seat for the communicants to kneel upon when taking the holy wafer and a place within the circle for the priest, for him to wait upon the people. Then in another corner of the house was an hourglass to measure the hours, and there were many steps which led up to the pulpit. It was very high. The seats were most uncomfortable—torturing to occupy. The backs had a piece of wood running the whole length of the seats, pressing you forward. The seats were very narrow, the backs high, and everything was cold and uncomfortable and seemed like a product of the Dark Ages. Everything looked as though it had been asleep for many hundreds of years—at least since Luther's day.⁴*LtMs, Ms 26, 1885, par. 40*

As I looked at this building, very large and roomy, constructed with logs and shingled upon the outside with tile-like shingles, I thought of the worshipers. They had been standing in positions generations back without making any advance. Old arbitrary laws made long ago, the most cruel and heartless, they had not life or light enough to change. They were retaining barbaric practices in their laws, not discerning the unreasonableness of their proceedings in this enlightened age. God had said to His people, "Go forward" [*Exodus 14:15*]; but this old State Church said, "No, I will stand still; I will do as my fathers have done before me." If they had only lived up to the light and been as conscientious as their fathers were, then they would have been better men. But they did not even have the piety their fathers had, and they will not walk in the increased light which shines from God's Word upon their pathway. They do not do as their fathers would have done had they been in their place.⁴*LtMs, Ms 26, 1885, par. 41*

The order of God in relation to His people is progress or continual advancement heavenward in the way of truth and righteousness. The necessary result of continuance in well-doing is increased knowledge and love of God till the warfare is over. But the worshipers in this church have the same spirit that the popes and

priests had against those who embrace and walk in the light. The claims of the gospel are far in advance of their faith or obedience. They do not feel inclined to comply with the conditions on which hang the fulfilment of the promise. They jealously claim honor from men and the world, but they are unacquainted with the wisdom and power from above. They cannot reckon themselves dead unto sin or alive unto God.*4LtMs, Ms 26, 1885, par. 42*

This church cannot present the divine credentials that her doctrines and authority are of God. She does not say, "The works that I do bear witness of me" (*John 5:36*); and "If I do not the works of My Father, believe Me not." *John 10:37*. Taking the name of Lutheran, she refers back to Luther, his works, his testimony; and while she has not cherished his spirit as a reformer, she reckons herself as the only lawful inheritor of the blessings God has promised to His church, as did the Jews. But she has turned away from the holy commandment, refused to walk in the brighter path of truth that would have renewed her knowledge and true holiness and given her the victory over the world. She is sitting in darkness, and her condemnation is great in proportion as the grace and truth proffered her were abundant and powerful.*4LtMs, Ms 26, 1885, par. 43*

October 24, 1885

Grythyttehed, Sweden

It is a beautiful morning. I rode to the meeting hall, a distance of one mile. The house was crowded. Many could scarcely find standing room. I spoke from *Colossians 1:9-11*. I had some freedom in speaking to the people.*4LtMs, Ms 26, 1885, par. 44*

Walked about one mile to the meeting. Found a house full and spoke to them from *Philippians 4:4-7*. The Lord gave me freedom in speaking. He strengthened me, for in the morning I felt considerable weakness and trembling. Many were affected to tears and manifested eager attention as I addressed them. After I had ceased speaking we had a social meeting, and Elder Matteson interpreted the testimonies borne into English. There were many good, intelligent testimonies, showing genuine experience in the truth of God. I then shook hands with all and walked back to my home.*4LtMs, Ms 26, 1885, par. 45*

October 25, 1885

Grythyttehed, Sweden

We rise at six. Passed many hours restless and feverish. We had good ventilation. It is snowing this morning. Shall attend meeting in a snow storm in Sweden. Brother Matteson is in meeting this morning for the benefit of those who have taken great pains to come from all the region round about to this meeting. I am weak this morning and feel unable to speak to the people.*4LtMs, Ms 26, 1885, par. 46*

I attended meeting, and the house where they were assembled was full to overflowing. They listened with the deepest attention while I spoke from *Daniel 12, first verse*. I felt unable to speak, but the Lord gave me strength and lifted me up above my infirmities, and I felt that I could speak at much greater length than one hour and ten minutes; but when I returned to our home, I was not able to sit up and could not take refreshments. I continued to be feeble through the day. Sister Ekman sent me a plate of apples and kind greetings with regret for my sickness. I am sorry to cause any one anxiety.*4LtMs, Ms 26, 1885, par. 47*

October 26, 1885

Grythyttehed, Sweden

We rise this morning weak, but feeling better than yesterday. I have no appetite for food. Took a cup of milk and a couple of toasted crackers. We cannot leave this place before past three this afternoon. I feel deeply grateful that the Lord has sustained me in speaking to this dear people who have taken their position on the commandments of God. I feel so anxious for them that they may be overcomers and saved with the redeemed at last.*4LtMs, Ms 26, 1885, par. 48*

We had an interview with a Swedish sister who can speak English. She spent two years in Chicago. She was keeping the Sabbath when she went there. The family she worked for was kind to her and permitted her to keep the Sabbath. She says she had a place when she first went to Chicago where there was but little work; but

the mistress for whom she worked scolded her for everything, and she was sad all the time; but her mistress was not willing she should leave her, but she felt so full of sorrow she could not stay. She found a place where the work was much harder, but everything was pleasant. Her heart was light all the time, because she was not fretted at and scolded. This seems to be a woman of good judgment. She came back from America with the purpose of taking care of her father; but if the work had not been as hard, she would have remained longer. The dresses to wash and the ruffles and white shirts to do up in warm weather, with all the rest of the work for a family of seven, was hard for her. *4LtMs, Ms 26, 1885, par. 49*

We had an invitation to take dinner with a merchant's wife. He does not keep the Sabbath. She is fully with us in the faith. Her name is Ekman. They have a large, commodious house, but built on the same plan as all houses are here, of logs. After the logs have settled, they then board them up on the outside and have a very respectable looking building. We were taken first into a room where we laid off our outer garments; then she gave me her arm and waited upon me, taking me into a large dining hall which was very nicely and thoroughly furnished. Here I was seated on a sofa, and the next thing in order was the dinner. *4LtMs, Ms 26, 1885, par. 50*

A round table stood in the center of the room, with bread, butter, cheese, and cold sliced meat. We all stood around this table while Elder Matteson asked a blessing in Swedish. We then took bread and butter—if we eat the articles—and either stood and walked about and ate, or sat in chairs or sofas, of which there were several. Before these sofas and chairs were small tables covered with linen cloths. Next came the plates of plum soup and meat soup. The first soup was made of prunes, raisins, apples, and I know not how many kinds [of fruit]. These [plates of soup] were placed on the small tables. After this dish was brought wild meat and fish prepared in a very nice manner. After this was the dessert of cooked, peeled pears with cream. Then all stand and ask a silent blessing; then each guest shakes hands with the host and hostess and thanks them for the dinner, and the ceremony is ended. *4LtMs, Ms 26, 1885, par. 51*

The lady of the house gave me her arm and conducted me into a

room precisely like the one we first entered. Here we conversed through an interpreter. Elder Matteson read and explained the Scriptures. We had a season of prayer, and now a table is placed before us with hot water and cream and white biscuit and two kinds of cakes. The custom is to have tea or coffee, but they knew it was not our practice to take either tea or coffee. We only drank the hot drink out of their tiny china cups. We had no occasion to eat anything. We bade them farewell. They took the horse and carriage and drove to where we had made our home, and the parting with these dear friends was more ceremonious than our arrival. Thus it is in Sweden.*4LtMs, Ms 26, 1885, par. 52*

October 27, 1885

Kopparberg, Sweden

I am feeling somewhat relieved of congestion of the lungs. Awake quarter before five. Was refreshed by a cool sponge bath. We took the cars for Kopparberg. There was no second class, only first and third. We were seated in third, for by so doing we could save nearly three dollars while riding about three hours; but we saw that this arrangement was partitioned only half way, and three compartments were thus arranged. The smoking of those who rode in this third class would be dangerous to us all. Brother Matteson found one compartment enclosed for ladies.*4LtMs, Ms 26, 1885, par. 53*

This cheap-rate car was furnished with bare seats, with no conveniences. One lamp served us and the next compartment, but soon we found that where the lamp hung the tobacco fumes penetrated, filling our compartment. We finally arranged this by taking a shawl and wedging it into the opening, so we were relieved in this respect and very thankful for freedom from tobacco.*4LtMs, Ms 26, 1885, par. 54*

It was a very disagreeable day. The air was raw and damp, and my lungs were congested. I coughed hard most of the way. We changed cars, and then it was arranged we should take the first class, which cost just double the third, but there was no protection against the tobacco in any other way. Brother Matteson and Willie, to save a little expense, rode in with the smokers.*4LtMs, Ms 26,*

1885, par. 55

We were glad when Kopparberg was reached. We were given the same rooms we occupied October 22 on our way from Stockholm to Grythytted. We have had a good night's rest; and if it were not for this congestion of the lungs which afflicts me, I should think I was enduring the journey well. We had a breakfast, not very acceptable, but I have no appetite and only eat because I must. We arrived at about three o'clock. Found Brother Johnson waiting for us. It was raining and no carriage was waiting for us and we walked in the rain three quarters of a mile to our stopping place. I should have been left to walk one mile to the meeting had I not told Brother Matteson I could not and should not dare to attempt it. After walking from the depot my heart beat violently. My pulse increased to one hundred, and I felt quite ill. I would not venture this experience again. A carriage was obtained to take me to and from the meeting. The small hall was crowded to its utmost capacity. I spoke from (*Mark 8:31*) to close of chapter. I had freedom in speaking. Was depressed as I saw the narrow calculations made to obtain a suitable hall to accommodate the people. I will do my part; and if my brethren fail to do their part, then it will be their error, not mine. In Copenhagen and Stockholm I am convinced I could have had a good hearing if our brethren had planned for it, but they did not expect much and did not get much. *4LtMs, Ms 26, 1885, par. 56*

October 28, 1885

Orebro, Sweden

Spoke from *Luke 21:31-36*. The house was filled with earnest listeners, but the seats were only benches without backs and not half enough of this kind. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be in a small hall, that cannot hold over one hundred people, or in a cellar. The importance and character of our work are judged by the preparations the people make to get it before the people. I spoke twice in this large city to a small company. *4LtMs, Ms 26, 1885, par. 57*

At night I dreamed that we asked Brother Matteson, "How far would a light reflect its rays under a bushel?" He answered, "No farther

than the compass of the bushel." The question was asked, "How far would the light shine forth placed under a bed?" He thought its rays could not lighten the room. It would be a low and inexpressive light. Then said the questioner, "Place your light on a candlestick, and it will give light to all that are in the house. Your ideas need to be enlarged and elevated. The people have lost an opportunity that God wanted they should have, to obtain light and impressions of the truth that they had not yet received." We have to make the same labor and effort to speak to one hundred that we do to speak to twenty hundred. And if there are not special arrangements made more than there have been on this journey, the people whom God wills should be enlightened will not be, for our own planers and workers are so limited in their faith and in their calculations that the people receive the impression that the message of warning that the Lord sends to the world is not worth their notice. They make the work very hard for themselves. When the Lord sends help, they do not show that they value it. *4LtMs, Ms 26, 1885, par. 58*

October 29, 1885

Orebro, Sweden

It is raining, and the weather is very disagreeable. We have comfortable lodgings, but the meals and manner of eating are not at all like our American style; but they try to make it as pleasant for us as they can. We try to talk and cannot be understood. Then we laugh at one another for our blunders and make the best of the situation. *4LtMs, Ms 26, 1885, par. 59*

I do not ask notoriety; but if God sees fit to send a message to the people, He wants those to whom it is sent to make suitable preparations, that the object may be attained. I am sorry and sad to see that no greater exertions were made to obtain a suitable place to accommodate the people. Oh, that the Lord would elevate and broaden the minds of those who are standing at the head of the work in these countries, that they shall not belittle the work and leave a mold upon the work that is no honor to the most solemn, important message that God has ever entrusted to man! How much we, the workers, need less of self and more of Jesus, that we may seize every God-given privilege and opportunity and show in every

place where the truth has found an entrance that the work is a sacred, holy, exalted work. Just as we treat the work and the message of truth, so will be the impression that will be left on the minds of the ones left to keep up the interest. I hope the Lord will teach His people that they do not make enough of the sacred truth that He has entrusted to them. They are in need of power and grace that they will not place the work so low in their management that only the cheaper, poorer classes will be reached.*4LtMs, Ms 26, 1885, par. 60*

We saw in this place the old castle, nearly a thousand years old. There are interesting facts connected with this old building with its four towers that history has handed down to us.*4LtMs, Ms 26, 1885, par. 61*

October 30, 1885

We left Orebro. On our way to the depot, the hack driver took us around by the jail. Here is where Brother Rosquist was imprisoned because he preached the truth in Grythytted. The priest of the State Church made complaints against him.*4LtMs, Ms 26, 1885, par. 62*

Ms 27, 1885

Diary, October 31 to November 19, 1885

Norway

October 31 - November 19, 1885

Portions of this manuscript are published in *2MR 116-121*; *3Bio 328-329*; *EGWE 124-126*.

First Visit to Norway

October 31, 1885

We have a clear day, but it is sharp and cold. Healthy weather for traveling. We tarried a night at the hotel in [blank]. We took our breakfast out of our lunch baskets. We ordered a pitcher of hot milk and made a very good breakfast. At about 12 o'clock noon, we reached Christiania and were welcomed by Brother Oyen at the depot. We were taken in a hack to the pleasant rooms occupied by Brother and Sister Oyen and family. We were once more among our English-speaking friends; and although we were welcomed and treated with every attention by our Danish and Swedish brethren and sisters, we felt all the time crippled because we could not converse together, and it was thus made impossible to do them all the good we much desired to do. But we are again in America, as it were!⁴*LtMs, Ms 27, 1885, par. 1*

November 1, 1885

Christiania, Norway

Sabbath was a pleasant day. I spoke to the people in the hall where the church met to worship from *1 Peter 1:13-17*. I had freedom in presenting to the people the importance of practical godliness. All listened with great attention. The hall was full. In the afternoon the ordinances were administered, and the washing of feet. In the evening a discourse was given by Elder Matteson.⁴*LtMs, Ms 27, 1885, par. 2*

November 2, 1885

Christiania

Sunday forenoon spoke in a hall to a crowded assembly. It was estimated fourteen hundred were present. The text was *1 John 3:1-3*. The Lord gave me much freedom and clearness in presenting the infinite love of God in giving His Son to die for the world. Although the aisles were crowded and every seat filled, and even standing place occupied, large numbers were obliged to go away because they could obtain no entrance. The crowd held perfect attention to the close of the discourse. We hope this effort will not be in vain, but that through Christ's help much good may be the result.*4LtMs, Ms 27, 1885, par. 3*

November 3, 1885

We went on the cars twenty miles to fill an appointment at Drammen. The fog settled down so thick we could not obtain a sight of the country through which we were passing. We were two hours on the cars. We found a hall full of people at the appointed hour. The hall could only accommodate seven hundred people. The passageway was filled. All the standing room was crowded, and respectful attention was given as I addressed them from *John 3:16*.*4LtMs, Ms 27, 1885, par. 4*

November 4, 1885

We left Drammen at eight o'clock for Christiania. It was raining, but the fog had cleared away so that we could see the country through which the cars were passing. The scenery is very fine. The country is broken. There are high bluffs and rocky mountains, lakes and islands. In summer this would be a very pleasant place to live in. Spoke Wednesday night in the hall, which was well filled. I spoke from *Luke 10:25-29*.*4LtMs, Ms 27, 1885, par. 5*

November 5, 1885

Christiania

It is rainy, disagreeable weather. We have done much writing today.

Visited at Brother Hansen's. We had a very pleasant, profitable visit. I conversed some through an interpreter, relating some incidents in our earlier experience. We conversed some upon the habits of the people in regard to eating so frequently. Brother Hansen said he had made considerable reform in eating since he had embraced the truth. I related to them a little of my experience upon health reform and the manner of my eating since receiving the light from heaven. I also related to them the experience we had passed through in the first rise of this work.*4LtMs, Ms 27, 1885, par. 6*

November 6, 1885

Christiania

It is rainy, disagreeable weather. I spoke in a hired hall to a large audience from *2 Peter 1:1-13*. All listened with respectful attention.*4LtMs, Ms 27, 1885, par. 7*

November 7, 1885

Christiania

It is a foggy, rainy day. I long for the pleasant sunshine, but we will seek to make all the sunshine we can by cheerful, pleasant conversation and in opening our hearts to let the Sun of righteousness in, that we may, amid clouds and disagreeable surroundings, be ourselves sunbeams of happiness to others because Christ abides in our hearts by living faith.*4LtMs, Ms 27, 1885, par. 8*

Colossians 1:24-29. The Lord gave me freedom and power in addressing the people. There is indeed a work to be done for them; and if the Lord will use me as an instrument to arouse them from the irreligious state they are in, I will praise His holy name. I presented before them the great need of those who teach in word and in doctrine to take heed to themselves to be very circumspect in their course of action and in word and example seek to elevate the people to correct views and correct practices by their own habits and customs and to be sure that in no way they belittle the requirements of God—especially the fourth commandment, which

enjoins the observance of the Sabbath.*4LtMs, Ms 27, 1885, par. 9*

There is in the Sabbath of the fourth commandment a test. It is God's test. It is no manmade test. This is to be the separating line to distinguish the loyal and the true—him that serveth God from him that serveth Him not. Some professing to be keeping all the commandments of God were sending their children to school upon the Sabbath. They were not compelled to do this, but because the schools objected to taking in their children unless they should attend the six days in the week, they sent them to the school to study and also learn to work. If they could not, by wise and judicious means, make some special contract with the authorities of the school, reserving the privilege to keep the Sabbath of the fourth commandment, then there is but one way—to keep the Sabbath of the fourth commandment strictly.*4LtMs, Ms 27, 1885, par. 10*

Special pains should be taken to establish schools among ourselves. Elder Matteson has not given to our people a correct example. He has sent his children to school upon the Sabbath and to justify his course has used the words of Christ, "It is lawful to do well on the Sabbath days." [*Matthew 12:12.*] He may urge the same reason why men should work on the Sabbath, because they must earn bread to feed their children; and there is no boundary line to tell what should and should not be done upon the Sabbath. And while holding the claims of the fourth commandment so loosely, these leaders were, by their example, encouraging the false tests which man has manufactured. The matter of dress was the subject to test character.*4LtMs, Ms 27, 1885, par. 11*

Thus the commandments of God were made of little account by their traditions, while their own ideas and notions were binding heavy burdens and grievous to be borne. They were separating themselves such a great distance from the people that their influence could not reach them. They were giving altogether a wrong impression of the truth. There would be just such impressions given as would please Satan, that the Sabbathkeeping Adventists be regarded as a set of fanatics and extremists. The Lord's precious cause is not exalted, but the impression given to unbelievers is that it is the doctrine that makes them unkind, uncourteous, and really unchristian in their character.*4LtMs, Ms 27,*

1885, par. 12

The Lord would have the subjects of His kingdom represent the character of their sovereign. His commandments are not left for man to trim down to suit his ideas or his convenience. God's great moral standard is His ten precepts, the foundation of the faith of prophets and apostles. The Sabbath is the great test question, and He has made precious promises to those who keep His Sabbath from polluting it. His infinite wisdom and power and love are engaged in our behalf. The heavenly host are registering our names as among the loyal and the true. It is safe always to be on the Lord's side, and by faith to commit our whole interest, temporal and eternal, into the hands of Him who reigns over all in heaven and on earth.*4LtMs, Ms 27, 1885, par. 13*

God is not pleased with His people in this place, for they have belittled His holy requirement, striving to bring His law into subjection to themselves, rather than bring themselves in subjection to His law. There has been a spirit prevailing of contention, of faultfinding, of making little items a test of Christian fellowship, while they have at the same time been lax and loose in keeping the Sabbath.*4LtMs, Ms 27, 1885, par. 14*

After speaking with great plainness, I invited those to come forward who felt they were sinners, not in harmony with God, and who needed His converting power. About fifty came forward. We then knelt before the pulpit with the congregation, and by request I prayed while Elder Matteson interpreted. There was some of the melting Spirit of the Lord in our midst, but some remained hard and unimpressed. Their hearts are rebellious. Opportunity was given for testimonies to be borne, and quite a number confessed they had about given up the truth and separated from God and now wished to repent and come back with God's people. We tried to find a place to close the meeting, but it seemed impossible. Three were on their feet at once, and our meeting lasted about three hours. The work must go deeper yet.*4LtMs, Ms 27, 1885, par. 15*

November 8, 1885

Christiania

The weather continues foggy and sunless. I write many pages today.*4LtMs, Ms 27, 1885, par. 16*

At five o'clock by appointment I spoke in the large [gymnasium]. There were about seventeen hundred people assembled to hear the woman from America speak. The secretary of the temperance association introduced Mrs. White to the audience. As a canopy above the pulpit was the stars and stripes, which I highly appreciated, for I consider it an honor to be born in America, the land of the brave and the free.*4LtMs, Ms 27, 1885, par. 17*

I spoke for one hour and twenty minutes, Brother Oyen acting as my interpreter. The people listened with deep interest. I showed them that the Bible was full of history upon temperance. I showed them the part Christ had taken in temperance. It was all due to Christ that man was given a second trial after Adam's fall. Christ redeemed Adam's disgraceful failure and fall by withstanding every temptation of the wily foe. I mingled Christ in this temperance lecture from beginning to end. The Bishop of the state church was present. There were a number of the clergy present. The higher class of society were my hearers. After I had ceased speaking and stepped from the desk, Dr. Nyson took the stand and endorsed every word that had been spoken and that Brother Oyen had interpreted for me. He was very liberal in his thanks to the speaker for giving them the discourse. He then introduced me to some of their leading temperance men and women. Not a few came to greet me by shaking hands and saying, "I am so thankful to have heard you tonight. I never listened to a temperance discourse like this before." Indeed when I was speaking, the congregation looked as solemn as if attending a funeral. No smiles were seen and no stamping of feet was heard, for it was too solemn a subject to excite laughter or merriment. Dr. Nyson expressed the ardent desire that I should address them again; but I feel that our people here need my help, and I must do all for them that is in my power.*4LtMs, Ms 27, 1885, par. 18*

November 9, 1885

Christiania

The same foggy, drizzly weather that we have had for about one

week continues. I feel wearied and am unable to write much today.*4LtMs, Ms 27, 1885, par. 19*

I attend meeting in the evening and the house is well filled, but how can I come to the hearts of this people? I speak from these words found in *Hebrews 12:12-17*. The Lord gave me freedom. Brother Olsen made request that those who especially desired prayers in their behalf should arise. Quite a number stood upon their feet. I was requested to pray while Brother Oyen translated. The Spirit of the Lord came in, and hearts were softened and subdued by the Holy Spirit. Then many testimonies were borne. Some had backslidden from God, and they were unhappy and troubled and wished to return to the truth. And some expressed in their testimony great gratitude for the light they were receiving and that they were greatly blessed. It was quite late when we retired to rest. These meetings of labor are exceedingly taxing; but if the Lord gives me strength, I shall be very grateful to Him.*4LtMs, Ms 27, 1885, par. 20*

November 10, 1885

Christiania

It is still dark and cloudy, but the sun will shine, and we will keep up good courage. This has been a day of great weariness to me. I was unable to write. I am aware I am taxing my strength in doing so much, but I want to see this people greatly helped and strengthened.*4LtMs, Ms 27, 1885, par. 21*

We had some talk with Sister Anna Rasmussen. I fear she is not happy and is somewhat discouraged.*4LtMs, Ms 27, 1885, par. 22*

I had my foot measured for shoes to be made for me by a Norwegian. My cloak was brought home today. It will protect me from colds. I am very grateful that I can have so comfortable a garment.*4LtMs, Ms 27, 1885, par. 23*

Although I feel nearly sick, I attend the meeting in the evening. The house is well filled. I spoke to the people from *Colossians 3:12-17*. I sought to impress the people with the necessity of exercising living faith in the promises of God. It was for them to seek to reach the Bible standard and then claim the precious promises of

Jehovah.*4LtMs, Ms 27, 1885, par. 24*

After speaking to the people, I again requested those who especially desired to be prayed for to come forward. Quite a number immediately responded, and we stepped down in their midst and prayed for them and the Spirit of the Lord came in and His sweet blessing rested upon us. I again prayed and was interpreted by Brother Oyen. Brother Olsen also prayed. Then there were many good testimonies borne. Some said they had been blessed all day in trying to talk upon the truth and in being much in prayer. Some confessed their backslidings and a good work is begun, but it is not universal. Some stand back as if in doubt and questioning. May the Spirit of God reach their hearts and bring them into the work is my prayer.*4LtMs, Ms 27, 1885, par. 25*

November 11, 1885

Christiania

Wednesday. I attended evening meeting and spoke to the people with a deep and solemn sense of the shortness of time and the great need we have of greater spirituality, more zeal, and reaching a higher standard.*4LtMs, Ms 27, 1885, par. 26*

This day have had conversation with Brother Hansen. Brother Oyen was present. I talked with him very plainly, showing him just how he was standing and the influence he was exerting in the church. I had felt so burdened I had arisen at three o'clock and written some things that I wished to come before the people.*4LtMs, Ms 27, 1885, par. 27*

November 12, 1885

Christiania

Thursday night again spoke to the people. We had good congregations, but some of our brethren do not seem to feel that interest which they should feel to arise, put away their sins, and come into favor with God. I spoke with great plainness. During the day I wrote many pages to be translated for the benefit of the church. Brother Oyen translated the matter. W. C. White is feeling it

to be duty to have laborers come to Norway, and it looks certain that they must have help.*4LtMs, Ms 27, 1885, par. 28*

Last night W. C. White suggested that he was almost decided to attend the General Conference. At first I was surprised and said it could not be his duty to leave the work here to do this; but careful, calm consideration of the subject changed my mind. I thought he could serve the cause of God and especially His work in these mission fields better by going to America, so that from his own lips the Conference could hear of the necessities of the case for laborers and for money, rather than to read the same arguments in letter form. I now think it is right that W. C. White should go, although I shall miss him very much, and his counsel and advice seem to be almost a necessity at this time here.*4LtMs, Ms 27, 1885, par. 29*

Friday

I feel worn and scarcely able to sit up. Last night W. C. White suggested he thought it might be his duty to go to America and attend the General Conference. At first I could not consent to this; but after thoughtful, prayerful consideration I felt that God had put this into his mind, and I would not stay him or hinder his going. I have written many pages today. W. C. White left us about three o'clock to cross the North Sea on his way to Liverpool and to take the steamer from there to New York. He will return, if it be the will of God, in about two months.*4LtMs, Ms 27, 1885, par. 30*

November 14, 1885

Christiania

Sabbath I spoke to the people from [blank in original]. I felt very solemn. The hall was filled, and we hope that deep impressions were made upon the minds of the people.*4LtMs, Ms 27, 1885, par. 31*

November 15, 1885

Christiania

This is the last day we will be in Christiania. Brother Hansen sent an invitation for us to ride out in his carriage to see the city. I had talked so plainly the day before, I feared he was offended at my plainness of speech. This day was pleasant. We had sunshine, but it was clear and cold.*4LtMs, Ms 27, 1885, par. 32*

November 16, 1885

Christiania

Arise early, for we must leave for the depot at quarter before six. My labors close in this place, and I know not when I shall be here again; perhaps never. Brother Hansen sent his carriage to take us to the depot. Brother Oyen accompanied us. At the depot we met several of our sisters who came to say good-by to us.*4LtMs, Ms 27, 1885, par. 33*

Brother and Sister Olsen and Brother and Sister Hansen also came to say farewell. They remained until the cars started. Shall we meet again in this life, or shall we meet no more until the judgment? It is a solemn thing to die and a far more solemn thing to live.*4LtMs, Ms 27, 1885, par. 34*

The scenery was interesting. Very many places resembled Colorado in its high and rocky summits, its towering mountains and rocky fields. We passed large forests of pine. The trees do not grow large. They are thick, straight, and small. This is a poor country for people to obtain a living in. Every little available spot of land is improved. The houses generally are small and cheap. There are some houses that show more wealth and prosperity. This would have been a wearisome day to us all were it not for the romantic scenery. The sun sets at this season of the year at half past three and rises about nine o'clock.*4LtMs, Ms 27, 1885, par. 35*

November 17, 1885

Gothenburg

I arose at three o'clock and used my pen until we were obliged to take breakfast at eight o'clock. Wrote eight pages. Took breakfast, and then we were taken in a hack to the boat. The steamer was

small, but for the first hour we enjoyed our steamboat ride; then the captain advised us to go below, that we were getting into rough water. We did as directed and soon were made to realize the wisdom of this movement. We became very sick. Seasickness is very distressing to me. I vomited most earnestly. Sarah was also sick, severely. She said she was afraid several times that I was dead. My face was like a corpse and my eyes closed. This was a very severe experience to me, because of heart difficulty. *4LtMs, Ms 27, 1885, par. 36*

In such a time I feel unable to carry the burden and trust myself in my weakness to my Saviour. He will take care of me. I have chosen Him as my helper, and I feel that I may safely commit the keeping of my soul and body to Him as to a faithful Creator. He will not leave His children who love and trust and serve Him to the will and power of Satan. It is so great a comfort to have such a friend. When the sea is tempestuous, how we long for something solid to set our feet upon. I tried to walk a short distance with the help of the stewardess. We were thrown to one side and the other, forward, backward, clinging with all our remaining powers to something that would not give way. *4LtMs, Ms 27, 1885, par. 37*

While the boat is rolling, pitching, and tumbling about like a cork upon the water, I thought of the perils to which we are exposed by sea and by land. How much more dreadful it must be for one to feel the land like an ocean heave beneath their feet, the solid earth, hitherto firm and secure, rocking beneath them. I thought of the earth rolling like the waves of the great deep. I thought of the necessity of our refuge which cannot be moved, the sure mercies of God. In God we may trust. The mountains may depart and the hills be removed, but the kindness of God does not depart, nor His covenant of peace be removed from us. God never forsakes His trusting ones. *4LtMs, Ms 27, 1885, par. 38*

November 18, 1885

We were on the cars from four o'clock the 17th until nine o'clock the 18th. I was too weak to sit up much through the day. We had a convenient compartment through the night. The seats were opened so we could lie down. At three o'clock we were all commanded to

get out of the car, to have not only our baggage, but ourselves inspected. It was a bitterly cold night, and all insisted I should not go out into the cold. When the officials found the girls ready to get out, then they said, "You can go back and not go into the custom house." But they were not exactly satisfied about that reported sick woman, so two officials with their regimentals came to the car with bright lanterns flashing into the car to see if a bundle of goods was not being transported into Germany and was being passed off as a sick woman. I sat upright and pleasantly said, "Here I am, gentlemen; please look at me, for I am a living woman." I do not know whether they understood me or not. They burst into a good-natured, hearty laugh and said, "All right," and we were left to sleep again if we could or lie awake after this untimely disturbance. We changed cars. Rode all day until seven o'clock, then the cars went no farther, and we stopped at Cologne. (Give description from guide book.) We had the privilege of seeing the cathedral which had been many, many years in building. It had been finished only in recent years [1880]. *4LtMs, Ms 27, 1885, par. 39*

November 19, 1885

We arose early and walked a few steps to the train and traveled over a country abounding with remarkable places—high mountain heights. Land—or rather—rocks were cultivated to their very mountainous tops. There were some yards up terrace after terrace to the crest of the rocky heights. *4LtMs, Ms 27, 1885, par. 40*

The cars stopped at this place, where we had to change for another car. Our baggage, which was no small amount, was all transferred to the waiting room. After seeing it nicely stacked, we walked out a short distance. When we returned it was about time to take the cars, and our baggage was gone we knew not where. Search was at once begun. We had paid the porters for bringing in our baggage, and after much diligent search, no one being able to talk to these sharp porters and officials, we found our baggage loaded onto a truck wagon. One man who had transferred it stood by, while another stood watch over the truck. Both must be paid a franc each, then an extra franc to put it in the car. You are not left to seek your porter, for the moment the guard opens the door then will one or two seize your satchels and walk off with them to the station or to

transfer to another car. Sometimes this is an accommodation, sometimes an annoyance. It is quite convenient when a woman travels alone for the porter, for a franc—or less than twenty cents—will see you seated in the car with your baggage all safe.*4LtMs, Ms 27, 1885, par. 41*

Ms 28, 1885

Diary, November 20 to November 25, 1885

Basel, Switzerland

November 20-25, 1885

This manuscript is published in entirety in *17MR 329-335*.

Labors in Switzerland

November 20

Basel, Switzerland,

It seems pleasant to be once more in our own temporary home. We find M. K. White much improved in health. She has gained ten pounds. Ella May White is not looking well. I am some anxious about her. She is troubled with catarrhal difficulty. We find the rooms pleasantly furnished with articles lent and picked up, so that we think it looks very homelike. But the [stoves] are insufficient to warm the rooms. I am cold all the time.*4LtMs, Ms 28, 1885, par. 1*

I have a conversation with Elder Whitney. He presents before me the necessity of our speedily visiting Italy. They need help at this time. I would have been gratified to have had a week's rest, but I must not consult my own wishes or my pleasure. Jesus did not live to please Himself. He lived to do others good, and He is our example in all things. A stove is placed in my room so that I may kindle a fire when I arise early in the morning. If I had only had this one day earlier I should have escaped this cold which I have contracted.*4LtMs, Ms 28, 1885, par. 2*

November 21, 1885

Basel

Sabbath. At the close of Sabbath I open my diary again. Today has been a day of weariness to me. Sabbath School was held in the forenoon. Brother Aufranc spoke to the people in French. In the

afternoon I spoke to those assembled from *John 3:14, 15*. The Lord gave me strength and grace to address the people. Brother John Vuilleumier and an educated German translated into both languages for the benefit of the French and of the Germans. The Spirit of the Lord seemed to be in our midst. We then had social meeting. Many good testimonies were borne. These testimonies were translated to us. *4LtMs, Ms 28, 1885, par. 3*

A converted Jew spoke well. This Jew was attending the theological college in Basel. He came to our Swiss conference and seemed to be interested. He understands Hebrew. He was desirous that our people should give him employment; but as long as he did not esteem the truth of that value to step out upon it from real conviction of duty, we felt he should not be hired to obey the truth. If the truth were not of that value to him that he could make any and every sacrifice for the truth's sake—moving from principle and not be bribed or bought—the work is between God and his own soul. The question is, What does God say? What does He require? If he has a heart to be obedient to that which he knows to be truth, then his works will be acceptable to God. If he is not conscientious, but would wait to see if he can find a convenient position where it will be no cross to obey the truth, then his obedience is not acceptable to God. He will have a religion of convenience—serve God when it is for his interest to do so, and let it alone and be disobedient when the truth stands in his way of ease or prosperity. *4LtMs, Ms 28, 1885, par. 4*

We dared not take up this converted Jew. We must pray for him. We must watch with interest to help him if we can, but leave him as much as possible to his conscience and to his God. *4LtMs, Ms 28, 1885, par. 5*

The transgression of the law is sin, and the true believer in Christ will cease to sin. He will abhor sin, which caused so great sufferings to his Redeemer. He will not continue in sin that grace may abound, but he will cast away his sin—will war against the inclinations of the natural heart. This faith is not abstract, but attaches itself to actions. He shows the result of faith, which is obedience. He is learning to walk by faith, not by sight. He lives, yet not he, but Christ lives in him, by faith. He eats, drinks, and does all things to the glory of

God. Christ is to him first and last and best in everything.*4LtMs, Ms 28, 1885, par. 6*

We left this young man, with all his natural and acquired ability, to think, believe, and act before God conscientiously. We now see that this was the best course. He has continued to attend our meetings and has been turned out from the college. Now will be the time to help him to help himself. This move of the officials in the college has affected other youth. Two young men of the same college have come to our meetings on the Sabbath. They became interested through reading the papers. They have been looking into the reasons of our faith, and although in a school called the theological college, having a name to fit men to engage in the holy office of opening the Word of God to the people, our brethren state that they were astonished at such gross ignorance of Bible subjects, both in doctrines and the practical lessons of Christ. These young men have requested repeated interviews which have been granted to them. Last Sabbath two other intelligent young men came to the meeting and listened with deepest interest. After the meeting the two who have been interested had an interview with our youthful workers in the office, inquiring the meaning of certain Scriptures. In the evening I had a long interview with Brother and Sister Whitney in relation to some important matters connected with the workers in the office. We talked until a late hour. I carried the burden on my soul and slept only three hours during the night.*4LtMs, Ms 28, 1885, par. 7*

November 22, 1885

Basel

I attended the morning meeting of the workers in the office, prayed with them and spoke to them about thirty minutes upon the necessity of faithfulness. I think many felt deeply upon this matter, for I know there have been influences that have drawn their minds from devotion and heart service to God to having their affection and their interest divided, placing human objects where the Lord alone should rule and reign. A request was made for all who would from this time make most earnest efforts to reach a higher standard to arise. All arose. We hope this now will have the effect to win them

to God and to heavenly reflections and make earnest efforts to be all that God has given them power to be—faithful and true, devoted soldiers of the cross of Christ. How my heart is drawn out for these young men.*4LtMs, Ms 28, 1885, par. 8*

I called together the girls from the office and talked with them seriously and affectionately, trying to have them see that they had enshrined Edith Andrews in their heart as an idol. The worship due to God they had given to a human, erring creature, one who was herself in need of mercy and the pardoning love of God or she would not be saved. May the Lord set the words that I have spoken to them home to their hearts.*4LtMs, Ms 28, 1885, par. 9*

Again one of the young men mentioned—whose name, I learn, is Gree—came to Brother Whitney much troubled. He knows not what to do. He sees the truth and he sees the cross which he must lift if he accepts it. He can bear, he says, all that he will be called to pass through for the truth's sake; but his parents—who have high hopes of him, and who have sent him at considerable expense to the college! Here comes in the question, Will he forsake all? He sees that the crisis has come. May the Lord give him grace to decide to obey the truth, to forsake all if need be—father, mother, sisters, and brothers—for the truth's sake. This is a trying point in this young man's experience. May he have strength from above.*4LtMs, Ms 28, 1885, par. 10*

November 23, 1885

Basel

Devote some time to writing. Have conversation with Elder Whitney. He read letters from Brethren D. and A. C. Bourdeau, urging our going to Italy, and Daniel urges we come around through Geneva. But this will cost time and money; and as our tickets take us on that route in returning, we decide to go direct to Italy, leaving Basel next Thursday morning, which will bring us into Torre Pellice about noon.*4LtMs, Ms 28, 1885, par. 11*

Walked down to the city and made some purchases. Rode down in the afternoon to look at the stoves. Purchased one at a cost of twenty dollars. This has advantages over the iron stoves. The head

is not heated, the air is not burned. I must have every advantage if I must use my head so continually as I do in writing. Sent to America four pages to Marian Davis and six pages to W. C. White. *Review and Herald* comes today, and we eagerly devour its contents. *4LtMs, Ms 28, 1885, par. 12*

November 24, 1885

Basel

I thank my heavenly Father for a precious night's rest. I am still suffering with cold. Write to Elder Bourdeau at Geneva four large sheets of writing paper, in regard to his work and the best manner of taking hold of it. He has gathered up notices in papers as far back as when he was in Cal. and wishes these put into his circulars or notices to go before the public. It is just such things as these that hurt Brother Daniel's influence. The appearance is that he is extolling himself. He wishes to make it very prominent that he is an American sent to Europe as a missionary. This is every word truth, but such notices put before the people are not the best way to reach them, for all notices of this character will arouse national prejudice and close doors to him that might otherwise be opened. *4LtMs, Ms 28, 1885, par. 13*

The greatest prejudice of the Jewish nation of priests and rulers was stirred up against Christ because the people preferred to listen to Jesus rather than to them. The very same feelings of prejudice will be manifest in the priests and rulers of this time. We can do nothing that would close up the way before us in this country like taking a position of superiority and putting before the people that we consider them heathen. In truth they are worse than heathen, but this we are not to tell them. The clergy consider themselves as teachers, highly religious, and their churches send out missionaries to the work of converting the savages; but to have the implication that a similar work must be done for them they would consider the worst kind of insult. *4LtMs, Ms 28, 1885, par. 14*

We wrote to Brother Daniel to guard his notices, just humbly to go to work in the fear and love of Jesus, and work temperately, keeping self out of sight, and let Jesus and the truth work their way to man's hearts; that it is not best to hire the largest halls, but go to

work in a less expensive way and then if the way opens come up higher, but test the interest first and see what that interest will warrant.*4LtMs, Ms 28, 1885, par. 15*

November 25, 1885

Basel

I have rested well during the night. We have been blessed with a couple of days of partial sunshine. It now looks like rain. We hoped to have pleasant weather to cross the Alps to Italy, but we must take these things as they come and not be in the least discontented or unhappy.*4LtMs, Ms 28, 1885, par. 16*

I had a talk with Brother and Sister Whitney. They bring good reports from the sisters with whom I conversed last Sunday in reference to their exalting any one too highly and thus making them idols. We must inquire what is the influence of the one I am adoring. Does she reveal in life and in character superior love to Jesus, devotion to the truth? Is it her work to lead minds to the contemplation of heavenly themes? Is Jesus the theme of conversation? Is her life such that it bears the heavenly credentials? I urged upon them the necessity of their loving God with all their heart. This effort has been blessed to these sisters.*4LtMs, Ms 28, 1885, par. 17*

I had a conversation with Brother John Vuilleumier and presented before him the necessity of having his heart free from every idol, that he should honor and adore Jesus, that no human object should come between him and his God. If he made clay his idol, if he thought it was a paragon of perfection, he was deceived. Where he saw gold it was truly only tinsel. I sought to impress upon him the necessity of his loving and serving God as the One supreme. God was working in His providence to bring in close relationship to Him young men that He could mold and fashion as clay is molded in the hands of the potter, that He would make them vessels unto honor. He had a work for them to do which others who were older could not do as well. He wanted their whole heart, their affections, and He claimed them as His right. With those who were older, habits were formed and ideas were not always such that God could use them; but He wanted young men to reach the highest standard of

holiness, as did Daniel. I devoted more than one hour in conversation with this young man, who is a youth of great promise. I believe that the Lord has a special work for him to do, and after talking with him we could only commit the case to God for Him to impress the heart.⁴*LtMs, Ms 28, 1885, par. 18*

Ms 29, 1885

Diary, November 26 to December 15, 1885

Italy

November 26 - December 15, 1885

Portions of this manuscript are published in *3Bio* 333-336; *3MR* 214-216; *4MR* 41; *5MR* 270; *10MR* 379-380.

First Visit to Italy

November 26

We left Basel. I am fifty-eight years old today, the twenty-sixth of November, 1885. We took the cars bound for Torre Pellice, Italy. We were much favored. The sun partially dispelled the clouds. There was no fog, and we could get a view of the country through which we passed.*4LtMs, Ms 29, 1885, par. 1*

November 27

This morning is clear and the air cool and bracing. We passed the night in Turin, Italy. We walked only a short distance from the cars to a hotel. We were conducted up three flights of stairs into a large room fifteen by fifteen feet which opened into another room of the same size.*4LtMs, Ms 29, 1885, par. 2*

It is a beautiful sunshiny morning. The atmosphere is mild and soft, not as harsh as in Switzerland. We sit in full view of the mountain peaks. The door is open, and the sun shines in bright and warm.*4LtMs, Ms 29, 1885, par. 3*

Nov. 28, 1885

Torre Pellice, Italy

We rise at half-past five o'clock. I have been awake since half-past four. I have slept well, and I feel very grateful to my heavenly Father for this precious rest and His peace which I feel in my heart. At two

P.M. I went to the meeting in the hall. There were but few assembled for the reason that we were disappointed in getting the notices of our appointments in the paper. The manager of the paper, a man by the name of Mallon, was one who had been keeping the Sabbath. He is an educated man. His wife also is an educated woman. She can speak English and interpret or translate into German and French.*4LtMs, Ms 29, 1885, par. 4*

Brother and Sister Mallon were both at our conference in Basel and seemed to be interested and took part with us. But for years his business has been perplexing. Temptations came. Those who were our enemies proposed to relieve his embarrassment by going into partnership with him. This would enable him to carry on his printing business. Our people have loaned him sixteen hundred dollars to enable him to save his place from mortgage sale. This poor man was deluded, and he began to think that he could enter into this partnership with our bitterest opponents and observe the Sabbath in spirit—keep it in his heart, but not in the letter. This has troubled his mind so that he acts very singular. He began to write against the Sabbath and against us and our faith. His wife has as yet hindered his getting out a book in violent opposition to us. Sabbath, while I was speaking, he came into the hall and began to take notes of what I was saying.*4LtMs, Ms 29, 1885, par. 5*

While the Spirit of the Lord was upon me and I was speaking with great freedom and power, he jumped up and said he wished to speak and ask some questions. Should he lose his soul if he did not keep the Sabbath, or was it necessary for him to keep the Sabbath to be saved—answer “Yes or no.”*4LtMs, Ms 29, 1885, par. 6*

I said, “This is an important question which could not be answered with ‘yes or no.’” Those who had clear light upon the binding claims of the law of God and rejected that light and would not keep the Sabbath would be judged according to the light given. Those who had not had the light to refuse and reject, but lived up to all the light God had given them would not be made accountable for the light that they never had.*4LtMs, Ms 29, 1885, par. 7*

Brother Mallon was greatly excited. He gesticulated frantically. He had in the first of his speech spoken in praise of me and what I had

said. But when he demanded the yes or no, and I refused to say this, he seemed almost raving. He read an article he had written of the same character as others from opposers of our faith as though he had new and unanswerable arguments in it. But it was the same ground that others have been over.*4LtMs, Ms 29, 1885, par. 8*

He wanted me to answer some questions; and then as I would say a word or two out of harmony with his ideas in the published article, he would break in upon me in the most violent manner. I saw that I could not be permitted to answer a question, and his violence was so great that the congregation began to disperse as though afraid. It seems that this poor soul is under the power of Satan. I was enabled to keep firm and quiet, without confusion, and I felt that all would work for the advancement of the truth. But we felt sad for Sister Mallon. She begged me to excuse her husband. Poor woman, she is in a trying place. After the Sabbath Brn. went to the office to get notices printed of our meeting. But Bro. Mallon would not allow them to get these notices out, so we had no means to give out our appointments.*4LtMs, Ms 29, 1885, par. 9*

Nov. 29, 1885

Torre Pellice, Italy

We are having a beautiful day. The atmosphere here is very healthful. We walked out into the market place, for the market days are Sunday forenoon and Friday. Here we saw a strange sight for Sunday—men and women with their wares of all descriptions and buying and selling going on with energy. Men and women were crying their wares like an auctioneer. What a scene this was in the very shadow of the Catholic monastery and church. I was disgusted with the appearance of squalor and poverty, with the degraded appearance of men, women, and children. Women and children had inflamed eyes and coarse, smoked skins. There is much decrepitude and deformity in Italy. I am informed that children commence to work in the factories quite young, and they obtain a mere pittance, standing upon their feet so long they become lame and are dwarfed in growth. The women are the burden-bearers, while the men generally are accustomed to let the women work out in the fields like men.*4LtMs, Ms 29, 1885, par. 10*

At two P.M. I went to the hall to find only a very few assembled. I spoke. While speaking, Bro. Mallon came into the hall. He was very much excited; and if one word was uttered that he agreed with, he would nod his head as in approval. If on the contrary a word was spoken he did not approve of, he would gesticulate and shake his head, talk to others around him, and make violent denunciations. I kept right on as though I did not see this and did not hear his words of disapproval. As I read the words of Christ in his memorable sermon on the mount, "If any man shall break one of these least commandments and shall teach men so, etc." [*Matthew 5:19*] he jumped up and flourished his arms and screamed out to Eld. Bourdeau, my interpreter, "Do you keep all the commandments any better than did the Pharisees? answer me!" We kept right on with our work as calmly as if an angry, half-frantic man was not acting before us as if possessed of the devil. He grasped his hat and flew out of the hall in a rage and gathered around himself several and talked to them like a mad man. This was not a very encouraging beginning, but we will remain and see if the Lord has anything further for me to do. *4LtMs, Ms 29, 1885, par. 11*

Monday, Nov. 30, 1885

Torre Pellice, Italy

We have a most glorious morning. The sun shines so warm and mild, the doors are open, and it seems like spring. We walked out to look at an easy chair for me to sit in. We purchased a few things, but decided the chair cost too much and I did not purchase it. My hip is very troublesome. It is now paining me severely, so that I can walk only a very little. We have now decided to change the place of meeting, and not to occupy the hall belonging to Bro. Mallon, but obtain a new place where he will not feel at liberty to break in just when he pleases. *4LtMs, Ms 29, 1885, par. 12*

Bro. A. C. Bourdeau ordered a carriage to take us for a ride. We have to pay fifty cents for two hours' ride. Eld. Whitney accompanied us. He can talk enough French to make the driver understand and explain some things. We passed St. Johns, a village composed mostly of Protestants. Bro. Bourdeau has spoken there. The weather seems like summer. We rode to another village

in the valley, where all were Catholics. We saw beautiful residences located on a high eminence. We saw many men engaged in working on granite rocks. One of the slabs measured eighteen feet. These they bring from the mountain quarries in large, thick stones, then the workmen split them or slice off a large flat, thin slab. I saw quite small boys working very energetically with the men. We enjoyed our ride very much. *4LtMs, Ms 29, 1885, par. 13*

Tuesday, Dec. 1, 1885

Torre Pellice, Italy

It is a beautiful morning. We decided to go to Bobbio about five miles distant to see a place noted in history. Two carriages were obtained to take us to the place. Eld. Whitney, Mary K. White, and I rode in the first carriage. Bro. Bourdeau, Bro. Geymet, Sister Martha Bourdeau, and Sarah Andrews were in the second carriage. The scenery on the route was delightful. We went as far as the carriage would take us, then we began to ascend the side of the mountain on foot. We come to the place of interest where there was a battle fought—the Piedmont Catholics against the Vaudois. Those who would not yield their faith had made their refuge in a house on the mountains, now about eight hundred years old. They held their position against great numbers until they were overcome, then they tried to flee, but nearly all were massacred. A few escaped. Some were wounded and made efforts to escape. They went into a cave, but they were not safe there. There was a farther entrance between three rocks, leaving a small aperture. These wounded, terror-stricken men pressed and squeezed themselves through this small space into a cave thirty feet in length, but the men with satanic hatred devised a way to put these to death who were beyond their reach. They built a fire and smothered them to death. *4LtMs, Ms 29, 1885, par. 14*

This cave was a few rods from there. We spread our lunch under chestnut trees. We then examined the cave and afterwards united in a season of prayer on the rocks on the top of the cave and then descended again to the carriage road and were seated in the carriages for our journey home. *4LtMs, Ms 29, 1885, par. 15*

Wednesday, Dec. 2, 1885

Torre Pellice, Italy

Bro. Whitney left us this morning at five A.M. I wrote letters to my children and decided in the afternoon to go up the steep ascent to the fortification, a place noted in history for the cruel, mysterious work of the Roman power against those they called heretics.*4LtMs, Ms 29, 1885, par. 16*

Thursday, Dec. 3, 1885

Torre Pellice, Italy

We have another beautiful day. Wrote in the forenoon eight pages of letter paper to Willie and Edson. We ordered the carriage and rode out five miles. Bro. A. C. Bourdeau and his wife and I filled the carriage. We had a very pleasant ride. We saw a woman driving a cow team, while three large, stout men were in the wagon, but this is the custom here. There is a rope attached to the horns of the animals and a rope attached to this rope, and the women or men lead the oxen or cows drawing the load. I saw no lines with the loaded teams. Sometimes four horses are hitched one before the other, and they obey the word and whip. The carriage horses are driven more after the American style. Our driver took us to a Catholic village—all Catholics, and all live in stables and sleep in stables in the winter. They looked haggard and degraded. The driver told Eld. A. C. Bourdeau that they were very low in morals and very wicked and mean. It was no pleasure to us to think that their ancestors persecuted the dwellers in this valley who did not hold the same doctrines as the Romans. There are some fine houses where Counts have made, and still make, their residence.*4LtMs, Ms 29, 1885, par. 17*

Friday, Dec. [4], 1885

Torre Pellice, Italy

It is a beautiful morning, cooler than it was yesterday. Finished my letter to Willie. Corrected the discourse I gave on Sabbath. News is brought that Eld. Grant is in the place. He came the same time that I came and has been all this time keeping it secret. Mallon has been in communication with him, and this is why I think he attacked me,

interrupting me while speaking. He felt safe to do as Eld. Grant has done. Sabbath he pretended he wanted to ask questions—that his soul’s salvation was at stake, and then went on with his objections to the Sabbath, as Grant has done for many years. As soon as our notices were out for meetings, then Grant’s notices appeared that he was going to expose the pretended visions of Mrs. E. G. White.*4LtMs, Ms 29, 1885, par. 18*

We rode out for two hours. At seven o’clock we went to our hired hall to meeting, and there I spoke upon (*Matthew 11:28-30*), “Come unto me all ye that labor, etc.” We did not have a large congregation. I spoke about thirty minutes, making no reference whatever to Eld. Grant. I felt now was the time to trust God, when it seemed that the powers of darkness were combined against us. The Lord has not forsaken the earth, neither has He forsaken His people. Satan has exercised his power in these valleys for a long time. He is not ready to let go his hold upon the people here who have maintained the warfare against him. Eld. Grant spoke in the room above the hall where we were, and he made some reference to Mrs. White, professing to know me when he knows nothing of me. M. K. White took notes in shorthand. He thought I was present and therefore made his remarks, saying that Mrs. White was present, but I cared not to be present. He has followed me with falsehood and with his misrepresentations for so many years that I expect he will do anything and everything he can against us, and me in particular, but the Pharisees did the same to Jesus.*4LtMs, Ms 29, 1885, par. 19*

Saturday, Dec. 5, 1885

Torre Pellice, Italy

We have another clear day today. I spoke to the few assembled together on the Sabbath from Matthew, “Whoso heareth My words and doeth them.” [*Matthew 7:24.*] I had liberty to present the subject before the people in clearness and power. The Baptist minister was present and a telegraph operator. I felt as anxious to declare the counsel of God to these few as to the many. The Baptist minister took notes while I was talking.*4LtMs, Ms 29, 1885, par. 20*

In the evening Eld. Grant presented his slander he had gathered up

—what this disaffected one had said and those who had been reproved for their wrongs and iniquity and presented them to the people as condemning evidence that the visions of Mrs. White were not of God.*4LtMs, Ms 29, 1885, par. 21*

The very same course has Robert Ingersoll pursued against the Bible. Grant has taken some expressions that he could turn and misrepresent and distort. These he has made the most of, and the people who are ignorant of me and my work accept these garbled statements as truth. But as I am a stranger in Italy and unacquainted with the people and the people unacquainted with me and my work, it would be of no use to try to undeceive them. This man claims to be sanctified, and his fruits testify the kind of sanctification that he has. Satan was an accuser of the brethren, so is this man. Satan's work was to tear down, so is this man's work, but I have laid my burden upon God. He knows all about it. He alone can bring help. He can lay his hand upon this wicked man.*4LtMs, Ms 29, 1885, par. 22*

Sunday, Dec. 6, 1885

I slept poorly during the night. I spoke to the people in the hall from *John 17:14*. There were some interested hearers, and I felt the calm peace of Christ abiding in my heart. Sister Mallon visited me. We talked freely together and prayed together. She is in deep trial because her husband has given up the truth and opposes her violently. She says all she can do is to pray for him that the Lord will open his eyes to see where he is. She is hoping that he will yet see the truth.*4LtMs, Ms 29, 1885, par. 23*

In the evening I spoke from *Matthew [13?]:52*. A young man consented to serve as my interpreter. His father encouraged him to do this. We hope this effort will help him. He says it is the first time he has interpreted for anyone. He has a good education, and we hope he will have moral courage to take his stand on the true platform. His father seems interested to hear me speak.*4LtMs, Ms 29, 1885, par. 24*

Monday, Dec. 7, 1885

Torre Pellice, Italy

I am thankful to my heavenly Father for precious rest in sleep. Wrote eight pages to W. C. White and six pages to Reuben Taply. I feel very much worried with my constant labor. It is foggy so that I cannot ride out. *4LtMs, Ms 29, 1885, par. 25*

I am tempted to think at times, since I have come to Italy, that the enemy has so hedged up my way that it will be no purpose. First Mr. Mallon made great disturbance in the meeting, and it frightened some and they left and the meeting broke up in confusion. *4LtMs, Ms 29, 1885, par. 26*

Sunday he attempted to do the same. In wrath and excitement he kept up his gesticulations and vehement protests, talking aloud. Then he arose and said, "Eld. Bourdeau, do you keep the law? I know you don't, you are an apostate." We went right on calmly and took no notice of him. He snatched his hat and went out. Then comes Grant, connecting himself with a man who is an adulterer. Both attack and sweep away the law of God. But will it be swept away? No, they place me in good company. They sweep me away with the law. *4LtMs, Ms 29, 1885, par. 27*

I might answer him and vindicate myself, but I will not even mention his name. I will keep right on seeking to speak the truth in love to those who will hear. I know I ought never to despair when engaged in the work for my Master. I have felt great grief to see the people deceived, and wicked men, claiming to be teachers of the Bible, misrepresent and misinterpret the plain utterances of God's Word and call this truth. They tear down God's great moral standard of righteousness and trample it under their unholy feet. I long to have the people see the truth as it is in Jesus, but all I can do is to pray and work the very best I can, having my will in submission to God's will and feel continually the work is the Lord's—the cause is His. He can cause the wrath of men to praise Him. I must patiently wait God's time. I know that He can make of none effect the efforts of wicked men. I am to do my duty. I am only an instrument in the hands of God, to do my part of the work in His love and fear. This truth will triumph; but when, where, and how is for the Lord to decide. *4LtMs, Ms 29, 1885, par. 28*

These thoughts bring peace and trust and confidence to my soul. I

will not be discouraged, for the Captain of our salvation stands at the helm. I cannot see all of God's purposes. His will shall be my will. We feel disappointed because our best efforts make so little impression on the people. I have felt sorely tempted to depart from my usual custom and vindicate my cause. I know I could do this and leave a different impression on minds than Eld. Grant has left of me and my work. He has gathered up falsehoods and stigma from different ones and told it for truth. If he did not make the lie, he loved it, cherished it, reported it, because he wanted it to be truth. He has all the opportunity to ask me if these things were correct, but he does not want the truth. I feel sure that Jesus knows all about these things, and He will work that His truth shall not suffer.*4LtMs, Ms 29, 1885, par. 29*

I see the dear Saviour weeping over Jerusalem. Listen to His lamentation: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathered her brood under her wings, and ye would not." He declares, "Thy house is left unto thee desolate." [*Matthew 23:37-38.*] The grief of Christ was very great, that hearts would turn from light and life, and shall we complain of neglect?*4LtMs, Ms 29, 1885, par. 30*

Tuesday morning, Dec. 8, 1885

I am in affliction today with rheumatism. Sister Revel wishes us to visit her. Bro. A. C. Bourdeau and wife, Mary, Bro. Geymet, and Arthur Bourdeau all start on the journey of about three miles—half of this is up the mountain. We had a little donkey and a small carriage, but he could scarcely draw it much of the way. We made a curious picture, but with Arthur leading and pulling the horse, we got up the mountain at last.*4LtMs, Ms 29, 1885, par. 31*

Wednesday, Dec. 9, 1885

Bro. and Sr. Bourdeau with Sarah started for Turin today. Sister Martha is on her way to Basel to attend her sick and dying child. I wrote out many pages today on the law and the gospel. In the afternoon we rode out about two hours, which was a great rest to both Mary and me, for our time is occupied principally in writing. The sun shone warmly, although the air was quite cool and bracing.

We passed through several settlements.⁴*LtMs, Ms 29, 1885, par. 32*

We saw how the people dry their corn. They fasten the ears upon the broad front of their piazzas and some are entirely covered with the yellow ears of corn, excluding light and sun from the houses. But the people live now almost entirely in their stables, both rich and poor, and they have in some places just a window, two or four small panes of glass, while the larger number of the people have only a white cloth or a board which they move to let in light. The cows and animals are in the same apartment. The breath from the cows and the heat and steam from the manure heat the stable. How little knowledge these people have of the laws of life and health! But should you try to enlighten them, they would take it as an offense. We can only hope that the truth will take hold upon the hearts of some, and then they will be elevated and sanctified through the truth. "The entrance of Thy word giveth light, it giveth understanding to the simple." [*Psalm 119:130.*] From what we see with our eyes, we think the cattle generally are well cared for—much better than the women. We see cows with burdens on them, but they are used as beasts of burden to draw heavy loads. How the milk from such cows can be good is a question. They milk them three or four times a day. We see but few American horses. Mules and Sardinian ponies and donkeys are plentiful here, and we see some good and valuable horses, but they are rare.⁴*LtMs, Ms 29, 1885, par. 33*

Thursday, Dec. 10, 1885

We have another beautiful morning. Bro. Geymet rode out with us today and explained places of interest. We went on a new road and saw new places of interest. He showed us the house where a Protestant and his family lived and secreted the persecuted Protestants. When the house was full, the landlord made a signal on the roof of his house to the Catholics and betrayed those who had sought his house as an asylum. These were tortured by the inquisition and imprisoned. A neighboring Protestant felt so indignant that they took the man in charge and made him dig his own grave and then buried him alive. This fact is not in history, but is tradition. They say it is proverbial that none of that family have prospered. Disaster and loss and affliction seem to follow

them.*4LtMs, Ms 29, 1885, par. 34*

The scenery seems to resemble Colorado scenery. There are rough mountains and then little plats of grassy land. Away up on the mountain steeps are churches and school houses. Houses and cultivated land reach to the very summit of these mountains. Beyond this mountain is a village, but we did not have time to go to it. There are many towns and villages all through the mountain gorges and through the valleys. One valley opens into another. We see banks of cloud—white as the whitest snow—looming up in the mountain clefts and increasing in dimensions. It is a beautiful sight. It looks like the billows of the sea, but perfectly white.*4LtMs, Ms 29, 1885, par. 35*

These white clouds are advancing, rolling first down the mountain sides and then rising higher and spreading over the snow-capped mountains. They appear like mountains of snow in the noon-day sun. It was a picture of loveliness upon which I delighted to gaze. Some took the shape of thrones. I thought of Christ's coming in the clouds of heaven with power and great glory. I can never give in language a description of this sublime scene. Was it not such a cloud as this that was sometimes the refuge of God's people, that they might escape in its friendly shelter from the sight of their persecutors?*4LtMs, Ms 29, 1885, par. 36*

Friday, Dec. 11, 1885

We have another beautiful day, but clear and sharp. We do not get the sunshine here this time of the year before nine o'clock. At eight o'clock you cannot see to read or write without lamplight. The sun passes behind the mountains at half-past two, but it remains light until four o'clock. This day I have written about twenty pages.*4LtMs, Ms 29, 1885, par. 37*

Our hearts are sad today. We learn that the man who has rented us the hall in which to hold our meetings has been influenced by Concorde and Grant against us, and he told us we could not have his hall. He was smooth as only an Italian can be, but none the less determined. So another hall must be obtained where the little few can assemble. Where shall it be? The Lord must have a place for His people to worship Him in this place.*4LtMs, Ms 29, 1885, par. 38*

I spoke to a few assembled Friday night. We hope these efforts are not lost. May it be the sowing of seed that will spring up and bear fruit to the glory of God after a while. Sister Revel and her daughter came from the mountain into the valley to attend the evening meeting and returned by the lonely mountain road after nine o'clock P.M. We keep asking the Lord to open the way for the truth to find access to hearts in these valleys. Eld. Grant has left, and we hear that he had but little influence with the people. They did not like his spirit. *4LtMs, Ms 29, 1885, par. 39*

Saturday, Dec. 12, 1885

It is a clear, cold day. The arrangement for warming the rooms is meager, and it is difficult to keep warm. I decided not to attend meetings today. Bro. Bourdeau has not spoken to the people once since I have been in the place. After Bro. Bourdeau had spoken in the afternoon, he visited a gentleman who has been out to hear me speak. He is a man of influence named Mallon. He had a very pleasant conversation and then they prayed together. He can understand English. Sister Revel and her daughter walked three miles down from the mountain and returned after 9 o'clock. They took dinner with Bro. Bourdeau's family. We had a very pleasant visit with them, talking upon the truth and the best way of reaching the people. *4LtMs, Ms 29, 1885, par. 40*

Sunday, Dec. 13, 1885

We rested well last night. We have a pleasant, sunshiny day, but it is cold here now as any time they have in winter. I spoke Sunday at two P.M. to a small but attentive audience from Hebrews: "By faith Moses refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." [*Hebrews 11:24, 25.*] *4LtMs, Ms 29, 1885, par. 41*

I had great freedom in speaking. The Lord blessed me while presenting before the people the examples of faith which are recorded for our strength and courage. These things are written for our admonition upon whom the ends of the world are come. Nearly all present thanked me for the good words they had heard. Two brothers and a son of one translated for me. One is a minister.

These three understood English. In the evening I spoke again from John, "Let not your hearts be troubled, ye believe in God believe also in me. In my Father's house are many mansions, etc." [*John 14:1, 2.*] The Lord gave me His Spirit, and at the close of the meeting nearly all present shook hands with me. One man understood English and said, "The Lord has been here tonight. You have spoken by the inspiration of His Spirit." Several expressed an earnest wish for us to remain longer. *4LtMs, Ms 29, 1885, par. 42*

Monday, Dec. 14, 1885

Torre Pellice

It is pleasant but cold. It is most difficult to keep warm by the little stove we have. We purchased baskets made by the Italians. We went to see halls for meetings, but there are hindrances to our obtaining them. If we take one hall we must take four rooms with it. Another hall we must buy. Brother Bourdeau decided to devote one of his rooms to a hall. Sister Mallon came to see me, and we had a conversation together. We then had a praying season and parted, not knowing when we should meet again. It is with some anxiety we regard the future for our sister. Will she have strength to stand under the opposition of her husband? *4LtMs, Ms 29, 1885, par. 43*

Tuesday, Dec. 15, 1885

We arose at half-past three and prepared to take the train. We could not see, as it was half-past four when we made our way to the depot. We took a third-class compartment, and there was no way to warm the car. We were all troubled some with chilliness, especially our feet. We feel it to be our duty to save means, even in small sums, for every penny is of value to make someone comfortable and to help to advance the cause of God. We had our breakfast at about half-past six. *4LtMs, Ms 29, 1885, par. 44*

We reached Turin about eight o'clock and changed cars. We find rules and regulations that put the travelers to much trouble and weariness. In the place of crossing the track we are ordered to go a long distance around; but as Mary and I do not understand the French, we do not try hard to become intelligent in regard to their gesticulations and to us senseless orders. We press right on, our

hands full of luggage, and are safely on the other side at the opposite depot, prepared to be seated in the cars. The officials look upon us with comical expressions as much as to say, "These are Americans." "They are ignorant of European ways." We could not make them understand anything, but we understood much more of their directions than we desired. We felt greatly relieved when we were once more seated in the cars with our large amount of baggage.*4LtMs, Ms 29, 1885, par. 45*

There were three others in the car with us—an elderly, white-haired gentleman and a boy and a middle-aged lady. I was so very weary I lay down on the seat and slept for two hours, and in doing this lost some interesting part of the scenery, but we made as much as possible of the rest of the journey. It was grand and magnificent. There were lakes and gorges and canyons and towering rocks, some of remarkable appearance; the mountain peaks, rising above mountain peaks—some adorned with trees, some cultivated to the very top. The trail to them went zigzag, and how they could build their houses, and make their gardens, and live up so high was a mystery to us. Chapels were built on the mountain heights, and villages were nestled in the mountain gorges.*4LtMs, Ms 29, 1885, par. 46*

These mountains of rocks, towering up so high, of every shape and of immense magnitude, led us, as we looked upon them, to have deep and solemn thoughts of God. These are His works, evidences of the greatness of His power. He has set fast the mountains, girding them with His power, and the arm of God alone can move them out of their place. Rising before us in their grandeur, they point us heavenward to God's majesty, saying, "He changeth not." With Him there is no variableness nor shadow of turning. [*James 1:17.*] His law was spoken from Mt. Sinai amid thunder and flame and smoke, concealing His awful majesty and glory. He spoke His holy law with a voice like a trumpet. The lightnings flashed, the thunders rolled, shaking the grand old mountain from the top to its very base. We are filled with awe. We love to gaze upon the grandeur of God's works and are never weary. Here is a range of mountains, extending the whole length of a continent, piled up one above another like a massive, irregular wall, reaching even above the clouds. That God who keeps the mountain in position has given

us promises that are more immutable than these grand old mountains. God's Word will stand forever, from generation to generation.*4LtMs, Ms 29, 1885, par. 47*

If man complies with the conditions, then God will fulfil His part, though the foundations of the earth should be broken up and the heavens should pass away. God's Word, God's will in His law, remains unchangeable, eternal. The God of the mountains is our defense, our strong tower. We will find in Him help and strength ever to do His will. We see the perpetual hills and the glory that is flooded upon them from the heavens, and we want to pray and adore the living God who created all these wonders. We see hills, mountains, and valleys bathed in the noontide sun, reflecting its glories in the lakes, and we want to pray and worship the Lord God of hosts. We want faith. We want praise in our hearts that God ever lives. His words of promise are as unchangeable as His mountains.*4LtMs, Ms 29, 1885, par. 48*

God's Word, the blessed guide, given to man declares, concerning these great and grand rocky mountains that have stood the storm and tempest, the torrent and the roar of the winds, "The mountains shall depart, and the hills shall be removed, but His kindness shall not depart, neither shall the covenant of peace be removed from the heart that trusts in Him with perfect faith." [*Isaiah 54:10.*] The range of the mountains which cover so much space with barren rocks and eternal snows is a storehouse of fertility to the plains. The precious things of the valley are nourished from these everlasting mountains. The Alps of Europe are its glory. The treasures of the hills send their blessings to millions. We see numerous cataracts rushing from the tops of the mountains into the valleys beneath.*4LtMs, Ms 29, 1885, par. 49*

These mountains to me are significant. Subterranean fires, although concealed in them, are burning. When the wicked shall have filled their cup of iniquity, then the Lord will rise out of His place to punish the inhabitants of the earth. He will show the greatness of His power. The supreme Governor of the universe will reveal to men who have made void His law that His authority will be maintained. Not all the waters of the ocean shall fail, nor the fires which the Lord shall kindle. The earthquake makes the earth tremble, the rocks

heave from the place, the hills and solid ground shake beneath the tread of Omnipotence, yet once more He will shake, not the earth only, but also the heavens. There is a sea of fire beneath our feet. There is a furnace of fire in these old, rocky mountains. The mountain belching forth its fires tell us the mighty furnace is kindled, waiting for God's word to wrap the earth in flames. Shall we not fear and tremble before him?*4LtMs, Ms 29, 1885, par. 50*

Ms 29a, 1885

Report of a Meeting in Torre Pellice

[Torre Pellice, Italy]

November 28, 1885

Previously unpublished.

Report of a Meeting in Torre Pellice on November 28, 1885⁴*LtMs, Ms 29a, 1885, par. 1*

Mr. Mallon says: "In a meeting held in the afternoon of the 28th of November, 1885, at Torre Pellice, at the end of a discourse in favor of the Sabbath, given in English by Mrs. White of America, and translated by Mr. A. C. Bourdeau, a Sabbatarian pastor, [we] arose in the assembly composed of thirty persons, to ask of the speaker, Is the Sabbath necessary to my salvation? The response was at first evasive; but as we insisted, she became affirmative, then negative, as follows: 'If the Christian is persuaded that he ought to keep the Sabbath, the Sabbath is necessary to his salvation.'⁴*LtMs, Ms 29a, 1885, par. 2*

"The evasive response made a bad impression upon us, because the person interrogated, having grown old in Sabbatarianism, should have known positively and promptly what she held, touching the subject of our question. The negative response compels us to believe that it is useless to take so much trouble to preach the Sabbath to those who do not know it, if they can be saved just the same."⁴*LtMs, Ms 29a, 1885, par. 3*

We do not say that Mr. Mallon wilfully misrepresents my words, but he has certainly done this.⁴*LtMs, Ms 29a, 1885, par. 4*

While at Torre Pellice, November 28th, I spoke in the hall where our people assembled for worship. It was Sabbath forenoon. I had spoken some little time when Mr. Mallon came in. After sitting quietly and listening a while, he arose in the midst of my discourse and broke in upon me with the remark, "Is it necessary for me to keep the Sabbath in order to be saved? Answer yes or no." I

answered promptly that this was an important question which demanded something more full than yes or no; that everyone will be judged according to the measure of light which he received. If God gave them light upon the Sabbath and they refused to accept it, they would not be saved in rejecting light given them from His Word. I then quoted the words of Christ to the Pharisees: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin." *John 15:22.4LtMs, Ms 29a, 1885, par. 5*

Mr. Mallon broke in upon me and in a very excited manner talked very rapidly, giving no opportunity for his remarks to be interpreted. I attempted several times to speak, as he placed before me questions to answer, but he gave me no chance to speak. He stated that Christ broke the Sabbath. I said, "I hope our brother will not place himself with the Pharisees in their accusations against Christ; for if they could have sustained the charge of Sabbath-breaking against Jesus, they would not have been under the necessity of hiring false witnesses to testify against Him." *4LtMs, Ms 29a, 1885, par. 6*

He became very excited at my words, charging me with calling him a Pharisee, but our Brethren Whitney and Bourdeau were present and corrected his statement, and he said, "I beg pardon." Mr. Mallon repeated this statement very much as he has it published in his pamphlet, but Brother Bourdeau corrected him and told him I made no such remark, but he urged that I did. Then Brother Bourdeau repeated the words I have here stated in regard to being judged according to the light given to every individual of God. Sister Mallon was present and stated that my words were not as he had stated them. I asked her after the meeting if I had given any occasion for my words to be thus misconstrued. She stated that my words were plain and clear, and there was no occasion for misconstruing them. But they appear in print as he wanted them to appear. *4LtMs, Ms 29a, 1885, par. 7*

When I saw that I could not have any opportunity to finish my discourse or to answer the questions as I would be pleased to do, I told him, "You have asked me questions, and when I attempt to answer them, you arise in a most excited manner and begin to talk and give me no chance." That since it was not possible for him to

listen calmly and know anything I said, I would answer his question in writing. I did so.⁴*LtMs, Ms 29a, 1885, par. 8*

Ms 30, 1885

Diary, December 16 to December 31, 1885

Switzerland

December 16-31, 1885

Portions of this manuscript are published in *5MR* 183, 270-271; *3Bio* 337; *EGWE* 89-90, 145-146.

Labors in Switzerland

December 16, 1885

Geneva, Switzerland

We reached Geneva last evening at half-past seven o'clock. Met Brother and Sister Bourdeau, Marian, and Augusta at depot. We walked only a short distance to the hired house of Brother Bourdeau. We were very weary and retired early. This morning it is quite foggy. We have some visiting to do. *4LtMs, Ms 30, 1885, par. 1*

Elder Bourdeau hired a team, and we rode out and viewed many places of interest. We walked some distance upon a very high eminence and looked down where the two waters meet—the Rhone and the Geneva. One is dark blue, the other a greenish color; and although the streams meet, they do not lose their distinct colors and blend in one for a long distance. We looked upon part of a tower which was in the wall when Julius Caesar lived. It is over two thousand years old. Geneva is a beautiful place, and it seems more like an American city than any we have yet visited. We enjoyed our two-hour ride very much. *4LtMs, Ms 30, 1885, par. 2*

We wrote several pages to a brother and put it into Brother Bourdeau's hands to translate and send to him. He is crazed on the subject of marriage and is not in a condition to marry. *4LtMs, Ms 30, 1885, par. 3*

Brother Bourdeau is comfortably situated. He is holding meetings in

Geneva, but few attend. But we hope that the Lord stirs up hearts to examine for themselves. The clergy are determined the people shall not go to hear, and they are warning them not to attend, but God can break these barriers down. That He will give success to this effort is our prayer.*4LtMs, Ms 30, 1885, par. 4*

December 17, 1885

Basel

We left Geneva at twelve o'clock. We had a good car, more after the American style. We had no trouble in getting our baggage into the car. The scenery was very beautiful and attractive. We rode beside the lake for forty miles.*4LtMs, Ms 30, 1885, par. 5*

We came through Lausanne, where Brother Vuilleumier lives, and where a hall is secured for meetings. There are meetings being held at three different points now. May the Lord give success to His truth. We came without change of cars to Basel. Arrived about eight o'clock. Found Elder Whitney and Brother Kellogg waiting for us. We were soon in a hack and were borne to our home in the mission house. We found our friends rejoiced to see us. We were glad to get home, and we slept but little that night.*4LtMs, Ms 30, 1885, par. 6*

Edith is near the close of her probation. She is in much better spiritual condition than when we left for Italy. She no longer wants to be amused, and the company she desired to have in her room no longer is desirable. She seems to be reflecting and seeking the Lord. She manifests love for her mother now that she has not done before during her life; and although her attachments have seemed so ardent for others, they have not centered upon her who should have them above every one else. Her mother is much comforted with this affection and interest manifested toward her by her daughter. It seems a solemn and fearful thing to stand upon the very threshold of eternity.*4LtMs, Ms 30, 1885, par. 7*

December 18, 1885

Basel

Friday. It is a foggy day today. We would be pleased to see the sun again. Today is a very busy day. Look over letters and papers that we have not seen. There are many things that demand attention. Many letters to answer.*4LtMs, Ms 30, 1885, par. 8*

December 19, 1885

Basel

Sabbath. It is a beautiful day. I visit Edith's room. Talk and pray with her. She is seeking to do what she can to prepare for her last change.*4LtMs, Ms 30, 1885, par. 9*

I spoke to the people assembled through two interpreters—French and German. My French translator was not accustomed to the work and seemed embarrassed. On this account I cut short my discourse. In the afternoon they held another meeting, and many good testimonies were borne. The singing exercise was good.*4LtMs, Ms 30, 1885, par. 10*

I am impressed that this is the last Sabbath Edith will ever see; but if she rests in hope, we cannot mourn that her pain and suffering and distress are at an end.*4LtMs, Ms 30, 1885, par. 11*

Sunday, December 20, 1885

Basel

It is a beautiful day. I was called into Edith's room. She was in great pain. We had a season of prayer for her, and she was relieved and rested afterward. In the evening she had a very distressing time—pressure for breath. We prayed for her again, and the Lord heard and answered our prayers. She was relieved again and rested.*4LtMs, Ms 30, 1885, par. 12*

December 21, 1885

Basel

I am not feeling well this morning. We walked down to the city and took a train to Little Basel. It seems to be a large place. We then

took a carriage home. The exercise of walking in the bracing air and the ride home were a benefit to me. We saw women sitting in the market place with their provisions—vegetables and fruits—shivering with cold. We felt pity for them, but this is practiced all winter. *4LtMs, Ms 30, 1885, par. 13*

We are now having the coldest weather we shall have. The days are now the shortest. They will begin to lengthen very soon. I have written several pages upon the position that should be taken relative to courtship and marriage. There are cases that are now difficult to manage. A brother is seeking to obtain the consent of a daughter of Brother Vuilleumier's, to marry him against the judgment of her parents. The daughter is young, and her lover is a man who has never shown respect to his parents and has caused his mother pain and grief because he would follow his own inclination irrespective of the wishes of his mother. Such a man will not understand the wants and wishes of a wife. He will be dictatorial, arbitrary, severe, and consider that the wife's wishes and plans must be after his mind. Her independence will be taken away, and she cannot preserve her individual judgment to follow the dictates of her own conscience. *4LtMs, Ms 30, 1885, par. 14*

Brother Vuilleumier's son next to John broke his arm and injured his head. He is not as careful as he ought to be, and he has been often cautioned in regard to his careless ways. This is a severe lesson to the poor boy. He is taken to the hospital. This is the custom of all who are sick. They find excellent physicians and good care and pay for board only 32 cents per day. It is a great blessing in this country. *4LtMs, Ms 30, 1885, par. 15*

Tuesday, December 22, 1885

Basel

It is a beautiful morning. The air is cool and bracing. The sun shines in its glory. We enjoy sitting in the sunshine. I have prepared several talks given during our conference here. I read pages I had written on courtship and marriage to Brother Whitney. He wants it put into French and published. I had a talk with Sister Bourdeau in reference to Edith's condition and in reference to her home matters. She was grateful for the conversation, as it would be a help to her

when she goes home to Italy. Received a large bundle of letters from Brother Daniel [Bourdeau]. He writes tenderly. May the Lord guide His servant in judgment is my prayer and spare his life until his work is done. He does too much, and we know not how to hinder him. He has an active brain that cannot find repose and rest. Brother Albert Vuilleumier came this evening, accompanied by his daughter Eloise (?). (A copy of a letter sent him, which I wrote from Geneva to Brother [Vaucher], brought him great relief.) He thought best to bring his daughter here to help her brother John. She will have something to take up her mind and be where the persistent efforts of the young man will not call forth her sympathy and lead her to wrong decisions.*4LtMs, Ms 30, 1885, par. 16*

Wednesday, December 23, 1885

Basel

Today it is cloudy and looks like a storm. My rest was not good last night. Visited the sick room. I scarcely think Edith will last another night. She does not now have consciousness of what is said or what is done.*4LtMs, Ms 30, 1885, par. 17*

I had a long talk with Brother Albert Vuilleumier in regard to the question which has vexed his soul—the disposal of his daughter in marriage when he is convinced it would not be for her good. As her father and guardian he feels he could not consent to this union. We agree perfectly in the matter.*4LtMs, Ms 30, 1885, par. 18*

Send to Daniel Bourdeau at Geneva four pages of letter paper with words of comfort to him. Received from him today the present of a watch as a memorial of his kind regards to me whom he says he loves as a mother. Send to W. C. White eight pages of letter paper.*4LtMs, Ms 30, 1885, par. 19*

December 24, 1885

Basel

I awake about five o'clock, later by one or two hours than usual. I feel so thankful to my heavenly Father for this precious rest I have had during the night.*4LtMs, Ms 30, 1885, par. 20*

We hear the news from Brother Whitney that Edith fell asleep in Jesus half-past five this morning. Her life passed away without a struggle. She is at rest. Praise the Lord that she did not suffer much. But strange news comes to us that a sister named Keller, but a short distance from us, is dead. Her son is a worker in the cause—a colporteur. Her daughter works in the office. She has one son besides. She was well, apparently, last Sabbath, but died with a sudden attack last night. Have not learned the particulars. Its suddenness surprises us all.*4LtMs, Ms 30, 1885, par. 21*

We see an unusual sight for Basel. The earth is covered with a snowy mantle. How pure and beautiful everything looks. I think there is spread out before us the most beautiful picture I have ever seen in winter. The park, so level, is covered with its beautiful white mantle. The trees that border the park are crystallized with mingled snow and ice. Everything is covered with its winter foliage. The iron bridge for foot passengers, above the railway track, is completely white—painted by the frost and icy breeze of winter. Everything, as far as the eye can reach, presents a picture which God has painted for us which is beyond the power of any earthly master artist to copy. It is grand, beautiful, beyond the powers of pen or human lips to describe.*4LtMs, Ms 30, 1885, par. 22*

December 25, 1885

Basel

This is Christmas day. There is a great solemnity upon my mind. Edith is dead in the house. Her record is in the books of heaven, unchangeable. What a solemn thought is life, and how we live that life! We have evidence that Edith's life is not what it might have been, but her last days were days of penitence, repentance, and confession. We have reason to believe that the pitying Redeemer accepted Edith and that she sleeps in Jesus. Several of us went to a chapel to a religious service. My heart was made sad to see that this service was mostly composed of forms.*4LtMs, Ms 30, 1885, par. 23*

December 26, 1885

Basel

Sabbath. I am sorry that I feel unable to take part in the funeral services today. I am much exhausted—cannot command strength to write or to speak. My mind is active. Past scenes of suffering and death of my loved ones in the family circle urge themselves upon me and I live it all over again. The hearse is at the door, and the carriages for the mourners. There are two funerals today. Sister Kelly and Sister Edith Andrews.*4LtMs, Ms 30, 1885, par. 24*

December 27, 1885

Basel

I devote some time to writing today. Call on Sister Whitney. Visit with Brother and Sister Bourdeau. Walk out and feel much refreshed. It is not clear, but the sun is trying to struggle through the mist and fog.*4LtMs, Ms 30, 1885, par. 25*

Ella has a fine time trying to snowball her mother and grandmother. She has taken cold—we think from eating snow, creating inflammation, chilling her lungs and stomach. We hope with treatment she will be well again soon.*4LtMs, Ms 30, 1885, par. 26*

December 28, 1885

Basel

Monday. I have prepared an article today—a discourse given at the time of the conference in Basel. Walked out before dinner. Bid Brother Bourdeau and wife farewell. They return to Italy. They were disappointed their baggage did not get to the depot in season. We ride out with them one hour and a half. We see some interesting places in the city. It is a clear, cool, sunshiny day.*4LtMs, Ms 30, 1885, par. 27*

December 29, 1885

Basel

Tuesday. I awake at three o'clock. The slamming of the blinds woke me. Cannot sleep again. Examine my writing. Write seventeen pages.*4LtMs, Ms 30, 1885, par. 28*

December 30, 1885

Basel

Write today eighteen pages in regard to Sabbathkeeping. *4LtMs, Ms 30, 1885, par. 29*

December 31, 1885

Basel

It is cloudy today. Devote the day to writing. I had rather a singular dream in the night, and to me very comforting. *4LtMs, Ms 30, 1885, par. 30*

Ms 30a, 1885

Record of Writing — (November 16 — December 24, 1885)

Europe

Nov. 16 - Dec. 24, 1885

Previously unpublished.

Left Christiania November 16, arrived in Basel, Switzerland, 19th of November.*4LtMs, Ms 30a, 1885, par. 1*

November 20, sent to W. C. W. 12 pages.*4LtMs, Ms 30a, 1885, par. 2*

November 22, wrote 6 pages.*4LtMs, Ms 30a, 1885, par. 3*

November 23, mailed 4 pages to Marian Davis, 6 pages to Willie White.*4LtMs, Ms 30a, 1885, par. 4*

December 3, sent to Brother Harmon's address 4 pages to May Walling; 6 pages to Brother and Sister Harmon; Addie Walling 6 pages.*4LtMs, Ms 30a, 1885, par. 5*

December 4, sent to W. C. White 12 pages of letter paper.*4LtMs, Ms 30a, 1885, par. 6*

December 5, wrote 4 pages to Brother Oyen.*4LtMs, Ms 30a, 1885, par. 7*

December 6, 7 pages.*4LtMs, Ms 30a, 1885, par. 8*

December 7, wrote 8 pages to W. C. White; to Reuben Tapley 6 pages.*4LtMs, Ms 30a, 1885, par. 9*

December 8, wrote 4 pages to Brother and Sister Lockwood and 2 pages to my adopted son, Johnny.*4LtMs, Ms 30a, 1885, par. 10*

December 16, wrote 8 pages to Brother Vaucher.*4LtMs, Ms 30a, 1885, par. 11*

December 23, send to D. T. Bourdeau 4 pages letter paper; W. C. W. 8 pages of letter paper.*4LtMs, Ms 30a, 1885, par. 12*

December 24, wrote 8 pages to Brother and Sister Oyen; sent letter to Brother Lane of 5 pages; sent letter to W. C. W. of 6 pages; to Eliza Burnham of 4 pages; to Addie Walling 4 pages.*4LtMs, Ms 30a, 1885, par. 13*

Ms 31, 1885

Purity

NP

1885

Portions of this manuscript are published in *TSB 92*.

Many of ancient Israel fell just in sight of the promised land. What was their sin? Licentiousness. And these unholy passions of the heart are controlling with masterly power many of those who claim to be following Christ. The words and works of many who know the truth are corrupt. They have reasoning power, they comprehend the truth, but have not been thoroughly converted; have not felt the saving power of the truth upon their souls. They do not entertain Christ as an honored guest in their house. Sensual gratification is corroding the entire man, tainting and corrupting the entire household. *4LtMs, Ms 31, 1885, par. 1*

The truth is refining, purifying, sanctifying in its influence, having control of the conscience, the understanding, and the heart. "Whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31*.] This is the injunction of our Lord. Is this the ruling principle in the home? Is Jesus Christ presiding over the home? Have its members become corrupted because iniquity abounds in thought, word, and deed? Their religion is of a character to deny Christ, and the home is unsanctified. Commonness in low, earthly, sensual conversation creates an irreligious, tainted atmosphere in their home. Their children are keen observers. The boisterous ways of the parents, the cheap conversation, are not to these children of that nature that would be a savor unto life eternal, but are a savor of death unto death. The truth is like a new patch put on an old garment. The character is not transformed. It cannot be testified of them, "In their mouth was found no guile." [*Revelation 14:5*.] The guile in their heart finds expression from their lips. *4LtMs, Ms 31, 1885, par. 2*

Oh, they are unconverted, unsanctified, unholy. The very truth as it is in Jesus has not been made a blessing unto them. Death has

come upon some. They had a false religion, a false faith. The purity and sanctity of the marriage relation instituted in Eden to be kept sacred, elevated, is brought down to administer to lust. The wife is little less than a slave in her home, her life robbed of its greatest happiness.*4LtMs, Ms 31, 1885, par. 3*

Ms 32, 1885

God's Purpose for Israel

NP

1885

Portions of this manuscript are published in *CTr 111*.

[First part missing.] ... "I have brought upon the Egyptians: for I am the Lord that healeth thee." [*Exodus 15:26*.] *4LtMs, Ms 32, 1885, par. 1*

God designed to bestow great blessings upon His people. He purposed to bring them to a good land, which for its richness and fertility was called a land flowing with milk and honey. God designed to establish them there as a healthful, strong, and mighty people, if they would submit to His requirements. The people of Israel had lived upon rich and luxurious food in Egypt, not the most healthful for them, and God would bring them through the wilderness to the good land He had promised them. In their travels [He] would remove from them flesh meats and give them a simple yet healthful quality of food and establish them in the good land of Canaan, a powerful people with not a feeble man, woman, or child in all their tribes. *4LtMs, Ms 32, 1885, par. 2*

God did not bring them through by the nearest and most direct route to Canaan, for they would meet opposition in their passage, and a merciful and good God directed their route in the course where they would receive the least opposition from opposing armies. The Israelites, while in Egypt, had not been permitted to learn the art of warfare. The Egyptians would not allow them to go out with their armies to battle, for they were jealous of them and in constant fear lest they would turn against the Egyptians to the side of their enemies, and thus deliver themselves out of their hands. The Egyptians knew that they had no right to thus keep this powerful people as slaves. They knew that there was no justice in it, hence they were in continual fear of insurrection and revolt, and they therefore kept them guarded and strove by oppression to crush them into submission. They hated the people who were of so much

profit to them and shamefully entreated them. The course of Southern slave-masters has been marked with the same spirit, and they have acted over the same cruel oppression and have acted out the same hatred which the Egyptians manifested to the Hebrew, which savors not of the divine, but of the satanic.*4LtMs, Ms 32, 1885, par. 3*

Since the fall of Eve in Eden through intemperate desire to gratify the taste, this has been the prevailing sin of the human family. Eve, after her transgression, prevailed upon her husband to eat also. Adam was not deceived as was Eve, but he was influenced by her to do as she had done—eat and risk the consequences, as no harm, she said, had come to her. Adam yielded to the temptations of his wife. He could not endure to be separated from her. He ate and fell from his integrity. Since this lamentable occurrence, which has introduced sin into our world, intemperate, lustful appetite and the power of influence which one in wrong exerts over another have brought an accumulation of misery which it is not possible for language to describe. In no other way has Satan come to fallen man with his temptations as successfully as through the appetite.*4LtMs, Ms 32, 1885, par. 4*

Rebellion and insurrection were continually arising in the armies of Israel in their journeyings through the wilderness because their depraved appetites could not be indulged. Moses was brought into the greatest perplexity and his heart made sad through the continual murmurings of the children of Israel because God for their own good withheld from them flesh meats.*4LtMs, Ms 32, 1885, par. 5*

They were continually imagining trouble and anticipating evil. They were jealous of Moses, thinking that he might have selfish motives in leading them from Egypt, that it might be his desire to lead them into the wilderness that they might perish there, and he enrich himself with their possessions. They had witnessed the miraculous power of God in their deliverance. They had seen the Red Sea parted and the waters standing as walls on either side. They passed through on dry land, while their enemies daring to venture in ... [The remainder of the manuscript is missing.]*4LtMs, Ms 32, 1885, par. 6*

Ms 33, 1885

Sermon/Sermon at Christiania, Norway

Christiania, Norway

November 10, 1885

Portions of this manuscript are published in *HP 289*; *5MR 435*.

Colossians 3:12-17. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.”⁴*LtMs, Ms 33, 1885, par. 1*

We have here presented before us the genuine fruit of righteousness. Christ has said, “By their fruits ye shall know them.” [*Matthew 7:20*.] Let every one present closely examine his own heart to see if these graces are cultivated. Do you cherish kind thoughts and feelings for one another? Have you cultivated a meek and lowly spirit? Are you long-suffering, forbearing one another and forgiving one another? If you possess these graces, you are indeed holy and beloved. All who have a living connection with Christ will manifest the spirit of Christ. We possess varied traits of character, and when we are brought together in church capacity, as children of God, we have a work given us of God—to seek to harmonize, to be of one mind, of one judgment, to speak the same things, that there be no division among us. Not one can be excused from a part in this practical work. We have, individually, an experience to obtain for ourselves. One cannot obtain an experience for another, but we must have an individual experience, for which we will require constant watchfulness and unceasing prayer.⁴*LtMs, Ms 33, 1885,*

par. 2

We cannot save our own souls, but Christ has died to redeem us. He gave His life a ransom for us. Christ alone can cleanse us from all sin; and when we are in right relation to God, when we feel our weakness, our great need of the grace of Christ, we are brought into that place where we can have an influence over one another for good, and, in the exercise of simple faith and unlimited trust, become as little children. We are made partakers of the divine nature. We will be like Jesus—pure, holy, harmless, and undefiled. *4LtMs, Ms 33, 1885, par. 3*

We are instructed in this lesson to have bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. Let the soul be united by faith and love to God, and then we shall enjoy this precious experience. *4LtMs, Ms 33, 1885, par. 4*

“Great peace have they who love Thy law, and nothing shall offend them.” [*Psalm 119:165.*] Can this be the feeling of many here today? Are you not easily offended, nervous, irritable, passionate? If the truth dwells in the heart, it will sanctify your life. We are not placed here in this world to please ourselves. Christ lived not to please Himself. He was constantly working to bless and save others, and not one of us should feel satisfied unless we can have a good influence over each other. We are in a world where we can see faults in the characters of others, while we do not see our own faults or realize our own dangers. We should be like Christ. He was true in every purpose, feeling, and thought. This we must individually be if we are followers of Christ. Jesus despises all pretense, falsehood, unreality. *4LtMs, Ms 33, 1885, par. 5*

We have no right to judge one another. God has not placed any one of you on the judgment seat. You have souls to save or souls to lose. We have before us a work to do for our own souls. If we neglect this work, it is to our ruin. *4LtMs, Ms 33, 1885, par. 6*

[Left side of page torn away in this paragraph:] We should have an ... united with us in church capacity, and I will tell you how you can. If you see one who is becoming weak in ... errors to others and place them in the worst light. ... in loving kindness and try to help him. It ... for you to spread through the church that such ... the

sayings and doings of your brother that you consider objectionable.*4LtMs, Ms 33, 1885, par. 7*

But you must go to your brother or sister in love and show them that you have an interest for their souls. Those who are really the most erring are in greatest need of your help. Do not gossip about them and make remarks about their character, but go to them in the love of Jesus and the love of the truth and try to help them. Then you will be doers of the Word, acting the spirit of Christ.*4LtMs, Ms 33, 1885, par. 8*

When you are troubled with doubts, and darkness compasses your own soul, the very best course you can pursue to get out of this darkness is to help someone else who is discouraged. As you try to lift others up, behold, you lift up yourself into close connection with God. As you show kindness to others, you will help yourself, for the same will be reflected back upon you. The man who has the most of Christ in the soul will manifest the tenderest sympathy for the souls who need help. If he believes and loves and obeys the truth, he will be the most genuine man on the face of the earth.*4LtMs, Ms 33, 1885, par. 9*

We want to present to the world the purity and holiness of our faith; and in order to show the truth of God to those who are in darkness of error, we must have it in our own hearts.*4LtMs, Ms 33, 1885, par. 10*

“And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” [*Colossians 3:15.*] Do we consider how little gratitude we bring into our lives, how few thoughts we give to our heavenly Father, how readily the words of fretful repining and complaining fall from our lips? How many of my hearers love to dwell upon and to tell of their trials! And how little we offer praise to God! We do not take into consideration all the blessings He bestows upon us from day to day. If we should take this view of the matter and recount our blessings, many of our supposed trials would disappear. We have every reason to be thankful, to praise God. We should not complain, but we should show our gratitude. “Rejoice in the Lord.” [*Philippians 4:4.*]*4LtMs, Ms 33, 1885, par. 11*

You know the trouble with the children of Israel was murmuring, and when Moses told them of their murmurings, they were displeased and said, Has God spoken only by Moses and not by us? You can see what desperation came upon them. Korah, Dathan, and Abiram gathered together two hundred fifty princes, men of renown, and came against Moses and Aaron and said to them, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face." *Numbers 16:3, 4*. He told Korah and his company that tomorrow the Lord would show who were His and who were holy. [*Verse 5*.] Then he said, "If these men die the common death of all men, ... then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them and they go down quickly into the pit; then ye shall understand that these men have provoked the Lord." *Verses 29, 30*. The earth did open and swallowed up these men and all that appertained to them. Why were they angry with Moses? He was giving them just what God had given him. *4LtMs, Ms 33, 1885, par. 12*

Notwithstanding the judgment of God upon these men, the next morning some of the people came to Moses and Aaron and charged them with destroying the people of the Lord. God had sent His message to the people that they should put away their sins from them; but the very same sins were manifest in these people, and God brought plagues upon those who murmured. *4LtMs, Ms 33, 1885, par. 13*

Now, my brethren and sisters, I beg of you to let gratitude spring up in your hearts for all the blessings God has bestowed upon you. You will always have erring ones among you, and here is where you can show a Christian character. Do not push them away from you; but if you have light, seek to let it shine upon them, and in this way you can help them toward heaven. Every soul that has the spirit of Christ will work the works of Christ. And if any sees one wandering away from Christ, he will feel as Christ did about the lost sheep. There were ninety and nine in the fold, but He went out after the one that had strayed away. This is the spirit we should manifest. As children of God, we should walk in the light; and as we follow in

the light, we shall lighten the path for others. Let us cultivate gratitude to God, and then we shall not get our eyes upon little difficulties. And although our brethren and sisters may err, shall we err? We have faults, as well as they, and we want compassion as well as they; we should have compassion for one another. *4LtMs, Ms 33, 1885, par. 14*

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” [*Colossians 3:16.*] Here is the privilege of the Christian. We want to be drawing nearer and nearer to Jesus Christ. We want to look away from the things of this life to the future immortal life. Says Paul, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” *2 Corinthians 4:17.4LtMs, Ms 33, 1885, par. 15*

I wish we could have a pledge in our hearts that we would not utter one word against a brother or a sister. Remember that they also are tempted, it may be more strongly than you; and if you will keep your tongue as with a bridle, then you show that you love God. The very best thing for us all is to have more of the love of God in our hearts, and this we can have if we will study our Bibles. *4LtMs, Ms 33, 1885, par. 16*

Elder Andrews, when he was driving his oxen, had his Bible with him, and he would take it out and read a few words and then think of these while he went on with his work. Thus he obtained a knowledge of the Scriptures and of the love of God to man. We can all have our Bibles with us; and when we have a spare moment, we can read a verse and thus keep our minds fixed upon God. If you have your hearts filled with Bible truths, there will not be room for those idle thoughts; and when the enemy comes with his temptations, you can meet him as Christ met him with, “It is written;” you can throw the Word of God in his face. But you do not all see the importance of strengthening your mind with the Word of God. There is more time spent in eating and drinking than in studying the Word of God, and we want you to reform in this. If an angel of God should come right into your midst to help you, you would not be conscious of his presence, because your minds are so taken up

with the little things of this life, and in criticizing one another's actions.*4LtMs, Ms 33, 1885, par. 17*

Now it is your privilege to keep your minds in a right channel, and let your hearts be in a condition to receive God's Word. Then you can be a light to those around you. We must remember that the end of all things is at hand, and there are important events to transpire in the near future. It is now that we must gain an experience in order to stand the test of the trials that will be brought upon us.*4LtMs, Ms 33, 1885, par. 18*

Although you may see your sins, do not be discouraged. We want to encourage in you a living faith in Jesus Christ; when discouragements come, exercise this faith. But you cannot do this unless you have a knowledge of the promises of God and walk out upon these promises. Remember that feeling is not faith; if you follow your feelings, you will be led astray.*4LtMs, Ms 33, 1885, par. 19*

I know what it is to be tempted of the devil. Sometimes when sickness comes upon me I begin to feel that I cannot go before the people in my weakness. Then come the promises of God, and I venture out upon His promises. I would not dare to venture out without the help of God; but I go to Him and say, I will walk out by faith; and I find that God always sustains me when I follow by living faith.*4LtMs, Ms 33, 1885, par. 20*

There are many who do not understand what faith is. It is to take God at His word and do just as He says. I do not know a friend of my acquaintance who, if I should send a letter, asking him—or her—to do a certain thing for me, and tell him what I would do for him, but that he would do it. Now our heavenly Father has sent us a letter from heaven, telling us what we must do and what He proposes to do for us. But we must follow out the conditions. One is, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] Then we are to comply with the condition and say, "Here, Lord, I come to Thee with all my cares and burdens."*4LtMs, Ms 33, 1885, par. 21*

If you imagine your brother or sister has slighted you, do not go and tell someone else, but go to Jesus and tell it to Him, and take His

yoke upon you. If you take His yoke, He says, Ye shall find rest to your souls. [*Verse 29.*] It is not the yoke of Christ that makes the way so hard; it is the yoke you have manufactured for yourselves. You bring burdens upon yourselves, and these are grievous to be borne. God wants you to take your mind off from these things. You will see defects all around you, but you must remember that we are all liable to fail in some things. It will do no good to think of the defects of others; but when you are tempted to speak evil of one another, think of the love of God to you, and you will find that the peace of heaven will come into your souls. *4LtMs, Ms 33, 1885, par. 22*

I want you to learn that you must come to God just as a child comes to a kind father and ask your heavenly Father for just what you want. He says He is more willing to bestow His blessing upon you than an earthly parent is to give good gifts to his children. [*Matthew 7:11.*] I have found great comfort in taking God at His word. He never has failed me in any instance. Now open your hearts, and as children of God speak to one another in psalms and hymns and spiritual songs, and make melody in your hearts to the Lord. You cannot do this unless you cultivate love one for another, and you must have it in your mind to speak in psalms. *4LtMs, Ms 33, 1885, par. 23*

You remember when you first accepted Jesus, how happy you were in your first love, and how you loved to meet with your brethren and sisters and speak of Jesus. Well, now you want more of this love in your midst today. Heaven is at your hand if you will only follow Christ. Do not, I beg of you, manufacture yokes for yourselves. *4LtMs, Ms 33, 1885, par. 24*

Listen to the testimony: "The Lord hath done great things for us; whereof we are glad." *Psalms 126:3.* You are to give this testimony to the world. He will do great things for us if we will let Him. But if we allow our minds to take a low channel, the angels of God cannot impress our minds. We must labor constantly to have our minds upon heaven, then we can make melody in our hearts to the Lord, and through Jesus we can be more than conquerors because we have taken hold of His power. "And let him take hold of My strength, that he may make peace with Me, and he shall make peace."

[*Isaiah 27:5.*] How can we doubt His word for one moment?⁴*LtMs, Ms 33, 1885, par. 25*

You cannot expect help from Christ unless you have faith in His promises. He is my Saviour, should be the language of every heart. He died for me, and He will give me rich blessings, that I may overcome. He does not want any one of us to perish, but that all may have life. And God has laid help upon One that is mighty. I love Him because He first loved me. And I see in Him matchless charms. I want to talk of His love. I do not want to grieve His Spirit. I would not in my heart crucify Him anew and put Him to an open shame. He has done everything for me that He could do. What could a God do more than He has done to awaken love in our hearts?⁴*LtMs, Ms 33, 1885, par. 26*

He wants to do great things for you, if you will only come to Him and give Him a chance. He wants you to lay all your burdens at the foot of the cross. I testify to you tonight that His yoke is easy and His burdens light. Separate sin from you, come and wash in the fountain, that you may stand in that company around the throne at last. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." *Revelation 7:13, 14.*⁴*LtMs, Ms 33, 1885, par. 27*

Now as you have faults and sins, separate them from you. Christ says, "If thine hand offend thee, cut it off and cast it from thee! It is better for thee to enter into life halt or maimed, rather than having two hands to be cast into everlasting fire." [*Matthew 18:8.*] If you have darling sins, separate them from you, that you may have a right relation to God. Let every one cleanse the soul temple and invite Jesus in to take possession, and then we shall have strength to follow after Christ. He is the light, and we can make melody in our hearts to the Lord. Jesus wants to be entertained in our hearts, and will we let Him in? We want, every one of us, to fix our eyes upon the Author and Finisher of our faith, and may God help you.⁴*LtMs, Ms 33, 1885, par. 28*

We want to inquire if there are any here who feel that they are backslidden and are sinners? If we can have these two front seats cleared, we will give such a chance to come forward. We want to see a break here. The God of heaven has spoken with His own voice, and all who would seek God must repair to the temple; therefore we take this step. We want the Spirit of God to come into our midst with power, and now we invite our friends to come; and let the children come forward.*4LtMs, Ms 33, 1885, par. 29*

Ms 34, 1885

Regarding Ministers' Families

Healdsburg, California

February 15, 1885

See variant *Ms 34a, 1885*. Previously unpublished.

[This manuscript consists of unverified extracts copied from a document that is not known to be extant. The ellipses are found in the extracts. See also variant *Ms 34a, 1885* and *Ms 34b, 1885*.] *4LtMs, Ms 34, 1885, par. 1*

[To Elder and Mrs. C. L. Boyd:] I have some matters I wish to present before you. I thought you were acquainted with the testimony born to Elder [Van Horn] and his wife. If I did not think you knew in regard to this testimony, I would send it to you; but this was the burden of the message: that in accordance with our faith we are required to make any and every sacrifice for the truth's sake; that at this time, when amid the perils of the last days, it was not in accordance with our faith or God's will that our missionaries should fill their hands with cares and burdens which were not essential to the work, but which would eventually greatly lessen the ability to work. The message we have to bear requires much sacrifice; and if they make no change in their habits and in their practices than worldlings in general, they are not letting their works correspond with their faith. *4LtMs, Ms 34, 1885, par. 2*

I was shown that Brother and Sister [Van Horn] have departed from God's counsel in bringing into the world children. God required all there was of them in His work, and both could have done a good work for the Master; but the enemy came in and his counsels were followed and the cause of God was robbed of the attention it should have; and instead of raising up many sons and daughters to God, they were doing a work which would bring upon them cares and burdens and retard the work God had given them to do. God will say to them, "Who required this at your hands?" [*isaiah 1:12*.] *...4LtMs, Ms 34, 1885, par. 3*

You are following the very same course as Elder _____. Had you both done that which God would have been pleased to have had you do, giving all your thoughts, all your interests to the work, you both unitedly might have done a good work; but when I learned that you are soon to have an addition to your family, I know that you are not doing the will of God, but following your own inclinations to please yourselves. I have special light in regard to these things, but hardly know how to present it before our people. The missionaries had better set an example to the people in these things that correspond with our faith.*4LtMs, Ms 34, 1885, par. 4*

Ms 34a, 1885

Regarding Ministers' Families

Healdsburg, California

February 15, 1885

Variant of *Ms 34, 1885*. See also *Ms 34b, 1885*. Previously unpublished.

[This manuscript, a variant of *Ms 34, 1885*, consists of unverified extracts copied from a document that is not known to be extant. The ellipses are found in the extracts. See also *Ms 34b, 1885*.] *4LtMs, Ms 34a, 1885, par. 1*

Extracts From a Testimony [to Elder and Mrs. C. L. Boyd] *4LtMs, Ms 34a, 1885, par. 2*

This is the burden of the message, that in accordance with our faith we are required to make any and every sacrifice for the truth's sake; that at this time, when amid the trials of the last days, it was not in accordance with our faith or God's will that our missionaries should fill their hands with cares and burdens which were not essential to the work, but which would eventually greatly lessen the ability to work. The message we have to bear requires much self-sacrifice; and if the workers make no change in their habits and in their practices than worldlings in general, they are not letting their works correspond with their faith. *4LtMs, Ms 34a, 1885, par. 3*

I was shown that Brother and Sister Van Horn had departed from God's counsel in bringing into the world children. God required all there was of them in His work, and both could have done a good work for the Master; but the enemy came in, and his counsel was followed, and the cause of God was robbed of the attention it should have had; and in the place of raising up many sons and daughters to God, they were doing a work which was bringing upon them cares and burdens and retarding the work that God had given them to do. God will say to them, "Who required this at your hands?" [*Isaiah 1:12.*] ... *4LtMs, Ms 34a, 1885, par. 4*

When I learned that you were to soon have an increase in your family, I knew that you were not doing the will of God, but following your own inclination to please yourselves. I have special light in regard to these things, but hardly know how to present it before our people. The missionaries had better set the people an example in these things that correspond with our faith. God did not send Elder Van Horn here to engage in the work of raising up a family; neither has He sent you here to follow his example.*4LtMs, Ms 34a, 1885, par. 5*

I am called to write testimonies to different ones in regard to the inconsistency of their going out into distant fields and at the same time bringing children into the world that will increase their cares and burdens in a large degree. I am distressed as I see the state of things among our workers.*4LtMs, Ms 34a, 1885, par. 6*

Brother and Sister Enoch professedly gave themselves to the missionary work, but all the time have labored as faithfully as if the salvation of their souls depended upon how large a number of children they could bring into the world. ... How much better would have been their influence if they had not married, but both devoted their interests to God's cause; and after they were married, how much better for them if they had thoughtfully considered the situation and decided that God should have all the powers He had given them in the work of saving precious souls.*4LtMs, Ms 34a, 1885, par. 7*

Brother Cudney could have done a very good work for the Master, had he devoted himself to this work as the Lord's servant. When married, his work has not been more than one half what it might have been. Then he must bring a child into the world, and now he can do one third what he might have done had he studied how he could best serve God who called him to be a soldier of the cross of Christ.*4LtMs, Ms 34a, 1885, par. 8*

These cases will illustrate all. The expenses are increased largely, and without the real managing ability there will not be more than one third to the cause of God that might have been. And the time is, and has been for years, that the bringing of children into the world is more an occasion of grief than joy. The very atmosphere is polluted.

Satan controls these children, and the Lord has but little to do with them. ...*4LtMs, Ms 34a, 1885, par. 9*

If our workers were walking close with God, they would see the situation and would feel that it is no matter of rejoicing to bring a child into the world. A blessing is pronounced upon the eunuchs who keep the Sabbath, etc. *Isaiah 56:3-5.4LtMs, Ms 34a, 1885, par. 10*

The time has come when, in one sense, they that have wives be as though they had none. God wants us to be consistent people, our works corresponding with our faith. ...*4LtMs, Ms 34a, 1885, par. 11*

I am thoroughly disgusted with the course of our preachers and workers. They seem to think one of the important branches of the work is first to get as many children into the world as possible; then if they can give the remnant of their thoughts and ability to the work, they are doing all God required of them. We shall need a voice like John the Baptist, to show my people their transgressions and the house of Israel their sins.*4LtMs, Ms 34a, 1885, par. 12*

Ms 34b, 1885

Regarding Ministers' Families

Kopparberg, Sweden

[October 22, 1885]

See *Ms 34, 1885* and *Ms 34a, 1885*. Previously unpublished.

[This manuscript consists of unverified extracts copied from a document that is not known to be extant. The ellipses are found in the extracts.]*4LtMs, Ms 34b, 1885, par. 1*

Your case has been troubling me as I am called to write out testimonies to different ones in regard to the inconsistency of their going out into distant fields as missionaries and at the same time bringing children into the world that will increase the cares and burdens in a large degree. The enclosed I should have sent you from Healdsburg, but it was overlooked, and with some additional words will send it now.*4LtMs, Ms 34b, 1885, par. 2*

I am distressed as I see the state of things among our workers. Brother and Sister [Enoch] professedly gave themselves to the missionary work, but all the time have labored as faithfully as if the salvation of their souls depended on how large a number of children they could bring into the world. They have not been married many years, but they have five or six little children. Sister [Enoch] was one who could do a good work, if she could have time to improve her powers, but she has been kept carrying or nursing babies nearly all the time, and her personal appearance is neglected. Her habits are not tidy as they should be, and her strength is exhausted, so it would be better for them both to leave the field and take a piece of land and do their duty to their children they have brought into the world. As the case now stands, they have to leave their children here and there for others to take care of. This is not after God's order. ... How much better would have been the influence of both if they had not married, but both have devoted their interests to God's cause, and after they were married how much better for them to have thoroughly considered the situation and decided that God should have all the powers He had given them in the work of saving

precious souls. Now their greatest care must be their family, or ought to be, now [that] they have brought them into the world.*4LtMs, Ms 34b, 1885, par. 3*

Brother [Cudney] could have done a good work for the Master had he devoted himself to this work as the Lord's servant. When married, his work has not been more than one half that which it might have been. Then he must bring a child into the family, and now he can do but one third what he might have done had he studied how he might best serve God who had called him to be a soldier of the cross of Christ. These cases will illustrate all.*4LtMs, Ms 34b, 1885, par. 4*

The time is and has been for years that the bringing of children into the world is more an occasion of grief than of joy. The very atmosphere seems polluted. Satan controls these children, and the Lord has but little to do with them. Parents give but little attention to them, and in the near future they will be removed by death. "Woe unto them that be with child and give suck" [*Luke 21:23*] even in these days, and if our workers were walking closely with God, they would see the situation and would feel that it is no matter of rejoicing to bring a child into the world. A blessing is pronounced upon the eunuchs who keep the Lord's Sabbath. He says He will give them a name, and a place better than of sons and daughters. [*Isaiah 56:4, 5.*]*4LtMs, Ms 34b, 1885, par. 5*

The time has come when in all [one?] sense they that have wives be as they that have none. God wants us to be consistent people, our works corresponding with our faith. Since your going to _____, and your course in relation to these things, I have less confidence in your judgment and wise management and foresight than before. Because I know that in some things God has not been made your Counselor. ... I write these things because you need them. I shall write to Elder _____.*4LtMs, Ms 34b, 1885, par. 6*

The Lord wants your physical, mental, and moral powers; and if you think it the best work you can do to bring babies into your family, God help you to have wisdom enough to place yourself in different relation to His cause and do the work that seems so important to you at this time.*4LtMs, Ms 34b, 1885, par. 7*

Our preachers and our workers seem to think one of the important branches of the work [is] first to get as many children into the world as possible, then, if they can give the remnant of their thoughts and ability to the work, they are doing all God requires of them. We shall need a voice like John the Baptist lifted up to show my people their transgressions and the house of Israel their sins.⁴*LtMs, Ms 34b, 1885, par. 8*

Ms 35, 1885

Sermon/The Use of Means

Stockholm, Sweden

October 19, 1885

This manuscript is published in entirety in *19MR 133-140*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

[First portion missing.]

... [Even though] lofty trees that know nothing should be destroyed, and this beautiful earth should be broken up, they would not believe that message. But if they had, it would have been for their salvation. They had separated so far from God that they did not hear His voice.*4LtMs, Ms 35, 1885, par. 1*

The ark was built upon dry land; Noah walked by faith; and when the time came and they saw the beasts, two by two, going into the ark, and the heavens darkened by the fowls that were going two by two into the ark, these were they that were obedient to God; but man was not obedient, but the beasts and fowls were finding a place of refuge; yet notwithstanding this wonderful sight, still the people were unbelieving, and at last God bade Noah and his family to go into the ark, and He shut them in.*4LtMs, Ms 35, 1885, par. 2*

There they remained one week enclosed in the ark before it began to rain. How then did these wicked men mock and deride those in the ark. Was it not a trial of their faith to be shut in there for one week and yet have no rain? But after seven days it began to rain. Up to this time there had been no rain, there had a mist arisen to water the earth; but as the rain began to fall slowly at first, then more came, they began to inquire, What shall this come to? And at last the heavens were opened and the rain poured down in torrents, and then every one began to be swept away; but the ark floats upon the troubled waters. What would the inhabitants of the world have given then could they have had a place within the ark. As the heavy

clouds were over them pouring down their torrents of rain, the inhabitants of the old world began to climb to the tops of the mountains, but the water reached to the tops of the highest trees, and they were swept into the boiling deep.*4LtMs, Ms 35, 1885, par.*

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Then we read, "As it was in the days of Noah, so shall it be when the Son of man shall be revealed." [*Luke 17:26, 30.*] The wicked will be destroyed, not by water, but by fire. But before the Son of God shall come, He sends the warning that He is soon to come to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and shall no more cover her slain. Now Christ says that just before His coming such a state of things will exist as existed in the old world. They did not repent before God, but went right on eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not till the flood came and took them all away. Well, is it a sin to eat or drink? When we carry it to excess it is a sin. When we carry the marrying and giving in marriage to excess this is also a sin.*4LtMs, Ms 35, 1885, par. 4*

God so loved the world that He gave His only begotten Son to save mankind from perishing. He has placed heaven within their reach, and thus He has claims upon every man. He has given them His commandments to observe; and although they may ignore His claims, yet they cannot throw them off; it is His law that is to govern heaven and earth. And when they forget God and serve themselves, the fear of God is not before them, and sin to them is not sin. Iniquity prevails, and just before the appearing of the Son of man in heaven Satan will appear to attract men, and if it were possible he would deceive the very elect. Here are the transgressors of God's law, and Satan who was the first transgressor, leading them on. Can you wonder that iniquity prevails everywhere? And just prior to the coming of the Son of man, their minds are employed in eating and drinking, and marrying and giving in marriage, and heaven is put out from their minds.*4LtMs, Ms 35, 1885, par. 5*

Look at the state of things as they exist today. How little thought of God or heaven there is among the people. Entire families are

brought up with no knowledge of God. And your children, that God has given you, what are you doing for them? Are you bringing them up in the fear of the Lord? These little children can be educated from their very babyhood to love and honor God; and if you train them in this way, then you will see that God is helping you in your feebleness. In the morning you want to teach your children that God is your trust. Teach them that they are living for the future immortal life, and not for this world. You want to bring God into your house and family. You want to feel that not one impatient word will be uttered in your family. You want to carry an influence that is heavenly and act as though you believed that Christ is coming. Many act as though riches were indispensable. Why riches cannot save your soul. Looks cannot save your soul. It is a humble confession of all your sins that will bring you into favor with your heavenly Father.*4LtMs, Ms 35, 1885, par. 6*

Are you using [what] God has given you to advance His work? Oh, how ungrateful are the children of men! They act just as the inhabitants of the old world. They allow the blessings that God has given them to separate them from Him; and the more He entrusts to them, the more they forget Him. He has put means into your hands to advance His cause, and you use it to your own glory? Jesus came into the world and became poor, that we through His poverty might be made rich. Listen to His words, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is there will your heart be also." *Matthew 6:19-21.4LtMs, Ms 35, 1885, par. 7*

We have had an opportunity in California of seeing the result of men's making riches their hope. One day a man would be a millionaire and the next day a beggar. They were trading in stocks; and when they would fail, they had not courage to live and would put an end to their lives. How much better it would have been had they laid up treasures in heaven. Now God wants men who have riches to appropriate them to His cause. They are not theirs, they are only lent them by trust.*4LtMs, Ms 35, 1885, par. 8*

And this is the way we have felt with the means that God has placed in our hands. We believed the message. We believed the warning that Christ was soon to come, and we felt such an earnest longing for those in sin that we were willing to make almost any sacrifice. We have known what poverty is, and it was the best experience of our lives. I have fainted more than once or twice with my children in my arms, for want of bread.*4LtMs, Ms 35, 1885, par. 9*

As we went from place to place to proclaim the Word of God, we suffered with heat and with cold; but God sustained us in the work, and at last He began to bring the means in for the work. When this means came in we found many places for it. But affliction came into our house. My husband became a paralytic, but our prayers went up to God, and He raised him to health again. This long affliction brought us to want again. But the Lord told us what to do.*4LtMs, Ms 35, 1885, par. 10*

We had a home; and as we found those who were in affliction and had no home, we would open our home to them and let them share our comforts. One widow came to me and said, "I don't know what to do with my children, I cannot make them obey me." There was a wealthy man living by her side, and at one time he took me out to show me his buildings and he said, "I have not room for all my goods." Then he said, "I do not know what will become of that poor widow across the way, another winter she will have to suffer." I turned to him and said, "What about your granaries, has not God given you this to help the widow and the fatherless?" Well how many are just as thoughtless as that?*4LtMs, Ms 35, 1885, par. 11*

I went to the widow and told her that I would take the girl. I did so, and afterwards here came the boy, walking forty miles to our home. Well this is how we got our means; as God saw the use we made of the means He gave us, He intrusted us with more. My husband was a financier. I made the statement last night that we had invested \$30,000 in the cause, and this is the way we have done it; when we saw a place where the cause needed means, we would hand it out. When we went over to the Pacific Coast, many were raised up to obey God, and then we wanted means to build a meetinghouse; but the people were poor, so we sent over to Michigan, telling them to

sell all that we had; and there we invested our means, and a meetinghouse was built in San Francisco and [another in] Oakland. Often when returning from a long journey, we would look to see if our house had burned down in our absence. And my husband would say, "Never mind if the house does burn, we have a treasure laid up in heaven."*4LtMs, Ms 35, 1885, par. 12*

Now I cannot afford to use my means for my own glory; I want it invested to God's glory. When the mission started in Basel, the word came we must have means. I had received from a sister a silk dress. This I sold and sent \$50.00 to help the mission. And when my good sisters knew what I had done, they followed my example, and the sum was made up. Instead of putting my means on my own body, I would rather it would go to the widow and fatherless to clothe them. And now the reason we have been able to deposit this in God's treasure: it is because of the benevolence of God, and yet we have some little property left. And since I have seen the missions in such great need, my letters have gone to Healdsburg, California, telling them to sell my house and furniture and send the means over, that I can dispose of it to help these missions.*4LtMs, Ms 35, 1885, par. 13*

This is the way we have been working ever since we have had a part in this work. I want you to understand that because God has given us means, we have tried to use it to His glory. I do not feel that anything I have is my own; and when I go to the store to buy anything, I question, Cannot I do without this and put the money into the cause? I repeat it again and again to myself, "Jesus for my sake became poor. He had not where to lay His head, and then shall I who am the subject of His grace have a better time than He?" [*2 Corinthians 8:9; Matthew 8:20.*]*4LtMs, Ms 35, 1885, par. 14*

We should not be like the people of the Noachian world to have our minds all engrossed in eating and drinking, and marrying and giving in marriage. Christ is soon to come, and who is ready to meet Him? Have you felt for the young around you? Have you given your means to send the truth to the far-off heathen? and overlooked the very ones right by your door? Here are souls right around us that we might save if we would give them our help. We want to watch our opportunities to give help to souls. How many of us while

gossiping might take the Bible and give a knowledge to precious souls? We must meet the record of our lives in the judgment. Christ says, "Love one another as I have loved you." [*John 13:34.*] Do we manifest that love for souls in darkness that Christ manifested for us? Will we take the bread of life and eat it in silence when souls are perishing around us?*4LtMs, Ms 35, 1885, par. 15*

Christ is coming; prepare for His coming, if you would be without spot or blemish; then take up the work, and Jesus will help you. He is the propitiation for our sins. He is shedding His blood for us tonight. When I see the youth, my heart goes out after them. They want some one to lead them. I am astonished at the churches of today. We want home missionaries. We want those who are willing to deny themselves for Christ's sake. We want those who are wide-awake for Jesus, that will labor for souls as those that must give an account. We are responsible for the great light that shines upon our pathway, and we inquire, What are you doing with this light? It is your duty to place yourself in right relation to God, that He can give you more light.*4LtMs, Ms 35, 1885, par. 16*

The end of all things is at hand; are we ready to meet Christ when He shall appear? Will He say to us, "Come ye blessed of My Father, enter into the city"? [*Matthew 25:34; Revelation 22:14.*] When we see the great reward that is in store for the faithful, how our hearts should reach out after others, that they may receive the light. You know not how many hearts are really thirsting for the waters of life, but here is the Bible to open before them. Will you do it? Will you act like men and women that expect the Lord to come? Will you have living faith and pray as never before? Will you wrestle with God as Jacob wrestled with Him? "I will not let You go except Thou bless me." [*Genesis 32:26.*] And when His blessing rests upon you, you will be anxious to have others receive it.*4LtMs, Ms 35, 1885, par. 17*

Well, the day will come when God will come to take vengeance upon those who know Him not, and we want you to be ready. We want eternal things to have some weight upon your minds. We want you to have on the robes of righteousness, that Christ will bestow His blessing upon you. And He says, I will lead you unto living fountains of waters; and God shall wipe away all tears from your

eyes. [*Revelation 7:17.*] Now my brethren and sisters, if you do have that living faith in Christ, He will give you a faith and hope that the world cannot give or take away.*4LtMs, Ms 35, 1885, par. 18*

Ms 36, 1885

Sermon/Lessons From the Training and Character of Moses

Torre Pellice, Italy

December 13, 1885

Portions of this manuscript are published in *CTr 100, 116, 135; YI 01/29/1903*. †NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Lessons From the Training and Character of Moses⁴*LtMs, Ms 36, 1885, par. 1*

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.” [*Hebrews 11:24-26*].⁴*LtMs, Ms 36, 1885, par. 2*

Moses was a child of God, chosen for a special work. Having been adopted by Pharaoh’s daughter, he was greatly honored by those in the king’s court. As the king’s intended grandson, everyone was intensely desirous of exalting him. They looked upon him as the successor to the throne.⁴*LtMs, Ms 36, 1885, par. 3*

Moses was a man of intelligence, and God in His providence placed him where he could acquire knowledge and fitness for a great work. He was thoroughly educated as a general. When he went out to meet the enemy, he was successful; and on his return from the battle, his praises were sung by the whole army.⁴*LtMs, Ms 36, 1885, par. 4*

Notwithstanding this, Moses constantly kept in mind the fact that by his hand God would deliver the children of Israel. But although learned among the Egyptians, he received in the service of Pharaoh a certain mold which disqualified him for the wonderful work he was to do. This weakness was manifested when he visited his brethren

and “spied an Egyptian smiting an Hebrew.” Moses took the case in hand and privately “slew the Egyptian, and hid him in the sand.” [*Exodus 2:11, 12.*] He would not have done this had he not, during his training in the Egyptian army, received the impression that the Israelites were to be delivered by the sword rather than by the mighty arm of God.*4LtMs, Ms 36, 1885, par. 5*

In order that Moses might be fitted for his appointed work, the God of heaven separated him from his former surroundings. He was to enter another school—the school of Providence. What a change here took place in the life and employment of Moses! He went away into the mountains and cared for a flock of sheep placed in his charge.*4LtMs, Ms 36, 1885, par. 6*

Looking at this experience from a human standpoint, men would pronounce it a splendid failure on the part of Moses. Instead of allowing this learned general, who was regarded as fully prepared to do his appointed work, to go ahead and accomplish that which it had been foretold he should do, the Lord sent him into the mountains to obtain an education which would fit him to stand as the general of Israel. There he had opportunities for study, prayer, and meditation. From the pages of the great book of nature open before him, he drew useful lessons. Forty years he lived in the wilderness. Surrounded by the mountains, he learned how to have faith in God and to seek Him most earnestly. While caring for the sheep, he met with conflicts, hardships, and discouragements, and was taught precious lessons of patience and long-suffering.*4LtMs, Ms 36, 1885, par. 7*

God designed that Moses should stand out alone, leaning upon His strong arm, that he should learn to pray and to believe. That he might know how to be kind and tender toward his erring brethren, he was, in the care of his sheep, taught lessons of kindness and tenderness. Moses was given a deep and thorough experience for the work before him.*4LtMs, Ms 36, 1885, par. 8*

Every one should have an individual experience. We should ever be learning the lessons that Providence designs us to learn. But we allow altogether too many things to engross the mind. Too often we do as others do and think as others think. The habits of others have

an influence upon us. If we place ourselves where we look to others to brace us and support us, if we depend on finite help, we do not really know our own strength because we do not stand alone, making God our helper. When thrust out where we have to stand alone, the taproot of our faith fastens upon the only sure support—the infinite God.*4LtMs, Ms 36, 1885, par. 9*

This was brought forcibly to my mind when attending a tent meeting in Portland, Oregon. There I saw the results of a tempest which had just passed through the forest, sweeping down everything before it. Those trees standing close together were uprooted and leveled like grass before the scythe. But the wind had not overturned a few isolated trees which stood out separate from the others. I inquired the reason of this and was told that the roots of the trees unmoved by the hurricane were firmly fastened to something underneath. Their taproots had struck down deep, and they had withstood the storm while those which had stood close together were swept down by the tempest.*4LtMs, Ms 36, 1885, par. 10*

When God finally asked Moses to go to Pharaoh, Moses had reached the place where he had a humble view of himself. He felt that he was not capable of doing the work, and he pled earnestly that this responsibility might not be laid upon him. Not until after the Lord had convinced him that he was the chosen instrument of God to deliver Israel did he consent to go. He cherished no self-exaltation. On the contrary, among the rugged mountains, with the sheep, he had learned humility—that precious, precious lesson, so important for us all to learn.*4LtMs, Ms 36, 1885, par. 11*

When in their flight from Egypt the Israelites came to the Red Sea and learned that the Egyptians were following in their track, it seemed to them as if they had been brought out there to perish. Although the Lord had wrought so wondrously in their behalf, they had not the faith they should have had. They were in a position of great peril—the Red Sea before them and the impassable mountains shutting them in on either side—and they murmured against Moses, saying, “Why did you not leave us in Egypt?” [*Exodus 14:11, 12.*]*4LtMs, Ms 36, 1885, par. 12*

But Moses had learned his lesson. The waywardness of the

children of Israel often tempted him to become stirred, but at such times we find him pleading with God to work for them. In this emergency he could not go away and kneel down to pray. He looked in faith to the invisible Leader, and his cry came into the ears of the Lord of Sabaoth. The command was given by God, "Speak unto the children of Israel, that they go forward." [Verse 15.] *4LtMs, Ms 36, 1885, par. 13*

As by faith the people stepped into the sea, the waters rolled back, a path was made, and they walked through on dry land. As they started upon the path which Providence had marked out for them, the pillar of cloud rose and moved grandly over their heads, taking its position between the two armies, following them instead of going before, thus shielding them from the sight of the Egyptians. *4LtMs, Ms 36, 1885, par. 14*

The Egyptian host, attempting to follow, were troubled by angels of God; and when they had passed into the midst of the sea, at the word of the Lord, the waters came tumbling down upon them. Moses was now thoroughly convinced that it was the Captain of their salvation, the Lord of hosts, who was leading His people. *4LtMs, Ms 36, 1885, par. 15*

This is the very faith Jesus wants us to have. When difficulties arise, let us have faith. When it seems that we must meet impossibilities, let us pray. Like Moses, we must learn to commune with God and to trust in Him to work for us. If we are obedient to all of God's commandments, we must, like Moses, learn to talk with Him as with a friend. On the steamboat, in the railroad car, among the multitude, or wherever we are, our silent petitions are to ascend to the God of heaven. His ear is ever open to hear the cry of His needy saints. Man's necessity is God's opportunity. *4LtMs, Ms 36, 1885, par. 16*

After the children of Israel had listened at Sinai to the giving of the ten commandments, they fell into idolatry, and the Lord was angry with them. He said to Moses, "Let Me alone, ... that I may consume them: and I will make of thee a great nation." [Exodus 32:10.] But no; the man who had learned to seek after the lost sheep in the wilderness, who had endured cold and storm rather than leave one

sheep to perish, could not give up the people placed in his care. He pled with God not to give them up, but to forgive their transgression. He prayed, "If Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." [Verse 32.] His earnest intercessions prevailed with God. *4LtMs, Ms 36, 1885, par. 17*

Moses declared, "If Thy presence go not with me, carry us not up hence." [Exodus 33:15.] He no longer had any confidence in himself. His watchword was, The God of Israel is my Strength and my Leader. He received no adoration as did the kings of other nations. Repeatedly he told the children of Israel that he was only what the God of Israel had made him. In all the battles in which they obtained the victory, he told them that they were not to claim the honor, for it was the God of Israel who gained the victory in their behalf. *4LtMs, Ms 36, 1885, par. 18*

When the Lord told Moses, "My presence shall go with thee" [Verse 14], we might think that this mighty man of God would have been satisfied. But he was not. He still urged his petition. "He said, I beseech Thee, show me Thy glory." [Verse 18.] Was Moses rebuked for his presumption? The Lord told him that no man could see Him face to face and live; but He took that mighty man of faith, and put him into a cleft in the rock, and there revealed to him His glory. God passed by him, and Moses looked upon his Lord. *4LtMs, Ms 36, 1885, par. 19*

When Moses returned to the people, they could not look upon his countenance; for he had been talking with God, and his face reflected the glory of God which had been revealed to him. "The skin of his face shone." [Exodus 34:29, 30.] When talking with the people, he was obliged to cover his face with a veil. *4LtMs, Ms 36, 1885, par. 20*

Not the pompous, boastful, unbelieving man, but the humble, faithful man is mighty in the sight of God. In order that he may answer their prayers, the Lord desires His people to obtain an individual experience. The nearer they come to Jesus Christ, the closer their view of His loveliness and life, the more humble will be their opinion of themselves. The lower their estimate of self, the

more distinct will be their views of the glory and majesty of God. When individuals claim that they are sanctified and holy, no clearer evidence is needed to show that they are not holy. *4LtMs, Ms 36, 1885, par. 21*

The apostle who was exalted to the third heaven, who heard unspeakable words, not lawful for man to utter—he it was who said that he had not already attained, neither was already perfect, but that he pressed “toward the mark for the prize of the high calling of God in Christ Jesus.” [*Philippians 3:14.*] Bible sanctification is the work of a lifetime. Throughout life we will have our conflicts with the powers of darkness and will be obtaining precious victories. Our eyes must be kept fixed upon the mark of the prize. *4LtMs, Ms 36, 1885, par. 22*

When Joshua went up from the Jordan to take Jericho, he met a majestic Being, and at once challenged Him: “Art Thou for us, or for our adversaries?” [*Joshua 5:13.*] The answer was, “As captain of the host of the Lord am I now come. ... Loose thy shoe from off thy foot; for the place whereon thou standest is holy.” [*Verses 14, 15.*] Not Joshua, the leader of Israel, but Christ Himself, accomplished the work of taking Jericho. *4LtMs, Ms 36, 1885, par. 23*

These were the lessons continually given the children of Israel. By directing their attention to the God of heaven, Christ taught them not to take the glory to themselves. Let us not cherish self-exaltation. When we begin to think we are something, let us remember that we have nothing different from or better than our fellow men, except what God has given us. *4LtMs, Ms 36, 1885, par. 24*

When in need, bear in mind our relation to the children of Israel. Their history is clearly traced by the pen of inspiration. We are not to imitate their example of murmuring and repining. God placed upon the lips of Moses no words of condemnation. In this respect they were separate and distinct from other nations. *4LtMs, Ms 36, 1885, par. 25*

In accepting the religion of Jesus Christ, many seem to think that they are taking a downward step. These are in need of stepping down from their self-esteem and self-righteousness, and humbling

themselves before God. But those who place themselves in connection with the living God, as His sons and daughters, are taking steps upward. *4LtMs, Ms 36, 1885, par. 26*

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.” [*2 Corinthians 4:17, 18.*] We are to talk of heaven and heavenly things, keeping ourselves in a position of supplication before God. It is not safe for any of us to feel that we are where our feet cannot slip, but we should feel that the ground whereon we stand is holy. Cleanse the soul temple of its defilement, that Christ may come in and reign supreme. By beholding Jesus Christ, we shall grow up into His likeness. The more closely we are connected with Him, the more clearly we shall see our imperfections. *4LtMs, Ms 36, 1885, par. 27*

Christ says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] And then He says, “Take My yoke upon you, and learn of Me.” [*Verse 29.*] What are the conditions?—We have to bear the cross. Every morning we are to inquire, “Lord, what wilt Thou have me to do?” [*Acts 9:6.*] Wherever we are, our prayers should each day ascend to God for light. We are to go to Him for our orders. Thus we learn daily precious lessons in the school of Christ. *4LtMs, Ms 36, 1885, par. 28*

When we are receiving a training, as did Moses in the school of Christ, what shall we learn?—to become puffed up?—to have an exalted opinion of ourselves?—No, indeed. The more we learn in this school, the more we shall advance in meekness and lowliness of mind. We are not to feel that we have learned everything worth knowing. We should put to the best use the talents God has given us, that when we are changed from mortality to immortality, we shall not leave behind that which we have attained, but may take it with us to the other side. Throughout the ceaseless ages of eternity, Christ and His work of redemption will be the theme of our study. Let none of us think that we are ready to graduate. There are new lessons for us to learn every day. As did Moses, we may say, “Show us Thy glory” [*Exodus 33:18*], and by living faith grasp the

arm of power.*4LtMs, Ms 36, 1885, par. 29*

Our lack of simplicity is the great cause of our weakness today. We think we can do something great. We seem to think that God could not carry on His work without the assistance of finite men. True, God can use men when they yield themselves to Him; but there are few who are willing to place all their talents into His service. Because they love the praise of the world and desire honor and exaltation from others, they will not lie at the feet of Jesus. The Pharisees would not believe on Christ, but sought for and gained worldly honor. Those who keep their eye single to the glory of God will receive their reward by and by.*4LtMs, Ms 36, 1885, par. 30*

In order to know the power and strength of true godliness, we must hide in Jesus, dedicating ourselves to Him without reserve. When we make an entire surrender to Christ, laying ourselves upon the altar as a living, consuming sacrifice, He will accept us. Fully dedicate your strength, your mind, all your abilities, to God. Wherever He places you, however humble may be your position, work with fidelity.*4LtMs, Ms 36, 1885, par. 31*

Every soul is precious; for the blood of a crucified and risen Savior has purchased every one. All the gold and silver in the earth could not redeem one soul. Neither intellect nor education can pay the price of redemption. Only through an entire surrender to God can we gain the free gift of the Saviour—eternal life.*4LtMs, Ms 36, 1885, par. 32*

Wealth or position will not avail when we come to the Father. The name of Jesus is our password, and as we plead in the name of our mighty Advocate, for His sake our sins are washed away. In this world there is neither comfort nor happiness without Jesus. We must acknowledge Him as our Friend and our Saviour. How can we fail to love Him, when He has first loved us? In Him are matchless charms. Oh, that we may all be with Him through the ceaseless ages of eternity!*4LtMs, Ms 36, 1885, par. 33*

“Esteeming the reproach of Christ greater riches than the treasures in Egypt,” Moses kept his eye fixed upon “the recompence of the reward.” [*Hebrews 11:26.*] Let us likewise keep our eyes fixed upon the reward which God has promised, and walk in great humility

before Him, for He who says, "Them that honor Me I will honor" [*Samuel 2:30*], will crown His faithful children with eternal glory and honor.⁴*LtMs, Ms 36, 1885, par. 34*

Ms 37, 1885

Sermon/Address to Ministers

NP

1885

Previously unpublished.

The older laborers are doing too much, the younger laborers too little. More earnest labor can be put into the cause by younger men. The reason why many do not grow into men who can be depended upon for wisdom, tact, and keen foresight, is not that God has not given them capabilities, but that they do not use the powers they have. They are content with reaching a low standard. Many who consider themselves missionaries, come every way short of the reality. When the truth from the lips of God's experienced servants comes home to the soul, they are affected, they have convictions that their life is not as God would have it. They feel themselves greatly deficient. They have cherished sins that they wish they had not, and they purpose to reform; but these reforms are fitful. Many are slothful, and do not, like Daniel, put forth determined effort to carry out their purposes in daily life.*4LtMs, Ms 37, 1885, par. 1*

There are men among us who go through life shorn of half, and some two-thirds, of their strength for want of firm determination to put away all evil. They do not see and realize that God claims from them symmetrical, decided mental and moral development. Many go crippled all through life, with defects that in the strength of Jesus they might overcome if they would make earnest effort to be perfect in their sphere as God is perfect in His sphere—missionaries and workers in the Lord's cause, and yet carrying along blemishes as too precious to be given up. They are not transformed, but they engraft the truth upon the natural stock and never outgrow their defects, never reach for higher, holier attainments. Elevated, refined tastes and sentiments are not brought into their daily experiences.*4LtMs, Ms 37, 1885, par. 2*

Their language, both spoken and written, is very defective. Their accounts are so imperfectly kept that it is difficult to settle them. An

unnatural manner of speaking destroys the melody of the voice. Uncouth attitudes and gestures detract from the force of the truth they present to the people. These persons might through the grace given them, become entirely different, both in manner and character. A few weeks or months of vigilant self-culture—of close, critical inspection of self, with earnest effort to correct every fault and supply every deficiency, to purify the soul and meet the perfect Pattern—would separate gross elements from them. Defects have been fostered by careless training. Let these workers read the Lord's directions concerning His work in connection with the sanctuary; what care was manifested that it should be done with precision!*4LtMs, Ms 37, 1885, par. 3*

How careful every youth should be in his habits when he enters the army of the Lord. He is under drill that he may become a well-disciplined soldier. Precision and perfection of discipline are essential to success. In the army, no irregularities are allowed. If they were, on important occasions some men would be found out of place, and defeat and disaster would be the result. An ill-trained soldier would be likely to make some fatal blunder just at the moment when the greatest promptness and precision would be imperative. A discipline as perfect is no less necessary for the soldiers of Christ. Brethren, if you make blunders, let it not be in connection with the salvation of souls; let it not be in connection with God's holy work. The mold you put upon this work will be far-reaching as eternity. Always consider that every error makes its impression on [page torn here] ... upon yourself.*4LtMs, Ms 37, 1885, par. 4*

Those who have low habits must overcome them. God has no use in His cause for men who have defects, and think it will not pay to seek for perfection of character and refinement of manners. If your life is disfigured with blemishes, and you do not want to be corrected; if you make little effort to overcome defects and reach a high moral standard, engage in some other work, I beseech you. The work of battling with objectionable traits of character, inherited and cultivated, is far from pleasant. It is the warring of the spirit against the flesh. But this must be a daily and hourly work, else our offerings will not be acceptable to a pure and holy God. He will not approve our course in accepting the responsibilities of preaching

the unsearchable riches of Christ.*4LtMs, Ms 37, 1885, par. 5*

My brethren in the ministry, I address you with a heart that feels and is burdened daily because the efforts of those who preach the truth are so feeble. In order to be men after God's own heart, to use your powers to the very extent of your ability, you must make improvement every day. This is the only way in which you can give full proof of your ministry. Show a continual advancement; never entertain the idea that it will not be worthwhile to strictly guard your habits. Practice neatness and order in everything you do. While you should not depend upon forms and a set routine, you should study to be orderly and consistent, making the Bible your highest standard. Schools do not make men, but they help them, in many ways, in acquiring correct speech, and refined habits. If you are really anxious to be men in the fullest sense of the term, "strong men," "having the Word of God abiding in you," you may indeed overcome the wicked one. [*1 John 2:14.*] Here is the highest kind of education that young men may attain.*4LtMs, Ms 37, 1885, par. 6*

I have a message to our ministering brethren, some who have been preaching the truth for years; you are not reaching the high standard as representatives of Christ. You need a more thorough knowledge of the Scriptures. You are too well satisfied with superficial attainments and are falling into habits of mental lethargy. Instead of growing in grace and the knowledge of the truth, some are growing away from both. Many have entertained the idea that Seventh-day Adventists must necessarily be a peculiar people, and some dwell with much satisfaction on the peculiarities that distinguish them from the world; but these peculiarities do not consist in oddities and eccentricities, sharp, blunt speeches, and rough, uncourteous ways. The peculiarity the apostle dwelt upon was the purity of God's chosen amid a crooked and perverse nation, among whom they are to shine as lights in the world. Let no preacher plead for his own way, the indulgence of his own uncultivated taste, because the people of God must be peculiar.*4LtMs, Ms 37, 1885, par. 7*

God would have you peculiar so far as all approach to iniquity is concerned. He would have you peculiar in the grace of truthfulness and strict honesty in deal. He would have you peculiar in being

patient under every provocation, for this is unlike the world. He would have you peculiar in chaste and holy thoughts, and then from the treasure of the heart will come pure and holy words. He would have you peculiar in that your words are select, well-chosen, your conversation in heaven, from whence you look for the Saviour. He would have you peculiar in your freedom from pride of opinion, not considering that you are of great account, and that your ideas are to be followed, for this is the way the world regard themselves. God would have you peculiar in not thinking more highly of yourselves than you ought to think, but esteeming others better than yourself. *4LtMs, Ms 37, 1885, par. 8*

“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” [*Micah 6:8.*] This spirit will be unlike the world in every respect. But do not seek to make crosses for the people of God; do not set yourselves up to adopt odd ways, coarse manners, and eccentricities, because you want to show your separation from the world. Said Christ, “The children of this world are in their generation wiser than the children of light.” [*Luke 16:8.*] They seek to be attractive in their manners, so as to have an influence. There is no sin in cultivating courteous, kindly ways. This is the custom of heaven. But when you sacrifice principle, truthfulness, to put on a worldly politeness, you are conforming to the world instead of being transformed by the grace of Christ. Christ would have every one of His followers like Himself—pure, holy, kind, courteous, refined, and ennobled; and this is the only way we can live unrebukable, without spot and blameless in this crooked and perverse generation, among whom we are to shine as lights in the world. *4LtMs, Ms 37, 1885, par. 9*

We have a truth that is unpopular because it leads us to depart from the customs and practices of the world. It separates us from the world. The Sabbath of the fourth commandment is enjoined upon us by the law of God, and that law must be obeyed; but the world has not courage to break away from the customs and commandments of men, to be so singular as to obey God rather than men. It is not required of any one of us to make duties and crosses to test the people. God’s Word has given the test, His moral law, and this is so objectionable to the carnal heart that few will accept it. When by their undisciplined habits the defenders of the faith make

themselves repulsive to unbelievers, they lay a stumbling block in the way of sinners.*4LtMs, Ms 37, 1885, par. 10*

Every teacher of the truth is to be an example of piety. God's word is pledged; in answer to the prayer of the contrite heart, He will pour out His Holy Spirit more and more upon the youthful laborers. But while you may rely upon God wholly, remember that in God you are to seek to become able ministers of the gospel of Christ. Train all your powers to do the very best service for the Master.*4LtMs, Ms 37, 1885, par. 11*

The mind becomes accustomed to negligent investigation. You take things for granted because they are advanced by others, and do not search the Scriptures yourselves and know for yourselves what is truth. The mind is satisfied with skimming the surface. There is no real depth and breadth in its reach. It is content with very meager attainments, and it becomes conceited. As Christ's ambassadors, I exhort our ministering brethren to wake up their powers and put to task their mental capabilities. The Lord requires every one of us to make the most of the talents entrusted to him.*4LtMs, Ms 37, 1885, par. 12*

Every worker should cultivate the habit of doing his best. Even though he speak to but few, the preacher should not fail to do his best, so long as he claims to be Christ's ambassador, speaking the words from the lips of Jesus. God requires that the highest energies be enlisted in His service. Make an effort to go to the bottom of every subject under investigation. Have a thorough knowledge of that which you are to present to the people. The truth should be made as clear and attractive as possible.*4LtMs, Ms 37, 1885, par. 13*

You need to make earnest, vigorous effort, and it will soon become easier than the superficial, because the mind is forced to rally its powers. And the very ambition and determination to sustain the mental tax, the satisfaction of obtaining real elevation of thought, is worth all the effort put forth.*4LtMs, Ms 37, 1885, par. 14*

God is not pleased with superficial attainments. He is not glorified when workers in the cause aim so low that their example is a positive injury wherever they go. The gospel standard is lowered.

Religion is degraded. Empty pretension cannot supply the place of ability and intelligence. There has been too little said and done by our responsible men to impress upon the minds of all who enter the field as workers that they must have a dignity that savors of heaven, not of the earth. Will you impress upon every worker the dignity and importance of his work?*4LtMs, Ms 37, 1885, par. 15*

Brethren, angels of God are watching you. They read your every purpose. They sound the depths of your attainments. If your efforts were made before men whom you regard highly, whose good opinion you wish to retain, you would be ashamed of your superficial attainments, and would arouse from your careless inattention. Remember that angels of heaven are lookers-on; that you are a spectacle to angels and men. And it is not only heavenly angels that are watching your course of action, but evil angels, and they taunt the angels of God with your weakness, your defects, and your selfishness; they claim you as on their side, and urge that you shall not have the protection of heavenly angels, but be left subject to Satan's devices. Will you consider how grieved the angels of God must be that they cannot carry to your heavenly Advocate a better report of those who claim to be His representatives?*4LtMs, Ms 37, 1885, par. 16*

Some are in sin, holding the truth in unrighteousness, defiled in heart, and handling sacred things with unclean hands. Shall this continue longer? Shall men engage in the work who are wholly unfitted for its responsibilities, who have no real devotion, no depth of character?*4LtMs, Ms 37, 1885, par. 17*

The worker must meet his work again. The impressions that have been made upon minds are ineffaceable; they will be a savor of life unto life, or of death unto death. The work will tell in eternity. No man can correct the mistakes or supply the deficiencies of another. God calls you to come in close connection with Him, else your work will show the neglects of your life. I beg of you to put away your errors and your sins, and correct your careless manners.*4LtMs, Ms 37, 1885, par. 18*

There should be a sense of constant dependence upon God. It is not the smart sermon, the power of oratory, that reaches the hearts

of the people; but it is the heart warmed with the love of Jesus. That man who preaches as though he were giving the last warning to his fellow-beings, not to meet them again till the cases of all shall be decided for life or death, will be thoroughly in earnest. He will not think of what others may say of his efforts, but he will have on his heart the burden for precious souls. They must not be lost; they must be saved.*4LtMs, Ms 37, 1885, par. 19*

What a work is before us! How sacred! How awfully solemn! I would say to every worker in this cause, "Put off thy shoes from off thy feet for the ground whereon thou standest is holy." [*Exodus 3:5.*] Opening the Scriptures to others is a sacred work, cooperating with heavenly angels to exalt men to intelligence and purity. You cannot honor God with lower views than those which I present before you.*4LtMs, Ms 37, 1885, par. 20*

The churches that have had so great privileges, such precious opportunities, are without excuse before God if they do not use their influence to obtain more efficient workers, His men who will keep up every branch of the work, devoted men who know how to intercede with God. There must be a higher type of piety. There must be gospel simplicity. A chaste, intellectual, sound ministry is essential for this time.*4LtMs, Ms 37, 1885, par. 21*

1886

Letters

Lt 1, 1886

Bourdeau, D. T.

Refiled as *Lt 25, 1886*.

Lt 2, 1886

White, J. E.; White, Emma

Orebro, Sweden

June 24, 1886

Portions of this letter are published in *TDG 184*; *3MR 393-399*.

Dear Children Edson and Emma:

We left Basel June 15 and came to Hamburg in company with Sarah and Kristine Dahl. W. C. White preceded us. He started the morning of the fourteenth in company with Elders Whitney and Conradi. These visited Leipsic on business and were quite successful. We met W. C. on the evening of the sixteenth. We took the boat at Kiel at midnight. We were accommodated with a stateroom and had an opportunity to sleep from two until five o'clock. After the boat arrived, we had to go through the preliminaries of the customhouse. That over, we made our way to the waiting room, placed our numerous satchels and bundles together, and took some refreshments—hot milk and bread. We then took up our baggage and stepped into the cars.⁴*LtMs, Lt 2, 1886, par. 1*

Upon examination, one satchel was missing. W. C. White rushed back to the boat and to the waiting room, but it was not found. We thought we would have to stop over a train, which was bad for us, as it would bring us into Orebro on the Sabbath. There we stood with our luggage piled on the platform, undecided what to do. It came happily into our mind that the satchel must have been taken by mistake and was on the very train we intended to take. In a moment or two all our luggage was again placed into the car which was occupied by two gentlemen. One talked imperfect English, and we were glad that he could speak as well, as Kristine had left us the night before for Norway. This gentleman helped us much in every way he could, as we were making every arrangement to secure the missing satchel.⁴*LtMs, Lt 2, 1886, par. 2*

After we had gone on our way, at the first station out, a gentlemen

was seen swinging the missing satchel from the car window. The cars tarried a few moments, and we met the gentleman and his party, who were Americans taking a trip through Europe. The gentlemen said the daughter had discovered that the satchel was not theirs. They were as pleased to get rid of it as we were to receive it. He said he had such a stack of baggage that they did not discover the satchel at once.*4LtMs, Lt 2, 1886, par. 3*

We arrived at Copenhagen at eleven o'clock, and hired a hack to take us directly to the boat, which was to leave in half an hour. So we made close connections. The boat landed us at Malmo. We had no trouble here to make ourselves understood, as there stands a man dressed in uniform with a broad, silver-looking sash across his chest, passing under the right arm, which signifies his office. Here those of all languages may make themselves understood.*4LtMs, Lt 2, 1886, par. 4*

We took our lunch and then stepped on the cars and were favored with a compartment to ourselves. We had been riding two nights and nearly two days, and there was some sleeping done, although the seats were very hard. They were not spring seats, but cushion. They have no regular sleeping-cars attached to the trains as in America. We were told that we would have to change at midnight, but all of a sudden the door of our compartment was thrown open, and a dignified official bristling with regimentals talked away in Swedish, which we could not understand but one word, and that was s-t-r-a-x, which meant "immediately." We were half asleep, but we grasped satchels, blankets, and bundles, and stood in sleepy surprise on the platform. Everything in a pile; but it did not turn out as bad as we expected. We were appointed to another compartment in another car on the same train and made to understand that this would save us the disagreeable changing at midnight, so we found they had made a special arrangement in our favor.*4LtMs, Lt 2, 1886, par. 5*

At two in the morning it was daylight. The sun arose at three. At four a.m. we were again aroused by "strax, strax." We learned that we must leave immediately. Again we grasped our scattered belongings, and hurried from the car, and stood on the platform, waiting further orders. We were shown into another compartment

on the train. Here we rode one hour, and then changed again, waiting one hour at the depot. Then stepped on board the train, and arrived at Orebro at ten minutes after seven.*4LtMs, Lt 2, 1886, par. 6*

We found no one waiting for us. One Swedish coachman seemed determined to take our satchels right out of our hands, but we held to them valiantly. Although he talked eloquently in Swedish, we knew not a word he said. We found a place to leave our baggage, and walked about one mile to the place where we had made it our home when we were here in the fall. We were pleased to meet our Brethren Olsen and Oyen here, and they felt outgeneraled in their calculations. They thought we could not possibly come until noon. They had been at every train the day before, expecting to meet us, and they said they gave the coachman special directions to bring us to the house, and this explained the earnest persistency of the man who wanted to take our satchels. We had been riding three nights and two days, and were very weary.*4LtMs, Lt 2, 1886, par. 7*

We found excellent accommodations. Three furnished rooms were prepared for us that had been occupied by girls attending school, but who had gone home on vacation. We are very pleasantly situated with kitchen and two good rooms to do our own cooking. We have a girl to do our housework under Sarah's directions and with her help.*4LtMs, Lt 2, 1886, par. 8*

I have now spoken six times. Sabbath we had a good meeting, and I had freedom in speaking. Sunday at six o'clock the hall which holds four hundred people was densely packed. I could scarcely press my way through to get to the stand. It was thought that more than a hundred had to go away because they could not get in. I had much freedom in speaking. The crowd listened with the greatest attention, and I hope and pray that they will take heed to the word spoken. I have spoken four times in the morning meeting, and from the testimonies borne in the morning meetings which Brother Matteson has interpreted to us, they appreciate the words spoken as much as in America.*4LtMs, Lt 2, 1886, par. 9*

I spoke yesterday in the business meeting about thirty minutes. I tried to impress upon them the necessity of their broadening their

ideas and enlarging their plans. There is very much that needs to be done in educating and in molding the work in these kingdoms.*4LtMs, Lt 2, 1886, par. 10*

This is quite an old place, and the inhabitants are of the most intelligent class of people. The country around here is a good farming community, and this seems to be an enterprising place. There are twelve thousand inhabitants. They have here a rapid running river from which are taken many fish. There are most beautiful parks, roads nicely laid out, and seats to accommodate all classes.*4LtMs, Lt 2, 1886, par. 11*

It is the practice of W. C. White and myself to walk in the parks about nine o'clock. The sun sets about half-after nine, and at half-past ten we can write by daylight. It is now midsummer. Yesterday there were standards beautifully decorated and all kinds of trees and branches of trees, flowers, and shrubs borne by our window in preparation for the morrow, which is a holiday. This midsummer day they observe day and night in the groves with entertainments and amusements and decorations, as the fourth of July is celebrated in America. No business is done today.*4LtMs, Lt 2, 1886, par. 12*

Well, our meetings are going forward well. There are advancements being made. I spoke to them yesterday in regard to there being regular organized efforts to carry forward the work more thoroughly and taking advantage of all the ability possible to push it. There has been a great want of well-organized efforts. Elder Matteson has worked hard both in writing and speaking. He has a great deal to do in translating and to keep the papers going. He has not physical force to do all that is required. He is a feeble man, and as he is so weak in physical strength, he dreads to take the responsibility to introduce anything new and seek to bring the people up to it.*4LtMs, Lt 2, 1886, par. 13*

I set before them how we had done the work in America. And I could not see but that they would have to work in the same manner in these kingdoms as we had worked in America. The cry is constantly urged that this people must have a different kind of labor than in America, but I told them that human nature was the same, and the hearts would be reached with the same kind of labor put

forth in much the same manner as we had worked in America.*4LtMs, Lt 2, 1886, par. 14*

I could not see but that systematic benevolence must be enjoined upon the people here as well as in America, even if their donations were small. The Lord would bless them in conscientiously doing what they could. God has revealed in His Word His appointed way that His work should be carried forward. Those who have small talents must do according to their ability, but [all] must feel that they have a part to act to sustain the work. They must organize tract societies and act as though they expected the Lord to do something for them. The Israelites had to obey the command, "Go forward" [*Exodus 14:15*], when the Red Sea barred their way; and when they did advance, their feet were in the very waters when the Lord opened the path before them. We want to exercise much more faith than we have hitherto done.*4LtMs, Lt 2, 1886, par. 15*

A Dream Concerning J. E. White

I dreamed some things in regard to you, Edson, some parts of which are clear and others not so clear. There was a large meeting in the open air, and you were speaking in this meeting, and the blessing of the Lord was upon you. Your countenance seemed to be lighted up when a number came to you to question some things in regard to yourself, and your mind was being diverted from the work. I said to them, "Let Edson alone, keep your hands off. God has given him a work to do, and he has been hindered by the enemy's devices long enough. As he is placing his feet in the right path, God has not told you to divert his feet from that path." The next that I remember, we were in a meeting in a room. You were answering questions of criticism. I rebuked them in the name of the Lord, and told them that God had not given them any such work to do.*4LtMs, Lt 2, 1886, par. 16*

Now, my son, I want you to give yourself wholly to the Lord. I have not been ignorant of the feelings that have existed toward you; in some things you have given occasion for them to misjudge you. But I have no sympathy with the jealousies and envies that have been developed. But I hope that you will take so discreet a course that these things will no longer exist. I hope you will not show weakness

in being beaten off from the work God would have you to do, by unjust suspicions and envious feelings of some who ought to know that all such revealings are not of Christ.*4LtMs, Lt 2, 1886, par. 17*

Now you must allow that I am better acquainted with your duty than some of your brethren are who judge hastily, and from appearances and from hearsay make incorrect decisions. Come just as near to your brethren as you can. I charge you before God and the Lord Jesus Christ to walk in the light which the Lord has given you in regard to your work, and do it manfully. Put on the armor, and work wherever you can. If you are treated coldly and with suspicion, do not be discouraged. Christ is your Master; you are His servant; you must expect that these things will occur; for Satan wants to hurt you and he wants to make my heart ache. God has given you a work to do and I will not consent for you to leave it. Your work has been pointed out to you again and again, and you must not be beaten off from it by prejudice or suspicion. Take the advice and counsel of your brethren in whom we repose confidence. But those poor souls who do not know their own heart, do not let their words or deportment discourage you. Do all you can to free yourself from burdens of business which are not connected especially with the work of God. But keep your souls in the love of God. The Lord will not excuse you in neglect of your duty because you meet with feelings of suspicion and jealousy.*4LtMs, Lt 2, 1886, par. 18*

If Captain Eldridge is not to work in the interest of the Review and Herald, be sure and obtain him to do your work, rather than to have his talent employed by those out of our faith. This I have advised you before. You say you tremble to make such a move, thinking it will excite against you great suspicion and that there will be alienation of feelings. But I do not think that this should be regarded so that your interests will be in peril. I want that you should be free as possible to do the very work God would have you do. I would have you unload all that is possible; take a noble, straightforward course; be kind; be courteous to even those who think ill of you. But you must not disregard the voice of God in order to turn aside the shafts of Satan through those who had better be engaged in setting their own souls right with God. But give heed to my words, which are from God, to walk in great humility. Hide yourself in Jesus; be meek and lowly of heart. You are God's property. God has made

your mind fruitful in the truth. You are adapted to do a certain work for the Master, if heart and mind are sanctified to God. If you walk with Jesus by your side, you will have His grace to come forth from every trial purified, refined, ennobled to better work for God.*4LtMs, Lt 2, 1886, par. 19*

Oh, my son, I do not want that you should make a failure. The time for us to work will soon be ended. I want you to cling to Jesus. Hang your helpless soul upon Him. You must depend on God for your light, for your encouragement, and for His strength. While you should respect counsel, you must look to God for yourself; for finite men may not always see as God sees the way He would have you walk and the responsibilities you should assume.*4LtMs, Lt 2, 1886, par. 20*

You need a counselor that will not err; one whom hearsay will not prejudice; one whom narrow ideas will not unbalance his judgment. A path opens on one side, but whether it is the path for you to walk in or to shun is that which you do not discern, and no mortal man can tell you. Another path closes before you, and whether it is the turning aside in another direction or to try your steadfast purpose, none are wise enough to determine. You need a Guide, a Power unseen by mortal eyes, who can judge your motives and the purposes and intents of your heart to guide your ways. The Star in the East will guide your ways if you will only follow it. You are never alone. You are never in a place where you have no one to have interest in you. Our heavenly Father has given His Son to die for you. The cross of Calvary testified that He takes a deep interest in your welfare, for you are the purchase of the Son of God. And you are the subject of many prayers. If you but feel right and do right, all will be well. If you ask the help of God, you will not ask in vain. The Lord is at work in many ways to win your hearty confidence. In nothing does He take more delight than to have you unburden, come to Him for light and strength, and He has promised that you shall find rest to your soul. If you will find heart and voice to pray, He will be sure to hear, and an arm will be reached down to save you. There is a God that hears prayer; and when all other resources fail, He is your refuge, a very present help in time of trouble.*4LtMs, Lt 2, 1886, par. 21*

The secret of the Lord is with them that fear Him, and He will show them His covenant. My son, I point you in every difficulty to the Saviour. The promise is positive, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." [*James 1:5.*] What greater assurance could you ask? Such promises are to your Mother of more value than choicest gold. *4LtMs, Lt 2, 1886, par. 22*

If you go to God with a humble, believing heart, to seek for guidance in your perplexity, then it is your privilege to rest your case with Him. Heaven and earth may pass before the promise would fail. Then take God at His Word. You did believe His promises when you were only three years old. Have the simplicity of a child now, and come to Jesus in clinging faith. Trust in the Lord with all your heart, and your confidence will never be betrayed, never be turned against you. Look at Jacob pleading with God on the plains of Pennel. His prayer was heard and answered, and he obtained a mighty victory. Consider the case of Moses pleading with God, "Show me Thy glory." [*Exodus 33:18.*] And the Lord heard him. Refresh your mind with the many cases that have come to God and been heard and answered. It is better to trust in the Lord, than to put confidence in princes. Bring your case to the great Intercessor who is standing before the mercy seat, pleading in behalf of sinful man. I love Jesus; for He has never disappointed me. If you allow the speeches of even your brethren to take away your heart and faith, and turn your feet out of the path of duty, God will neither excuse nor bless you. If you allow cold and unsympathizing ones to discourage you, you will never enter the city of God as a conqueror. Learn to depend implicitly on the Lord Jesus. Study your Bible; for this is the voice of God speaking to you. Ask counsel of God, and you shall receive it. Counsel you will have from some source, and if those in whom you put confidence are not in the counsel of God themselves, they will not be safe advisers. Take counsel of God. "Learn of Me," says Jesus; "for I am meek and lowly of heart: and ye shall find rest to your souls." [*Matthew 11:29.*]*4LtMs, Lt 2, 1886, par. 23*

You need light; seek it every day from the Sun of righteousness. I am your mother, and I say to you in the name of the Lord, Put on the whole armor of righteousness. God has given you ability and

tact, and enlightened your mind in the Scriptures, and He wants you to use every ability that He has given you to His glory. You will ever meet with things calculated to discourage you; but you have a living Saviour, Jesus is the Captain of your salvation. Obey His orders.*4LtMs, Lt 2, 1886, par. 24*

Now, Edson, I commit you to God. Take no step, form no plan, enter into no business arrangements, engage in no new pursuits, and in your present business turn often aside by yourself to implore the blessing of the mighty God of Jacob. You had better meet with the loss of all things than to lose your soul. If you seek Him, the Lord will guide you in counsel and afterwards receive you to glory. But do not neglect to do good wherever you can use your talents entrusted to you of God. Do not be extremely sensitive. You are never to lose self-control. Cultivate calm forethought. Be patient. You will show yourself a strong man if you will keep all excitable feelings under command of reason. Be courteous to all, pleasing in disposition, kind and condescending in deportment to the very ones whom you may think may be working against you, falsifying your motives, misstating your actions, over which you frequently become provoked and lose your self-command. This only hurts you and does not help the case at all. If others do you wrong, they wound themselves a great deal more than they wound you. No one doubts the sincerity of the religion of some who greatly lack courtesy, forbearance, and a pleasing disposition. There seems to be a great want of kindness in their make-up. They need the softening, subduing influence of the Spirit of God.*4LtMs, Lt 2, 1886, par. 25*

Now, Edson, my son, it will not pay for you to indulge in wrong feelings because others do this. Bring all the compassion and tenderness and beauty of Christian meekness into your life, and your usefulness will be increased fourfold. You will have heaven's approval and the confidence of those who love and fear God. Cultivate the habit of thinking before you shall speak. Meditate and pray before you make a decision, and never allow the opinions of any man or woman to discourage you from doing God's will. And learn to put the very best construction you can upon the conduct of others. Do not regard every man your enemy because they do not meet you with a smile; and it is best not to suspect evil. One of the special graces which is given us in the Word of God is "Thinketh no

evil.” [1 *Corinthians* 13:5.] The very fact that we may be continually suspecting evil will so affect our attitude as to create the very evil which is suspected. Go calmly and fearlessly on, trusting in God; and keep down all feelings of resentment. Commit your case to God, and He will take care of you, my son. You will find it impossible to live in this world without having your feelings sometimes, and your temper, tried; but pray then the more earnestly. Pursue this course, and see if sweet peace will not take possession of your soul. Let them say what they will in regard to your course; if it is wrongfully, God knows all about it. And may the God of peace sanctify you wholly, soul and spirit, is the prayer of your mother. *4LtMs, Lt 2, 1886, par. 26*

Since writing the foregoing, I have spoken twice; yesterday at four o'clock the Lord helped me to speak to a hall full. I did not expect a congregation on this holiday, but there was a company of noble-looking people, and they seemed interested. Many shed tears. I spoke from Daniel. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” [*Daniel* 12:3.] I think there was a good impression made upon the hearers. I tried to set before them the importance of their working with Jesus to reflect light to others. This morning I spoke again in morning meeting, about 70 present, from these words, “Go forward.” [*Exodus* 14:15.] The Lord blessed me, and I think He blessed others. *4LtMs, Lt 2, 1886, par. 27*

W. C. White just came in [at] quarter-past two. They have organized a tract society, and this is an advanced step from what has been in the past. We now go to Christiania after this meeting closes, which will be Sunday. Then, after remaining there two weeks, we commence our homeward journey, stopping in Copenhagen two weeks, where there will be meetings held and an institute to give a drill to those who think to give themselves to the work. *4LtMs, Lt 2, 1886, par. 28*

So, you see we have yet four weeks' work before us, and we do want to be baptized with the Holy Spirit and be preparing to do the work of God intelligently. I am of good courage, but I would like so

much to get home to California when my work here is done. I did not choose this kind of labor, to speak through an interpreter, but I am quite accustomed to it now.*4LtMs, Lt 2, 1886, par. 29*

Now, my dear children, do, I beseech of you, walk humbly with God. Remember that the end is near, and whosoever has a part in the city of God will be victors. Love, I beseech of you, my children, to walk in such a manner that you will, by your influence, lead other minds heavenward.*4LtMs, Lt 2, 1886, par. 30*

Yours with love, Mother.*4LtMs, Lt 2, 1886, par. 31*

Send your letters to us at Basel as usual.*4LtMs, Lt 2, 1886, par. 32*

P. S. My son, you must not let pass from your mind the letters I have written to you in regard to your own defects of character. You need, and Emma needs, constantly to gather up the warnings and the reproofs God has given you. Neglecting to heed these warnings is one cause of your present financial embarrassment, and you should gird up your mind and not invent ways to expend means. Keep near the shore, and do not lay out money on any new primary enterprises and then feel the financial pressure. You need to take advice of those you know want to help you. Your temptation is to enter into new projects. God help you to keep clear. It is your duty, for you are the Lord's.*4LtMs, Lt 2, 1886, par. 33*

Lt 3, 1886

Vaucher, Brother

NP

1886

This letter is published in entirety in *18MR 303-320*.

Brother Vaucher:

Some of your letters to Brother Whitney have been read to me by himself, and I am more than ever convinced that you are not aware of your real state of feeling before God. You are in great need of divine enlightenment.*4LtMs, Lt 3, 1886, par. 1*

The question is asked, "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to Thy word." [*Psalm 119:9.*] In these days of peril and corruption, the young are exposed to many trials and temptations. They need an infallible guide, an unerring counsellor. This they will find in the Word of God. Unless they are diligent students of that Word, they will make grave mistakes which will mar their own happiness and that of others, not only in the present, but in the future life.*4LtMs, Lt 3, 1886, par. 2*

There is a disposition with many to be impetuous, headstrong, wilful. They have not heeded the unerring counsel of the Word of God. They have not battled with self and obtained precious victories. Their proud, unbending will has driven them from the path of duty and obedience to wander about in the wilderness of disappointment.*4LtMs, Lt 3, 1886, par. 3*

My brother, you are sailing in a dangerous harbor. You need a pilot. Will you scorn to accept the much-needed help, feeling that you are competent to guide your own vessel? Are you not afraid that it will strike some hidden rock, and that you will make shipwreck of faith? The present I regard as the most important period of your life. If you are indeed the young man that was shown me, your picture flatters you. Your features are sharper than the picture represents, but in other respects it correctly represents the young man presented

before me, who was with other youth infatuated with the subject of courtship and marriage and whose principal burden was to have his own way.*4LtMs, Lt 3, 1886, par. 4*

Please look back over your past life and faithfully consider your course in the light of God's Word. Have you made your past wrongs right? You have not cherished that strict conscientiousness in regard to your obligations to your parents that the Bible enjoins. The mother that gave you birth and cared for you in your infancy, you have treated with neglect. You have not regarded her wishes, but have brought pain and sadness to her heart by carrying out your own desires and plans. You have been far from happy. Has the truth you profess sanctified your heart, and softened and subdued your soul? I was shown that the young man of whom I write has a close work to do for himself before he will be fitted to teach the truth to others.*4LtMs, Lt 3, 1886, par. 5*

The Bible presents a perfect standard of human character. This sacred book, inspired by God and written by holy men, is a perfect guide for man under all circumstances of life. It lays out with great distinctness the duties and obligations of both old and young. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But you, my brother, have in many respects been your own counsellor and guide and have taken your case in your own hands. As you have not respected and honored the mother who bore you, you have not respected and honored the judgment of men of experience.*4LtMs, Lt 3, 1886, par. 6*

You need to study more closely the teachings of the Bible. You will find revealed in its pages your duty to your kindred and to your brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." [*Exodus 20:12.*] Again we read, "Children, obey your parents in the Lord; for this is right." [*Ephesians 6:1.*]*4LtMs, Lt 3, 1886, par. 7*

One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The Word of God abounds in precepts and counsels, enjoining respect for our aged

parents who have guided us through infancy, childhood, and youth up to manhood and womanhood. It impresses upon us a sacred duty to love and cherish those who are in a great degree dependent upon us for happiness, peace, and health. The Bible gives no uncertain sound on this subject; nevertheless its teachings have been greatly disregarded.*4LtMs, Lt 3, 1886, par. 8*

My brother, had you had that high regard for the Bible that you should have had, you would have acted altogether differently toward your own relatives and toward those with whom you are connected in church relationship. I was shown a man like yourself who had many lessons to learn, and the most important one was to learn to know himself. If you have anything to do with the cause and work of God, you should have correct ideas of the obligations and duties of children to their parents, and should yourself be constantly learning in the school of Christ to be meek and lowly of heart. While you have been exacting and critical with others, you have not been acting a noble, Christian part toward Brother and Sister Vuilleumier. You have done many things in secret which have had a controlling influence over their daughter. She was not your property, although you have acted as though she were. If having secret communications and meetings is the example you are to give to others, the Lord has no use for you in His work. You have not loved and guarded the interest of your brother, neither have you shown that nobility and integrity of soul that every one who is a child of God will possess.*4LtMs, Lt 3, 1886, par. 9*

This is true of many of the youth of today. In order to compass their ends, they will work in secrecy, acting a part that is not frank and open, and according to the Bible standard. By this course they educate themselves to be untrue to those who love them most, and who are trying to be faithful guardians over them. The marriages contracted under such influences are not according to the order of God. Any young man who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations. Ingratitude is one of the greatest sins of the age.*4LtMs, Lt 3, 1886, par. 10*

The young man who makes the Bible his guide need not mistake

the path of duty and safety. That blessed book will teach him to preserve his integrity of character, to be truthful, and to practice no deception. "Thou shalt not steal" [*Exodus 20:15*], was written by the finger of God upon the tables of stone, yet how much underhanded stealing of affections is done and excused by finite beings. A deceptive courtship is maintained, private communications are kept up, until the affections of the daughter, who is inexperienced and knows not whereunto these things may grow, are fastened upon the one who shows by the very course he pursues that he is unworthy of her love.*4LtMs, Lt 3, 1886, par. 11*

The Bible condemns every species of dishonesty and demands right doing in all things. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to carry out his will or accomplish his object, even if he has to make any and every sacrifice in consequence. If he believes the Bible, he knows the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he appears for a time to prosper, he will surely reap the fruit of his doings.*4LtMs, Lt 3, 1886, par. 12*

The curse of God rests upon many of the ill-timed, inappropriate connections that are made in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many of the youth of today are pursuing in their attachments for one another would be more excusable. But the requirements of the Bible are not half-way injunctions. They demand perfect purity of thought, of word, and of deed. We are grateful to God that His Word is a light to the feet, and none need mistake the path of duty. The young should make it a business to consult its pages, and to heed its counsels, for sad mistakes are always made when its precepts are departed from.*4LtMs, Lt 3, 1886, par. 13*

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counsellor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide, and in too many cases love-sick sentimentalism has taken the helm and guided the bark to certain ruin. It is here that the youth refuse to be reasoned with. It is

here that they show less intelligence than on any other subject. The question of marriage seems to have a bewitching power over many. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone.*4LtMs, Lt 3, 1886, par. 14*

It is this underhanded way that courtships and marriages are carried on that causes a great amount of misery, the full extent of which is known only to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and to come in close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken in these matters, and he has many suggestions to make; and these suggestions are more often followed than the counsels of God's Word. As the result we see wrecks of humanity everywhere. When will our youth be wise? The Bible, if carefully studied and obeyed, would prove a safeguard against the delusive snares of Satan.*4LtMs, Lt 3, 1886, par. 15*

My brother, had you had elevated and correct views in regard to the obligations of children to their parents, you would not have pressed your attentions upon the daughter against the known wishes of her God-fearing parents. You would have seen that by urging her to disregard their counsels and to link her destinies with yours, you were influencing her to break the fifth commandment. When she looks at this matter in the light of the Bible, she feels forbidden to dishonor her parents and bring sorrow to their hearts; but when you urge your claims and set matters before her in a perverted light, she is unsettled and feels that she will be miserable if she does not marry you.*4LtMs, Lt 3, 1886, par. 16*

The position of Christians will be to keep God's glory in view in this matter. They will not urge their views with a persistency that shows pride and self-will. The spirit of truth and righteousness in the heart

will not lead to a course directly contrary to the wishes of God-fearing parents. You should both say, even if your affections do go out to each other, We will not bring unhappiness upon our parents in order to please ourselves. We will never venture another step in this direction, unless these barriers are removed and have the free consent of our parents. This is the way all such engagements would be regarded.*4LtMs, Lt 3, 1886, par. 17*

I cannot see anything unkind or unreasonable in the letter of Brother Vuilleumier to you. The enemy has perverted this matter to your mind. I see in his letter only that which is consistent for a father to write when the interest and happiness of his daughter is concerned. As you have been instrumental in making this matter known to quite a number, and as your feelings toward Brother Vuilleumier have not been as they should have been, and as some in the church have unwisely given you their sympathy and support, this matter has become quite serious and demands careful consideration. Shall this kind of work go on? Shall children consult only their own desires and inclinations irrespective of their parents' advice and judgment? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured experience. Selfishness has closed the door of their hearts to filial affection. This is not the case with the daughter of Brother Vuilleumier, but another mind is influencing her, and she is being molded to another's will, not in any way to improve her character or to give her a valuable experience.*4LtMs, Lt 3, 1886, par. 18*

There needs to be an awakening in regard to the matter of courtship and marriage. The fifth commandment is held lightly and even positively ignored by the lover's claim. This commandment is the only one to which is annexed a promise. To slight a mother's love, to dishonor a father's care, is a sin which stands registered against many youth. While there are weighty responsibilities devolving upon the parents to guard carefully the future happiness and interest of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that home will be looked upon by them as a place of peace and happiness next to heaven. Then as they come to maturity, they

should in their turn try to be a comfort and blessing to their parents. They should not be too ready to leave their parental roof and give their affections and services to a stranger at the very time when they are most needed at home.*4LtMs, Lt 3, 1886, par. 19*

Parents are entitled to the love of their children, and if the children would manifest more affection in words and acts it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from the home would affect the happiness of the parents. Do they in their feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you. Study diligently the character of the one who asks your love. The step you are about to take is one of the most important in your life. It should not be taken hastily. While youth may love, let them not love blindly.*4LtMs, Lt 3, 1886, par. 20*

Courtship as carried on in this age is a scheme of deception and hypocrisy. It has a bewitching influence upon the minds. I have been shown that had the purposes of many young persons been carried out, there would have been disappointments, estrangements, separation. The enemy of souls has far more to do with match-making than has the Lord whose property they are. Many youth seem to think that marriage is the attainment of perfect bliss; but if these could see one quarter of the heart-aching letters that I have received from men and women who are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage to thousands is the most galling yoke that can be worn. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse that are hid under the marriage mantle. This is why I warn the young who are of a marriageable age to make haste slowly in the choice of a companion. The path of marriage life may appear beautiful and full of happiness, but you may be disappointed as thousands of others have been.*4LtMs, Lt 3, 1886, par. 21*

One of the greatest errors connected with this subject is that idea that the young and inexperienced must not have their affections

disturbed, that there must be no interference in this love experience. If there ever were a subject that needed to be viewed from every standpoint, it is this subject. The aid of the experience of others and a calm, careful weighing of the matter on both sides are positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life interest. Examine carefully to see if that life will be happy or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? Will it increase my love for God? And will it enlarge my sphere for usefulness in this life? If these reflections present no drawbacks, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you think to link your destiny, do not think that the engagement makes it a positive necessity for you to pronounce the marriage vow and link yourself for life to one whom you cannot love or respect. Be very careful how you enter into unconditional engagements, but better, far better, break the engagement before marriage than separate after marriage, as many do.*4LtMs, Lt 3, 1886, par. 22*

Few have correct views of marriage. They make light of this heaven-appointed institution; and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Ignoring the personal rights of women, the husband becomes unkind and authoritative. The individuality of the wife is submerged in that of the husband. She becomes the slave of his caprice and passions, as though she had naught to do but to obey his whims. He quotes texts of Scripture to show that he is the head, and that he must be obeyed in all things, claiming that his wife must have no will separate from his. He acts the tyrant. But the same Bible that prescribes the duty of the wife prescribes also the duty of the husband. He is to be kind and affectionate, to love his wife as a part of himself, and to cherish her as Christ does His church.*4LtMs, Lt 3, 1886, par. 23*

This question of marriage should be a study of both parties instead of a matter of impulse. Obedience to the last six commandments

requires this. Crimes of every kind may be traced to unwise marriages. Then should they be entered into blindly, by ignorant and inexperienced children? Should not the parents feel their responsibility to guard the interest of their daughter when their own mature experience teaches them that should she marry the one who solicits her affections, it would only result in life-long unhappiness?*4LtMs, Lt 3, 1886, par. 24*

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his filial obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his parents, he will not manifest respect and love and kindness and attention towards his wife. When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.*4LtMs, Lt 3, 1886, par. 25*

The youth trust altogether too much to impulse. They should not give themselves away too easily and be captivated too readily by the winning exterior of the lover. Good common sense is needed here if anywhere; but the facts in the case are it has little to do with courtship and marriage nowadays. There is serious, earnest reflection to be done before marriage, if you would not have the most miserable, unhappy reflections after marriage. This step taken unwisely is one of the most effective means of ruining the usefulness of men and women. Life becomes a burden, a curse. No one can so effectually ruin a woman's happiness and usefulness as her own husband. Heaven has registered the words and actions of men who have tyrannized over their wives. And no one can do one-hundredth part as much to chill the hopes and aspirations of a man, no one can paralyze his energies and make life a heart-sickening burden as his own wife, and she may ruin his influence and his prospects. From the marriage hour, many men can date their success or their failure.*4LtMs, Lt 3, 1886, par. 26*

When so much misery results from marriage, why will not the youth be wise? Why will they continue to feel that they do not need the

counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. They devote time and money and much careful study to the subject, lest they should make a failure. How much greater caution should be exercised in entering the marriage relation, a relation which affects future generations and future life? But this holy relation is entered upon with jest and levity, with impulse and passion, with blindness and want of calm consideration.*4LtMs, Lt 3, 1886, par. 27*

The only explanation of this is that Satan weaves this net to entangle souls. He loves to see misery and ruin in the world. He rejoices to have these inconsiderate souls lose their enjoyment of this world and of the one to come. Often a man who is entirely ignorant of the wants of woman, and of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her as a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. She is his slave to do just as he may decide. While women want men of strong and noble characters whom they can respect and love, these qualities need to be mingled with tenderness, and affections, and patience, and forbearance.*4LtMs, Lt 3, 1886, par. 28*

The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her identity, her individuality, in her husband. Both parties should cultivate patience and kindness and that tender love for each other that will make their married life pleasant and enjoyable. Those who have such high ideas of the marriage life, whose imagination has wrought out an air-castle picture that has naught to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfections and find weakness and defects, for finite men and women are not faultless. Then in the place of helping each other, they begin to find fault and express the disappointment. We all need practical godliness to help us to fight the battle of life valiantly. Our daily prayer should be, Help us to help each other, Lord, each others' woes to bear.*4LtMs, Lt 3, 1886,*

par. 29

My heart is drawn out for you, my brother, because God has given you talents to be improved; but you will need to overcome the defects in your character in order to use your ability with success. You have not seen and understood that the inconsistencies in your character were great drawbacks to your usefulness, and that unless you war against these tendencies which have thus far controlled you to a greater or less degree, they will surely stand in the way of your attaining the future life. There must be with you and with many others the right discipline of the mind. This is the way to true happiness, faith, and confidence in God.*4LtMs, Lt 3, 1886, par. 30*

Those who have not taken themselves in hand to control impulses, to subdue self and bring themselves in obedience to the principles of the law of God, will not, cannot, be happy or at peace and rest. They need the meekness and lowliness of Christ. They need to learn daily in His school, to wear His yoke, to lift His burdens, to deny inclination, to sacrifice a seeming present good to a future good, a personal advantage for a general advantage.*4LtMs, Lt 3, 1886, par. 31*

The fountain of content must spring up in the soul. He who seeks happiness by changing his outward surroundings without changing his own disposition will find that his efforts will only produce fresh disappointments. He carries himself with him. His unrest, his impatience, his uncontrollable thoughts and impulses are ever present. The great trouble is in himself. He has never learned of Christ the lesson of meekness and lowliness of heart. He has never fallen upon the Rock and been broken. Self has been cherished. The will has never been trained to submit. The unyielding spirit has never been brought into subjection to the will of God.*4LtMs, Lt 3, 1886, par. 32*

There are many youth who because they cannot find happiness in plans of their own devising will not accept it in God's appointed way. They wonder over their unhappiness and count their best friends, those who discern their difficulties, their enemies. They cling with tenacious grasp to their impressions and their ideas of just what they must have and what they must do in order to be happy, but

they lose sight of the fact that the Lord rules alone, and that He is shaping circumstances. *4LtMs, Lt 3, 1886, par. 33*

God says, "My thoughts are not your thoughts, neither are your ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts." [*Isaiah 55:8, 9.*] Then let finite beings be humble and submissive in their desires, realizing that God uses many influences which it is beyond their power to control. We must take self in hand, we must do our duty faithfully, and in this work peace and rest and happiness will come. We must discipline self, seeking to bring it under the control of intelligent reason. We must have a true sense of what the last six commandments mean. There are opportunities daily of practicing forgetfulness of self and being a blessing to those around us. *4LtMs, Lt 3, 1886, par. 34*

We will surely find the peace and rest that Jesus has promised if we learn to wear His yoke and bear His burdens. "Learn of Me," says the Great Teacher, "for I am meek and lowly of heart, and ye shall find rest to your souls; for My yoke is easy and My burden is light." [*Matthew 11:29, 30.*] *4LtMs, Lt 3, 1886, par. 35*

Now is our probation; now is your probation. Time is valuable. You have an eternity of bliss to gain, a perdition to shun. Do not fritter away your God-given opportunities by trying to accomplish your own desires. Up to duty, and work for the Master. You have lessons to learn that you have not yet dreamed of. The books of heaven now reveal many things that you can have blotted from its pages by coming to God with a truly repentant heart and faith in the blood of Christ as the atoning sacrifice. The life that was once lived to the flesh must now be lived by faith on the Son of God. *4LtMs, Lt 3, 1886, par. 36*

The question now is what education are you receiving at the present time? What advancement are you making in the divine life? The education of all is now going on. Some are educating themselves for lofty positions where they may receive the praise and honor of men. Some are training in the school of vice and deception, receiving an education that will unfit them for this life and the future immortal life. Some are educating themselves in Christ's

school, seeking goodness and truth, aiming to meet God's great moral standard of righteousness, and fitting for the high school above.*4LtMs, Lt 3, 1886, par. 37*

In the books of heaven are kept an accurate record of the manner of our education and what use we have made of our probationary golden moments. Every day we are learning lessons for time and eternity. Every thought cherished, every impulse indulged, leaves its impressions on the mind. We are under obligations to God to be constantly learning of Christ how to guide and control our thoughts, our feelings and passions. Oh how fearfully lax we are in our duty to ourselves to let ourselves be molded by our own ideas and our own faulty will. We are running great risks in allowing ourselves to be thus controlled by circumstances.*4LtMs, Lt 3, 1886, par. 38*

We must study the Pattern, Jesus Christ. Self-culture and divine grace will strengthen us in moral power. Every faculty should be employed to make of us all that Christ has made provision that we should become. How many are losing the balance of their mind for want of heart culture. All goodness commences in the heart. God has entrusted you with abilities. With these entrusted talents you may do a good work for the Master, if they are consecrated wholly to His service. But there must first be an overcoming of obstinacy and self-sufficiency. There must be a cultivation of kindness and affection. This will have a transforming influence on the character.*4LtMs, Lt 3, 1886, par. 39*

The critical and censorious spirit that is ever ready to find occasion for reproof and condemnation in others shows a narrow mind and plainly reveals a man who has never carefully studied and correctly read the pages of his own heart. God is in earnest with us. We should come in such close connection with Jesus Christ as is represented by the branch that is grafted into the living vine. Then we shall be partakers of the sap and nourishment from the vine and shall bear fruit to the glory of God. You are now passing through a critical experience. I entreat of you not to be hasty, not to be discouraged, but to submit your case to God. Wait upon the Lord and do His will, and in this hour of trial He will work for you and you will obtain a precious experience. Give God a chance to work. Lie low at the foot of the cross, and God will teach you precious

lessons.*4LtMs, Lt 3, 1886, par. 40*

Self-denial must be practiced in the home. Every member of the family should be kind and courteous and should studiously seek in all their words and actions to bring peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline one can help another, bringing them near, binding them together by words of love and forbearance.*4LtMs, Lt 3, 1886, par. 41*

But, my brother, in your family there has not been that cultivation of courtesy, Christian politeness, and deference and respect for one another that would prepare its members to marry and make happy families of their own. The lessons that should have been learned in tender sympathy and in patience, kindness, and respect for the members of the family have not been learned. In the place of tenderness, courtesy, and love, there have been sharp words, clashing of ideas, the combative spirit, the criticizing, dictatorial spirit. There has been a great want of the spirit of Christ.*4LtMs, Lt 3, 1886, par. 42*

In every family there should be, and will be if Christ is abiding in the heart, affection and love for one another; not a spasmodic love expressed in fond caresses, but a love that is abiding. It is an abiding principle which distinguishes the grace of love, a principle high and elevated, sacred and holy, of altogether a different character than that love awakened by impulse, a passion that is fitful and that dies suddenly when tested and tried.*4LtMs, Lt 3, 1886, par. 43*

The home is a place where we are to prepare for the home above. If there are such temperaments in the family that they cannot live in harmony here, they would not, unless converted, be in harmony in the heavenly family. There is altogether too much careless talking, censuring, faultfinding in families that profess to love and serve God. The unkind words, the irreverence and disrespect in many families make angels weep. What a record is made upon the books of heaven of unkind looks and words that sting and bite like an adder; and it is not the record of only one day in the year, but of day after day.*4LtMs, Lt 3, 1886, par. 44*

Oh, that these families would consider that angels of God are taking a daguerreotype of the character just as accurate as the artist takes the likeness of the human features; and it is by our deeds that we will be judged, whether they be good or whether they be evil. We should cultivate patience by practicing patience. We should be kind and forbearing, that we may keep love warm in our hearts and thus develop qualities that heaven shall approve. Those who go forth from such families to stand at the head of other families will know how to advance the happiness of the one whom they have selected as a companion for life. There will be mutual love, mutual forbearance. Marriage in the place of being the end of love will then be the very beginning of love.*4LtMs, Lt 3, 1886, par. 45*

We have but one life to live, and nothing should be considered of sufficient value to lead to unhappy words or deeds. We must come into close relationship and be partakers of the divine nature in this life if we would be a member of the holy family in heaven above.*4LtMs, Lt 3, 1886, par. 46*

Lt 4, 1886

Chapman, Sr.

Refiled as *Lt 12, 1886*.

Lt 5, 1886

Oviatt, Brother

Basel, Switzerland

September 9, 1886

This letter is published in entirety in *17MR 140-145*.

Elder Oviatt

My brother and fellow laborer:

For two nights I have not been able to sleep many hours. About two a.m. I have been awakened greatly burdened, and after devoting some time to prayer, have attempted to write.*4LtMs, Lt 5, 1886, par. 1*

Your case with many others has been before me. Several years ago I was shown that your danger was very great on account of your attentions to other women besides your wife. You have indulged your own inclinations in this direction, and you stand guilty before God. The root of the whole matter is unchaste thoughts are entertained which lead to improper attentions and advances, then to improper actions. All this is bad enough in men who have only a common work to do, but it is a hundredfold worse in those who have accepted sacred positions of trust.*4LtMs, Lt 5, 1886, par. 2*

I have in your presence dwelt particularly upon the importance of abstaining from the very appearance of evil. I have presented in your hearing the special temptations of the enemy, thinking to arouse your consciousness that you would barricade your soul against the temptations of the enemy. I have written especially upon the dangers of young men's, and also of married men's, showing special attention to young ladies and to other men's wives. When crossing the ocean on my way to Europe, I was mightily stirred and wrote out special warnings. This was in your behalf as well as for others. It was to stop your downward course, that you should in the strength of Israel's God arise and be a man, not a plaything for the devil.*4LtMs, Lt 5, 1886, par. 3*

I was shown that in consequence of temptations you could not lift up holy hands without wrath and doubting. Your thoughts and actions crippled your endeavors; your earthliness and sensual thoughts dwarfed your spiritual growth. You are far from being the man God would have you to be, and you fail to qualify yourself for the work you might do because your thoughts are not pure, but tainted and corrupt. Some things were shown me that are open to the eye that never slumbers or sleeps. This is written in the books of heaven, and in a little time your case will be decided, whether your name shall be blotted out from the book of life or not. It certainly will be, unless you are a converted man and humble your soul before God and confess your sins and turn unto the Lord with your whole heart and purge from you every impure thought and corrupt action. Says the <True> Witness, "I know thy works." [*Revelation 3:15.*] Do not attempt to teach the people until you are a changed man; until you have in humble penitence sought the Lord with true contrition of soul and have a new heart. *4LtMs, Lt 5, 1886, par. 4*

I was shown that Satan would make his temptations strong to corrupt the ministers who are teaching the binding claims of the law of God. If he can tarnish the virtue, confuse the sense of purity and holiness, if he can insinuate himself into their thoughts, suggest and plan for them to sin in thought and deed against God, then their defense is gone; they have separated themselves from God; they have not the power and spirit of God with them, and the sacred message of truth they bear to the people is not blessed of God; the seed is not watered and the increase is not realized. What you need, my brother, is a pure and holy heart. Cease at once from attempting to teach the truth until you know that in the strength of God you can overcome lust. *4LtMs, Lt 5, 1886, par. 5*

If your mind had been, in the years you have professed to be a child of God, educated and taxed to dwell upon Jesus, to pray when traveling on the cars, when walking in the streets, and wherever you were, and had you been binding about your thoughts and teaching them to dwell upon pure and holy things, I should not have to address you as I do today. The Lord must be in all your thoughts, but this work is strangely neglected. *4LtMs, Lt 5, 1886, par. 6*

There are some of our ministers who are engaged in active service who have some sense of the importance of the work, but there is a large number who are handling sacred truth about as they would engage in any common business. They have not been refined, ennobled, sanctified by the truth. They have not advanced step by step, growing in grace and the knowledge of Jesus Christ. They have not real genuine faith in taking God at His word. They have not gone on from strength to a greater strength.*4LtMs, Lt 5, 1886, par. 7*

They have not increased in ability, but kept up the same low tone of efficiency. They have not become able men in the Scriptures, mighty men in God, and yet every privilege has been within their reach. The cause of God has not been glorified by their tame, spiritless, Christless work. These have done great injury to the truth, and why? Because the heart is not cleansed. They have not a new, clean heart, but a heart that is open to the temptations of Satan. Such can never lead the people to the true, pure fountain of living waters. They may make others acquainted with the reasons of our faith, but it will be impossible for them to do the work which a true shepherd of the flock will do, to “feed the flock of God.” [1 *Peter 5:2.*]*4LtMs, Lt 5, 1886, par. 8*

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 passeth 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 steadfast 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 to His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.” [*Verses 4-10.*]*4LtMs, Lt 5, 1886, par. 9*

We must awaken to our God-given responsibilities. Your adversary the devil is intensely active, represented like a roaring lion, and we must be wide-awake and not ignorant of his devices. We shall surely be overcome by Satan's devices unless our hearts, our minds, our wills, are in complete subjection to the will of Christ. We shall surely fail of salvation unless the natural elements in our character, the discordant elements, are brought daily and hourly into unity with Christ's character. Unruly, debasing tendencies and passions cannot reign in the heart controlled by the Spirit of Christ. There are many who have never submitted their will and way fully without any reserve to Jesus Christ.*4LtMs, Lt 5, 1886, par. 10*

There need to be far more lessons in the ministry of the Word of true conversion than of the arguments of the doctrines, for it is far easier and more natural for the heart that is not under the control of the Spirit of Christ to choose doctrinal subjects rather than the practical. There are many Christless discourses given no more acceptable to God than was the offering of Cain. They are not in harmony with God.*4LtMs, Lt 5, 1886, par. 11*

The Lord calls upon you, my brother, to step down from the work, leave the walls of Zion, or be a converted man. When your own heart is sanctified through the truth, there will be in it no moral defilement. It will now require a most desperate resistance upon your part to unholy suggestions because your soul is tainted with spiritual malaria. You have breathed a satanic atmosphere. You have not been a man in the sight of God. When your mind should have been growing, your ideas elevated, and your plans and labors broadened, you have been growing less and less efficient as a worker, because God is not blessing your efforts.*4LtMs, Lt 5, 1886, par. 12*

The perversion of our gifts, or their degradations to unworthy ends, is a crime in the sight of God; and yet this is constantly prevailing. The man who has capabilities for usefulness and employs all that is winning and attractive to destroy others, to lead them astray, to bring them to a brackish, poison fountain, to quench his thirst, rather than bringing them to Christ, is doing the devil's work. There are many who profess to believe the truth who are corrupt in morals and who tarnish the purity in thoughts and impulses of others, who

ruin souls under the pretense of saving souls, who utter words to the unwary, Satan speaking through them as he spoke through the serpent when he tempted Eve. *4LtMs, Lt 5, 1886, par. 13*

For all such there is a terrible retribution. They will reap that which they have sown. It is a terrible thing to use God's entrusted gifts lent to bless the world and perverted in their use, leaving a blight, a woe, a curse, instead of a blessing. But I have written largely upon this as you have seen in different forms. *4LtMs, Lt 5, 1886, par. 14*

And again I say, "Seek the Lord while He may be found, call ye upon Him while He is nigh. Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord and He will have mercy upon him, and to our God for He will abundantly pardon." [*Isaiah 55:6, 7.*] Go to work and confess your sins before God, seek God for you know but very little of this kind of work. Put your thoughts to work upon pure, holy subjects; tax your powers; send your supplications to heaven in earnest contrition of soul; let your conversation, your thoughts, your deportment be in harmony with the holy faith you claim to be defending. *4LtMs, Lt 5, 1886, par. 15*

And when all like yourself shall repent and find the pardoning love of God, we shall see that God will work in a wonderful manner with His people. Sinners will be converted, backsliders will be reclaimed. *4LtMs, Lt 5, 1886, par. 16*

I leave these lines with you. I had hoped that the great light shining from the Word of God would have been accepted, brought into your religious life, and you become a true, sincere Christian, doing the will of God from the heart. But I have been urged by the Spirit of the Lord to write you. The work must go forward. Everything impure must become pure and holy, or be purged from our hands; for all that is earthly, sensual, devilish is a stumbling block to others and a curse to the cause of God. *4LtMs, Lt 5, 1886, par. 17*

The sooner the ranks are purged from all this class, the more surely shall we see the salvation of God and the power of the truth in our midst. It is because we are loaded down with those who have <not> been partakers of the divine nature, who have failed to escape the corruption that is in the world through lust, that we have so much

weakness and feebleness in our midst. We must arouse. We must cleanse the camp of Israel of its moral defilement. *4LtMs, Lt 5, 1886, par. 18*

Lt 6, 1886

Kellogg, J. H.

NP

December 30, 1886

Portions of this letter are published in *Ev* 69; *6MR* 256-260.

Dr. Kellogg

Dear Brother:

There has come to us from Battle Creek an address given in Battle Creek, Michigan. I think this will do good, but I was pained to see in this book the statement, "There are undoubtedly novels, such as *Uncle Tom's Cabin* and a few others which I might mention, which have been active agents in the accomplishment of great and good results. Such novels are not likely to do anybody any harm."⁴*LtMs*, *Lt 6, 1886, par. 1*

This is the way many regard the matter, but is it really truth? My brother, the Lord has not opened before you the beginning, and carried you down through the end, showing you the influence of these works, that you can give such unqualified statements as these. Have you looked into the inward workings of these books which you pronounce "active agents of great and good results"? The fact is, my brother, you need a deeper insight to see the tendencies and the results of the reading of even *Uncle Tom's Cabin*. There are many things in the work that would do no harm, and there are many things which have served a purpose in the exposure of slavery, but I would not want to recommend this book to our youth for their perusal.⁴*LtMs*, *Lt 6, 1886, par. 2*

There are statements and pen-pictures which set the imagination upon a train of thought that has been deleterious and positively injurious. These highly wrought pictures have taken hold of nervous, susceptible youth, and they have lived them over and over again in the imagination. It has destroyed appetite for the Bible, and the desire to attend prayer meetings; for everything was stale and

without interest after feasting upon the diet found in this book. The food taken into the mind was of such a character that heavenly and divine things found no place in the thoughts, and the imaginations were evil; and these youth have made confessions that this was caused by the reading of *Uncle Tom's Cabin*. This laid the foundations for a train of evils, and the imaginations became intensely excited, and the thoughts would recur again and again to immoral subjects which led to the sin of licentiousness and impurity, to disobedience, to secret plannings, and to deception. *4LtMs, Lt 6, 1886, par. 3*

But let this statement be treated as it may; many individual cases have been reprov'd by testimony for a wrong course of action which was the sure result of reading this book which you have recommended, and which Elder Canright has also recommended. While I esteem your wisdom and skill as a physician, I do not praise your wisdom in making these statements. Your little pamphlet is a good work; but while this statement may increase its value in the minds of novel readers in our churches, yet I shall have to meet its results with pen and voice by saying that God has not prompted the writing of these sentences in regard to novels. I know whereof I speak. *4LtMs, Lt 6, 1886, par. 4*

At the present time I am writing to a wealthy family of high standing, and who have been long in the truth; and the oldest daughter living is fast becoming a physical and mental wreck because of reading just such a class of books as Elder Canright and you have so decidedly recommended. Such statements are exactly of the same order as telling the poor inebriate, You must not drink a certain class of stimulating liquors which are intoxicating, but you may drink the milder kinds, such as wine, cider, and beer—just as though you could describe and define and have your word law in the matter. The only safety for the inebriate is total abstinence. *4LtMs, Lt 6, 1886, par. 5*

At least those who have an understanding of the workings of the appetite, the cravings of the mind, should not have all barriers broken down by those who ought to know better, and who understand the workings of the human mind in these things. They will claim that the fictitious books that they read are among the

novels that are doing great good, and this may be the popular opinion, and they declare that there is no harm in them. They say they do not read anything of an impure character; it all condemns everything of this kind; and yet the influence is demoralizing to the mind. The sense of right and wrong becomes confused; deceptions and imaginations are practiced as truth. I might go on and write a volume on this matter.*4LtMs, Lt 6, 1886, par. 6*

Whatever you yourself may think of this class of books, for Christ's sake do not present to others the temptation to read them. You may think they do good, but in the judgment, when the matter is weighed in the balances of God, it will be found that the evil results predominate a hundredfold above the good results.*4LtMs, Lt 6, 1886, par. 7*

This matter has been opened before me. There are many minds that are hopelessly wrecked. The beautiful girl just entering womanhood, of whom I have spoken, is, I fear, hopelessly ruined, both in physical and mental health, so that she has had a partial shock of palsy. She was encouraged in her course of reading by the storybooks and papers found on their own tables at home. Notwithstanding all the pure, elevating influences of home, her parents fully in the truth, the daughter is, I fear, hopelessly lost to the truth and ruined in health and in mind. This appetite was cultivated by the parents. Now the mother writes me in mournful strains; she knows not what to do for her daughter. She has no desire to attend meetings, although she has professed to be a Christian. She wants to do nothing but read, read storybooks. And it all comes from these good, fictitious novels. While answering the mother's piteous appeal to me for help, your address was placed in my hands; and when I read that paragraph which I have quoted, I felt a burden, a weight upon me; I felt like weeping aloud. I shall meet this statement and shall have to answer to it.*4LtMs, Lt 6, 1886, par. 8*

I am laboring to call the attention of the young to the close searching of the Scriptures. I am laboring to have them bring to the foundation gold, silver, and precious stones that the last day cannot consume. I am working with pen and voice to awaken the youth to the stern realities just about to open before us and to lead them to

leave the superficial, the fictitious in everything large and small, for living realities; that they shall not live an unreal, imaginary life, but take right hold of the verity and truth of practical life. It is realities with which we are to deal. Everything is tainted and corrupted with falsehood and fiction in this age. We want now solid truth for our foundation. Men and women are asleep. Youth are enchanted, infatuated with the false. They lay upon the foundation hay, wood, and stubble which the fires of the last day will consume. The mind will be of the same character as the food is composed of, upon which it has been fed. There is only one remedy; that is, to become conversant with the Scriptures. We cannot study the Bible too much. Christ said, "Search the Scriptures," but the natural heart would search everything else rather than the Scriptures.*4LtMs, Lt 6, 1886, par. 9*

Every faculty is injured. The affections become depraved, and the whole heart becomes, through improper reading, even among our people, deceitful in practice, fictitious in life and character, living and acting a lie. He who made man, He who understands the working of the human heart, He who can see beneath the surface has said, "Search the Scriptures; for in them ye think ye have eternal life." [*John 5:39.*] Every position of truth taken by our people will bear the criticism of the greatest minds; the highest of the world's great men will be brought in contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front; and if our theories of truth can be picked to pieces by historians or the world's greatest men, it will be done.*4LtMs, Lt 6, 1886, par. 10*

We must individually know for ourselves what is truth and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the Spirit of Christ. We are nearing the time when we shall stand individually alone to answer for our belief. Religious errors are multiplying and entwining themselves with satanic power about the people. There is scarcely a doctrine of the Bible that has not been denied and, by men of high intellectual ability, shorn of its beauty and simplicity, from the infidel to the men claiming to be watchmen upon the walls of Zion. The sincere seeker for truth who, while he believes the

Bible, practices its truth, making himself a prey. The world is full of books. If we had more genuine religion and less books, we should have a different class of society. These books teach false doctrines, just as false and crooked as the Bible is true, straightforward, and infallible. These books are Satan's agents attracted by the outward and superficial adornment of error. The youth receive as truth that which the Bible denounces as falsehood, and they love and cling to every form of deception that is certain ruin to the soul. The beauty of the Bible is not seen until we bring it into the inner life. It is kept too much in the outer court. It is searching that reveals its hidden jewels. The Bible alone is our guide to heaven, and now is the time to urge it upon the attention of old and young as coming from God. It is His voice to us. It is the sure word of prophecy, profitable in all things. We must study it for ourselves, and know what saith the Scriptures.*4LtMs, Lt 6, 1886, par. 11*

Well, I have written you now on several points and will close.*4LtMs, Lt 6, 1886, par. 12*

Lt 7, 1886

Kellogg, J. H.

Torre Pellice, Italy

April 26, 1886

Portions of this letter are published in *ChL 45-48; 3Bio 342*.

Dr. Kellogg

Dear Brother:

Your two last letters I have received, and was grateful for them. I have had much writing to do which at times has taxed me too severely, but I am much better in health now than when I wrote you before. My eyes have improved, notwithstanding I have used them almost constantly in writing. I was a cripple for some time, but am better now. Although I feel some infirmities, yet I am grateful that the Lord is so good and merciful to me.⁴*LtMs, Lt 7, 1886, par. 1*

You made some inquiries in your first letter which I did not answer, and as your last two letters are not with me here, I fear I shall not remember the points and give you the answers you desired. I appreciate your difficulties in your position, but if you were altogether right in your management in all things, you would be something more than finite. We must then admit our fallibility. And although it may appear to you difficult to disentangle yourself from responsibilities which others cannot take, it is your duty to train others to stand in responsible positions that should you need a change and rest, which is your due, you can have it. I think you and your wife should visit California. And again you have worked intensely upon the high pressure plan. God has spared your life, but you are not immortal, and you may die as others have died before you who have lived two years in one.⁴*LtMs, Lt 7, 1886, par. 2*

For several years as the matters of the sanitarium have been opened before me, I have been shown that you were loading down yourself to your injury, and in thus doing were depriving others of an experience. Those connected with you so closely in the sanitarium

are ready to assent to every move you may make, and to any proposition, saying, yes, but without using their individual judgment and without taxing their minds to hard thinking that they may have sound opinions and clear ideas, not borrowed, but their own. Men in responsible positions have qualified themselves in this direction by just such a process as you and others have had to go through to be fitted for just such work. Now if you relieve these persons from this responsible part of the work, they are only your machines. Your head plans, devises, turns the crank, winds them up to run down, to be wound up again. This is one of the reasons why we have so few brain workers today; and this is the reason why brain workers are dropping out of our ranks into their graves, because they are brains for others. I tell you plainly as a mother would a son, you have made a decided failure here.*4LtMs, Lt 7, 1886, par. 3*

I cannot now attempt to specify all these mistakes, but there is with you a love for supremacy whether you see it or not; and had it not been cherished, you would have had by your side men who would have been developing as useful physicians, men who would be constantly growing, and upon whom you could have depended. But you have not given them all the advantages which you yourself would have claimed had you been in their place. They needed, and the case demanded, that you should do more for them when they came to a certain point than you gave them to perfect them in the work. You have, whether you designed it or knew it or not, bound them to come thus far and no further. This is not justice to them or to you, neither is it justice to the sanitarium that so much depends upon one man. It ought not to be thus in any of our institutions, because it is not God's way.*4LtMs, Lt 7, 1886, par. 4*

In some cases not one half has been done for the patients that should have been done in its time if at all. The simple assurance at the right time is everything. It is not right to have all look to you to do this work, while you, being subject to the frailties of humanity, and not having trained others to bear the responsibilities, the work is left undone, and then you blame your helpers. Your head sometimes refuses to act, and you are ready to cast the blame on those who disown it. You lose control of your own spirit. Your health of judgment, your discrimination may seem to you to be without any dimming of the edge; but brother, I must tell you the truth; there is

certainly a change because of wear and strain, and weakness will as surely follow as it has in others. You are mortal, and you will become more sensitive of any reflections of differences of ideas and opinions from your own; you will feel, if any shall not at once adopt your plans, and if they question your ideas, that they mean to choose their own judgment and undermine your influence, and you will not care to have any connection with them.*4LtMs, Lt 7, 1886, par. 5*

Now, my brother, I feel the deepest interest for you, else I would not write you as I have done. But with me I must be faithful. I tell matters just as they are; and while I would have all united in the sanitarium in perfect bonds of union, I would not have the union of that kind and quality that you will be mind and judgment for every one of them, and they consider every proposition and plan, word, and action as without error and fault. Among a multitude of counsellors there is safety. God would not have many minds the shadow of one man's mind. God has given men brains to use, intellect to cultivate, to employ to His glory; and He would be the One to mold, control, and fashion the minds after His own impress. Men are only men whatever may be their work. The more responsible the position, the more important that the one who stands in this position have no more honor or exaltation given him than is for his good. In fact, people are ruined through praise and honor bestowed upon them, as though they were infallible.*4LtMs, Lt 7, 1886, par. 6*

While due respect should be given to those whom God has intrusted with more than ordinary talents, that man thus endowed needs to walk more humbly and closely with God as he advances. All the influence that these capabilities give him will make him a better, holier, more meek and humble man, or it will lead him to think as others have thought: I am not a common man, and I may do things that others cannot do, and it will be no sin. This is a common error, but it is a destructive error. That man needs to learn daily important lessons from the greatest Teacher the world ever knew. Christ must dwell in that man's heart, just as the blood must be in the body and circulate there as a vitalizing power. I cannot on this subject be too urgent. I cannot press it home to you too strongly that you shall not trust in self.*4LtMs, Lt 7, 1886, par. 7*

There is a panoply for you which is truth, and you need to be reinforced that with Christ as a Helper, you can do all things. Without Christ you can do nothing as it ought to be done. The only dishonor to any man in any work or any position is sin, and to separate God from him. And if you would resist the temptation which assails you from without and from within, you need to make it the purpose and object of your life to be wholly on the Lord's side, that the truth in the heart will be a faithful sentinel, sounding the alarm and summoning to action against every sin and every evil of this time.*4LtMs, Lt 7, 1886, par. 8*

With the grace of Christ in the soul, you may be mighty through God, beating back the powers of darkness. No power but truth will keep you steadfast, having the glory of God ever in view. Those who are closely connected with you have solemn responsibilities. You repose confidence in them, and it is their duty to cling to God, and have an eye single to His glory, hanging firmly upon the arm of Omnipotence, not trusting in or relying upon any human arm. They should make the most of their own God-given faculties, for they must give an account of the same to God; they are to be constantly growing; they are never to cease to progress. But all the aids that can be brought to them as soldiers of Jesus Christ in this holy warfare should be enlisted. All knowledge that the apostle would acknowledge as true science, as far as possible, should be acquired. Everything that can strengthen or expand the mind should be cultivated to the utmost individual power. And notwithstanding all this may be the privilege of those connected with you, but few are now making the standard, and there is danger of their being deceived in their own acquirements. They will be falling back if not growing, and you will be also under delusion unless the wisdom that cometh from God be interwoven into yours as well as their daily experience.*4LtMs, Lt 7, 1886, par. 9*

Now, my brother, I cannot say or mark out what course you should take under all circumstances, but I do invite you to heed every ray of light that God has been pleased to give you. Do not become discouraged; do not go forward without heeding counsel; but pray, heed, and know that you can make changes for the better, or the warnings would never come to you. Be grateful to God that He is looking upon you in mercy. He wants you to be true to Him. He

wants your heart to be cherishing faith, to become better acquainted with Jesus. Light from God must be received and heeded. You must speak and act, work and study to the glory of God. You are not your own, and the Lord has something to say about how you shall use the powers lent you in trust.*4LtMs, Lt 7, 1886, par. 10*

I must urge home upon you the necessity of pursuing such a course, that you will not violate the laws of your being or the laws of God, and that the education shall be going to others more thoroughly, that they shall bear the burdens essential. They may not meet your mind in every particular, but this is not positive evidence that they cannot meet the mind of God and become responsible men. If they have a mind and a will to do, God will help them. Your reasons, my husband has repeated again and again, are not of sufficient weight to venture to do the opposite of what God has said. I want you to so live that you may reap the effects of your labor and have the sweet peace of Christ abiding in your heart. You have worked hard, and I want your life to be spared as God's own worker, one whom God can trust.*4LtMs, Lt 7, 1886, par. 11*

I have thought of your reasons for your not trusting responsibilities upon your workers; but you have not been as greatly disappointed as our Redeemer has been grieved and disappointed with our bungling work. We have shown so little fidelity to Him who has bought us with His own blood. I am pleased with every bit of interest that you show in religious things. The way to become great and noble is to be like Jesus, pure, holy, and undefiled.*4LtMs, Lt 7, 1886, par. 12*

The honor that you may receive of medical and great men is not of much value as I view it, but the honor you receive of the Lord is of the greatest value. I want that you should not be almost an overcomer, but a conqueror, and more than conqueror through Him that hath loved you and given His own life to save you from ruin. You want more and greater trust in God daily. I want you to be the happiest man that is in heaven. I want you to be at peace with God here and have heaven hereafter. You have to fight the fight of faith in order to overcome skepticism and infidelity.*4LtMs, Lt 7, 1886, par. 13*

Your brother Willie needs special help to break the spell of infidelity in which he stands entrenched. He may be saved, but his wicked unbelief is dishonoring to God, and the last ray of light will finally depart from him unless some special efforts are made in his behalf. You can do something here, but it will not be an easy job because he has been left alone too long. But his soul is in immediate peril. He has a wife who needs help. He has a prayerless home. Jesus is not invited by him into the home as an honored guest. He knows not what he is doing, denying the only Lord God who has bought him with His own blood, who offers to him an eternal weight of glory for a life of humble obedience. Oh, come to the fountain of light and truth yourself, and from your own experience talk of the Saviour's power to save to the uttermost all who come unto Him. May the Lord strengthen and bless you; may the Lord so manifest Himself to you that you can reveal Him to others. Talk faith, act faith, and that which you sow you will also reap. I want you to share the eternal reward. I want you to have that life, that honor, that glory, which await all who love and honor God in this life. My heart is tender and true to you. I yearn over you as I yearn over my own children, and I want so much that you shall enter the gates of the city of God a conqueror, as one who has fought the good fight, finished his course, kept the faith, and to whom will be awarded the blessed benediction of "Good and faithful servant." [*Matthew 25:23.*] The Lord loves you. The Lord would have you as wholly His. But time is short; the period of character building is short for the future eternal life. God help you to build wisely. *4LtMs, Lt 7, 1886, par. 14*

The lower you lie at the foot of the cross, the more clearly will you distinguish the charms that in my Saviour dwell. I want that Jesus should be to you all that He can be to mortal man; for the light you receive from Him you can and will reveal to other souls. Precious, precious Jesus! His great heart of love embraces you. My soul hungers and thirsts in your behalf. You must come in closer relation with God. You can build for time and for eternity. These words will not seem foolish to you, for they come from a heart that is deeply concerned for you. Will you give to Jesus your undivided heart? He can be more to you than He has been in your past experience. Fasten yourself decidedly to Christ as the branch to the living vine, and bear much fruit to the glory of God. I hope and trust this earnest heart-yearning for you is of the Lord and that this letter will not be in

vain. I now go to Lousanne, and this must close my visit here.*4LtMs, Lt 7, 1886, par. 15*

May 3, 1886

Lousanne, Switzerland

Our meetings here are ended. I have spoken three times in the hall in this place where our brethren have been holding meetings for about three months.*4LtMs, Lt 7, 1886, par. 16*

I spoke for the first time in Lousanne Sabbath forenoon, followed by two interpreters Brother Bourdeau and Brother Conradi. After the sermon, we had an excellent social meeting. There were four bore testimony they were keeping their first Sabbath. Two stated they could not close up their business, having workmen under them, but they would arrange the coming week to keep the Sabbath. These were French and German. I had spoken from the *58th chapter of Isaiah*, which seemed to take hold of the people. Excellent expressions were given.*4LtMs, Lt 7, 1886, par. 17*

Twenty have already decided to obey the truth, and there are quite a number who are deeply interested. The Bible readings have awakened an interest among the higher classes, and several families are studying the Scriptures like the noble Bereans to see if these things are so. Some have come from the Methodists, some from the Baptists, and some from other churches. They seem to be men and women of good intellect, and some of them have been lively workers in the Methodist church, and with experience may do good in leading others to the truth. I felt bad as I saw the people sitting on benches with no backs because they dare not take the means for greater conveniences.*4LtMs, Lt 7, 1886, par. 18*

I spoke twice on Sabbath, or rather once evening after Sabbath, to French, and to Germans Sabbath forenoon. Sunday evening I spoke to the French, and most of the Germans could understand the French. On Sunday evening we had an excellent congregation of intelligent hearers. I had a talk with the workers here, and now in a few hours we leave to return to Basel.*4LtMs, Lt 7, 1886, par. 19*

The work moves slowly in Europe. When there is an interest

awakened in a place, many ministers are called in to get up revivals and make a decided move to attract the attention of the people. They urge and lay commands upon the people not to attend these conferences, as they call them, of those who bring to them errors and delusive doctrines. It is wonderful how the people heap to themselves teachers, having itching ears. Heaps of teachers are on hand where an effort is commenced. Nevertheless some do take their position upon the truth.*4LtMs, Lt 7, 1886, par. 20*

In Italy I spoke seven times. Twice in Torre Pellice, twice five miles out at Villar, up near Bobbio. One week ago yesterday the people could not get into the hall. We had the seats taken out into the yard, and those who could not get seats stood. There were between three and four hundred. The Waldensian women peasants wear white bonnets to distinguish them from the Catholics. And as young and old sat before me with their snow white bonnets and neat blue calico dressed, it was at least a new sight to me. They listened with the deepest interest.*4LtMs, Lt 7, 1886, par. 21*

The ancient or elder of the church was present and wanted, before the commencement of the meeting, the privilege of presenting some ideas. I told A. C. Bourdeau that since they would not let us into their churches, to give them our congregation—who had come, many of them, from the highest points of the mountains to hear what we had to say—would be very unwise. Brother Bourdeau told the messenger that he must first have an interview with him and then he could better tell what to do; but he would not have the interview, so our meeting passed off pleasantly.*4LtMs, Lt 7, 1886, par. 22*

It is considered an offense, subjecting one to be dealt with by the law, if he opens his lips in a congregation to oppose without permission. I had much freedom in speaking, and the people wept. My own heart was warmed with the love of God, which was the theme of my discourse. There were about two hundred who were standing, and all was quiet except now and then when new ones would come and try to find a place to hear; then there was a little stir. These people have to begin with their ABC's. They seem to be dull of comprehension in regard to what constitutes true Christianity. After they have attended meeting once on Sunday, they think that is

all there is to it; then they can buy, sell, work, or play. *4LtMs, Lt 7, 1886, par. 23*

This work must necessarily go slowly. May the Lord bring these people out from the errors and darkness that now enshroud them. If the Vaudois ministers see any one deciding to keep the truth, they are at once on their track and tell them that they will not get any work if they keep the Sabbath, and then they hold out inducements that will help them financially; and to a people who have not felt the importance of obeying the truth at any cost to themselves, who have hitherto relied upon their ministers, it is a great temptation to have a bribe offered to them. But every barrier is erected to prevent the truth's finding access to the people. We would certainly be discouraged if we had not faith to believe that the Lord had ways and means to reach souls that we do not always discern. *4LtMs, Lt 7, 1886, par. 24*

I spoke at St. John's three times to good audiences. There were several educated men and women who could understand English. I felt much freedom in speaking to the people in this place, but it was hard on me. The meetings did not commence till eight o'clock, and we had to ride three miles home, so we did not get to bed till about midnight. *4LtMs, Lt 7, 1886, par. 25*

Last Thursday, April 29, we left Torre Pellice for Geneva. We had a favorable journey. The scenery was very fine. I spoke in Geneva Friday night to an intelligent audience. These were assembled in Brother Bourdeau's house. I had special freedom here. Quite a number spoke English. Sabbath morning we came to this place. In two hours we shall take the cars for Basel. I have spoken twelve times in about fourteen days, and I am tired and want to rest. *4LtMs, Lt 7, 1886, par. 26*

There have been many anxieties connected with this journey that have wearied me much more than speaking—considering fields of labor, bearing the plain testimony where I see it is needed, counseling and advising the workers. Sometimes I am much exhausted, but I gird up and, trusting in the Lord, I move forward, and the Lord sustains me. I find that I have help in every time of need. I should be surprised if the Lord should fail me once. I do not

expect it.*4LtMs, Lt 7, 1886, par. 27*

I thank you, my brother, for your interest that I should have a horse and carriage. I have one. I was enabled to hire money in England, and I invested it in this horse and carriage. It was a positive necessity, for I cannot walk much. My lame ankle becomes at times very troublesome. At times the limb seems stiff somewhat, but I can walk some without limping. This is a blessing.*4LtMs, Lt 7, 1886, par. 28*

I thank you for your liberality, but I need not draw upon you. If I were under real necessity, I would not hesitate to accept your very liberal offer; but there are means enough in my hands if they can only be brought out of places where they are invested. I believe God will open my way in His own time, and I will hire until then what means I will have to use. The Lord is good. I trust Him with my whole heart. I am His property. All I have and am are His, and I will not dishonor Him so much as to have any fears or distrust.*4LtMs, Lt 7, 1886, par. 29*

I have a good, gentle horse, afraid of nothing. Four years old. I can drive him myself anywhere. I had to pay \$175 for him. The harness was \$40; and the carriage, which was secondhand, but strongly built and very nice, we got for \$110. It is so arranged that we need only to grease it twice or three times a year. It is a very comfortable carriage. I think they said the first cost was \$300. The owner wanted a lighter one.*4LtMs, Lt 7, 1886, par. 30*

May 4

Basel, Switzerland

We arrived at home last evening at eight o'clock. We were glad to get home again. We were gone two weeks and a half. We left a good interest in Lousanne. We are glad so many are accepting the truth there. When we consider how hard it is to make an impression on the minds of the people in Europe, we consider that twenty, coming into the truth, is a success under the special blessing of the Lord. I feel deeply grateful if one soul in this country is truly converted, for that one will become a channel of light to others. The Lord will work for this people here. Twenty could be more easily

reached in America than one here.*4LtMs, Lt 7, 1886, par. 31*

We have been made sad that Brother Ertzenberger has been obliged to leave his field of labor. He had an attack of malaria. I am quite sure that if he could have had someone to give him treatment, he need not have been nearly two months from his work. He has a determination of blood to the brain. Willie gave him some treatment. We prayed for him, and he returned to his field of labor last Sunday; but I am troubled on his account for his health. He is a good speaker, both in German and French. The Lord is with him.*4LtMs, Lt 7, 1886, par. 32*

I have had much hard labor with Brethren Bourdeau. They will listen to me, but to no one else. We work and pray for them, and they are certainly in a much better condition to receive counsel than ever before. It is difficult to get organized and to have those who have no experience in our manner of working get into working order, to act harmoniously, and to counsel together. Each seems to be inclined to be an independent company of his own, building barriers about his own individual work as though no other worker should have any interest in the work he does; and it has to be line upon line and precept upon precept, here a little and there a little. May the Lord teach us that we may correctly instruct others, is my earnest prayer.*4LtMs, Lt 7, 1886, par. 33*

The greatest and most difficult lesson to teach these new converts is that the state of the heart regulates the life and character. When we instruct them in regard to the claims of the law of God, there is need of having the spirit of the law in the heart; and unless you can succeed in impressing them with its far-reaching principles, as Christ taught in His sermon on the mount, your labors will be lost. We see the Lord is working with our efforts; and when we have accomplished the work we desire here, we will be most grateful to sail across the waters to America. I do not allow myself to become homesick. I put my whole soul into the work and write and speak to the people, and my counsel and labors are not in vain in the Lord. There is cheerfulness, peace, and joy to bring into our work here. We have blessedness here below.*4LtMs, Lt 7, 1886, par. 34*

The knowledge, the fear, and the love of God are its fountain head.

We have peace with God through Jesus Christ. The adding of grace to grace daily will restore the image of God to man. It is our lifework to answer the prayer of Christ; to be one as He was one with the Father; to sanctify our souls through obedience to the truth; then our example will have a sanctifying influence upon all who are around us. "It doth not yet appear what we shall be, but when He shall appear, we shall be like Him, for we shall see Him as He is." [1 *John 3:2.*]4*LtMs, Lt 7, 1886, par. 35*

Now is our time for humbling ourselves. A little in the future will be God's time for exalting the very ones who were the most meek and lowly of heart. God is our light, and He will be in the future; and not only our light, but our honor and glory, our exceeding great reward.4*LtMs, Lt 7, 1886, par. 36*

I feel the deepest interest in you and in your wife. I love you both, and I long for you to have a deeper knowledge of Jesus Christ. I know what He has been to me; I want He should be the same to you, the Chief among ten thousand, the One altogether lovely. His service is my joy. I know in whom I have believed, that He will keep that which I have committed to His trust against that day.4*LtMs, Lt 7, 1886, par. 37*

May the Lord bless you, my dear children. Permit me to call you thus.4*LtMs, Lt 7, 1886, par. 38*

Lt 7a, 1886

Ings, Brother and Sister

Basel, Switzerland

August 11, 1886

This letter is published in entirety in *21MR 306-309*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Ings:

We received your welcome letter a few days since and were so glad to hear that you had a favorable passage. I wish I were in England this moment, I want to see you both so much.*4LtMs, Lt 7a, 1886, par. 1*

I have been very earnestly at work here. We have been seeking to do everything in our power to educate the people here to understand what it <means> to be a Christian. We have been holding morning meetings the past week at half past, lasting one hour. All who are connected with the office and all in the building attend these meetings. I talk to them about 30 minutes, and then we have a social meeting. In the past two weeks, I have spoken nine times; three times at length. I feel deeply that we must do everything in our power to educate the people to be Bible Christians. Not only must we show in our character the meekness and lowliness of Christ, but we must educate the people who profess present truth so that they will not be satisfied to merely have a nominal faith in the truth for this time, but have that faith brought into their character as a sanctifying power. How few of us see the importance of living by every word that proceedeth from the mouth of God; <that is, not depart from a Thus saith the Lord.>*4LtMs, Lt 7a, 1886, par. 2*

I feel deeply in regard to the fact that our people talk the truth, but do not live the truth, <carrying its principles in their life practices.> Every church that has been organized needs a work done for them

that God alone can do. They talk consecration, mention consecration in their prayers, and say over and over again, “We give ourselves wholly to Christ” when they hold tenaciously to their own <ideas and> will and are not consecrated to Christ. Saying consecration, praying consecration, is not enough. <We must practice consecration.> We feel deeply pained to see the absence of consecration in the individual members of the church. These reach too high. When they bring their consecration down into their very words and actions, into their associations with one another, they will bring consecration into their practical life.*4LtsMs, Lt 7a, 1886, par. 3*

It is present religion we need, <not an imaginary religion.> It is a Saviour today to help us. It is to reveal Christ in our words today; it is to be kind, tender, and affectionate today; it is to esteem others better than ourselves today. Each separate word and action is to show consecration not to ourselves, but to God. <We are fitting up for heaven>—the spirit of Jesus dwelling in us richly by faith. Consecration is a very simple thing when brought daily into our individual life in practice, <but it is our spiritual power.> We shall know far more by consecration <daily> than by <trusting to our> experience.*4LtsMs, Lt 7a, 1886, par. 4*

Each day, each hour let the heart go out after God. “Here Lord, I am Thy property; take me, use me today. I lay all my plans at Thy feet; I will have no way of my own in the matter. My time is Thine; my whole life is Thine. <Thou hast bought me with a price.>” Let the heart be constantly going forth to God for strength, for grace every moment. Let not one evil word escape our lips, because our lips, <our voice,> belong to the Lord and must be consecrated to the Lord and to His service; these lips must not dishonor Jesus, for they belong to Him. He has bought them, and I must speak nothing that will offend Jesus. My ears must be closed to evil. Thus day by day we can consecrate ourselves to God. The ears must not be defiled by listening to any gossip that fault-finding ones would have us hear; for I not only cause them to sin in allowing them to talk of others’ faults, but I sin myself in listening to them. I can prevent much evil speaking in thus having ears consecrated to God; I can say before the evil is done, “Let us pray,” then ask God to enlighten both our minds to understand our true relation to one another and

our true relation to God.*4LtMs, Lt 7a, 1886, par. 5*

Let us open our hearts to Jesus with all the simplicity that a child would tell its earthly parents its perplexities, and the things that trouble them. <Tell them you are not to listen to evil speaking, to hurt others.> Thus we can restrain evil not only in ourselves, but in others. Practice consecration to God daily, then there will be no danger in the life of service to God. We want gratitude brought into our life, <words, and works.> Every word, every thought of complaining indulged in is a reflection upon God, a dishonor to His name. We want our hearts attuned to His praise, full of thankfulness, talking of His love, our hearts softened and subdued by the grace of Christ, full of sweetness and peace and fragrance. We shall be patient, kind, tenderhearted, pitiful, courteous, even when dealing with those who are disagreeable. Oh, how many precious blessings we lose because we esteem self altogether too highly and have so little esteem for others. We want to live a life that will please God, one that will bear witness that we are children of God and not children of the wicked one.*4LtMs, Lt 7a, 1886, par.*

6

This is the nature of the instruction that we are giving in the morning meetings, and we hope some good is being effected. <I feel Jesus verily present.> I tell you in the fear of God, our churches are altogether too formal. The love, the tenderness of Christ is not <expressed in> practice in their intercourse with one another. We must not demerit ourselves, and lightly esteem the ability given us of God, neither should we overestimate our own importance and trust to our <human> ability. Those who have far less ability may <verily> be doing far more for the Master because they put out to the exchangers every talent they possess. They keep up an unfaltering purpose, a brave heart, and a calm, peaceful, trusting confidence in God, because they believe His word. Heaven recognizes the loyalty of the soul that is struggling to do the will of God and to grow into the likeness of Christ.*4LtMs, Lt 7a, 1886, par.*

7

Each has to win His way by struggles and efforts to elevation of character and noble attainments. Jesus has divine help to give every one of us in our aspirations to seek to work out our <own>

salvation with fear and trembling. God is ready to give abundant grace; <and> the door of the heart <must be> open to receive. Open the door and let the Saviour in. Then we must teach this, reveal it in our own lives; what rich promises we have, how deep, how full, how abundant. If we do not grasp them, we meet with a great loss, and those with whom we associate also meet with a loss. Jesus would reflect His light and grace through us to others. Then come close to Jesus; open the door of the heart, that the bright beams of Christ's righteousness may shine into our souls to be reflected upon others. *4LtMs, Lt 7a, 1886, par. 8*

We are to be constantly reaching upward to God. Think <much,> and talk little of ourselves, but talk of Jesus, dwell upon His matchless charms. Talk not of our trials, brood not over our privations, but remember Jesus the Son of God. Study His life of self-denial, self-sacrifice, His life of privation, and how much abuse He endured for our sakes <on the cruel cross,> and then let us never exalt ourselves or think we have a trying time, but let us be thankful. God does not want us to be in gloom, <but walk in the light as He is in the light.> Jesus lives; He is not in Joseph's new tomb, but lives to make intercession for us. He does not forget us for one brief moment. <He encouraged His disciples to [obey] that which He commanded them, [then promised], "Lo, I am with you always, even unto the end of the world." [Matthew 28:20.]> Then let peace come into the soul, joyfulness into the heart, and speak forth <the words Christ has given us,> and show forth by our piety "the praises of Him who hath called us out of darkness into His marvelous light." [1 Peter 2:9.] *4LtMs, Lt 7a, 1886, par. 9*

I have written altogether differently than I had designed. Well you may see some who need these words which I have written. *4LtMs, Lt 7a, 1886, par. 10*

I understand a tent meeting is to be held in Grimsby. I want to know about this meeting. We may be able to leave here one week or two before the council shall begin. If it is thought best, I should like to speak in the tent where I need not an interpreter. I wish to hear from you again. How are you getting along? I wish <so much> Sr. Ings were here in Basel; but it may not be best, as we are coming there so soon. *4LtMs, Lt 7a, 1886, par. 11*

I think in the meetings held in Grimsby that there should be Bible lessons given in the place of many discourses. There should be visiting from house to house, to get at the people. Pray with them, talk with them, and above everything else I hope those who labor will plead with God for His Holy Spirit. This is what is needed. There is the Salvation Army, the Holiness Band with their cheap Christianity, and yet it pleases because there is no warfare. They present all smooth sailing. The truth brings before the people heart religion. It is not, they will say, who are in error [or] the works we do, but it is what Jesus does for us. This is all true but our works must be like the works of Christ. Now if God works by His power, the hearts of all must feel it. This then is the way to reach the people, through God. Be in earnest, agonize in prayer, and you will see the salvation of God.*4LtMs, Lt 7a, 1886, par. 12*

With much love and a welcome to Europe, I remain your sister in Christ.*4LtMs, Lt 7a, 1886, par. 13*

Lt 8, 1886

Kellogg, J. H.

Steamer *Melchior* en route for Copenhagen from Christiania, Norway

July 16, 1886

Portions of this letter are published in *UL 211*; *11MR 299-300*.

Dr. Kellogg

Dear Brother:

I have the most tender love for you, and would that it were otherwise with you, that those pursuing you would let you alone. But, my brother, you must bear in mind that these perplexities and annoying things are included in the "all things" that work together for good to those who love God. [*Romans 8:28*.] The Lord's eye is upon you, and He beholds those who would falsify you and harm you and tear you to pieces. But if you will keep up good courage, if you will stay your soul upon God, if you will trust your heavenly Father, as a child trusts its parent, and deal justly and love mercy, God can and will work with you. Then amid all your trials you will honor God, and His promise is sure, "Them that honor Me I will honor." [*1 Samuel 2:30*.] *4LtMs, Lt 8, 1886, par. 1*

Remember that your experience is not the first of the kind. You know the history of Joseph and Daniel. The Lord did not prevent the wicked plottings of their enemies, but He caused all their devices to work for good to those who kept their faith and loyalty amid trial and conflict. *4LtMs, Lt 8, 1886, par. 2*

The furnace fires are not to extinguish, but to refine, ennoble, sanctify. Without these trials we would not feel so much our need of God and His help. We would become proud and self-sufficient. In these trials I see evidence that the Lord's eye is upon you, and that He means to draw your heart to Himself. It is not the whole but the wounded who need a physician: those who are pressed almost beyond the point of endurance need a helper. Turn unto the

stronghold. Learn the precious lesson, “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.*]*4LtMs, Lt 8, 1886, par. 3*

Jesus loves you, and your experience which you have written to me makes me glad, not because you are a sufferer, but because this is evidence to me that the Lord is testing and proving you to see if you will come to Him, to see if you will put your trust in Him, if you will find peace and rest in His love. I am praying for you, that Jesus will teach you precious lessons in coming to Him, the fountain of living waters. This is the experience every one of us must have if we ever dwell with Jesus in mansions He has gone to prepare for us. You have lessons of the highest value to learn in the school of Christ, lessons that will lead you to work out your own salvation with fear and trembling.*4LtMs, Lt 8, 1886, par. 4*

If you are prospered, if all men speak well of you, then will be your danger. Be on guard: for you will be tried. My greatest fears for you have been that you would have too great prosperity and fail to learn that your dependence is alone upon God. Your heavenly Father loves you. He is all-powerful. He would draw you to Himself by the very trials that seem to you so severe. You have been placed in a position of great trust and honor, and there has been danger of your becoming dizzy and not realizing your dependence upon God. You have been in a position where you could exert a wide, far-reaching influence, if the eye were constantly <kept> single to the glory of God. While climbing the ladder of progress, if your eye <ever> sees God above the ladder, if you can see the messengers of light, angels of God, ascending and descending this ladder of shining brightness: if you can see the Lord as the source of all power, and you only His humble agent, walking in the ways of the Lord, keeping the truth in the beauty of holiness, then the <distinct> inducement is before you, the precious boon of eternal life—a home of rest, and peace, a crown of glory that fadeth not away, riches that are exhaustless.*4LtMs, Lt 8, 1886, par. 5*

I have the deepest interest that you shall enter in through the gates into the city of God, not as a culprit barely pardoned, but as a

conqueror. My brother, will you think of this? You will enter if you are <ever> true and humble and faithful in your duty in keeping the commandments of God in this life. As a victor the tree of life is yours; the city whose builder and maker is God is your city. A mansion of the blest belongs to you. Now let your imagination take hold of the things unseen. Let your thoughts be carried away to the evidences of the great love of God for you. In contemplating the object of which you are in pursuit, you will lose the sense of pain which these light afflictions bring which are but for a moment. If you lose heaven, you lose everything. If you gain heaven, you gain everything.*4LtMs, Lt 8, 1886, par. 6*

July 17

Copenhagen

Paul was a man who knew what it was to be a partaker in Christ's sufferings. You have no need that I repeat the history of his trials, but let me say that his life was one of constant activity, and yet he was an invalid, subject to infirmities and to the hatred and malice of the Jews which was intense against him. They falsified his words, they were exceedingly bitter against him, and yet we hear his voice sounding down along the lines to our time: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [*2 Corinthians 4:17, 18.*] "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." [*Romans 8:18.*] Paul had been dwelling upon the privileges and advantages of the Christian life and their value to those who become connected with Jesus Christ. He does not magnify them too highly. I do not speak with hesitancy about this matter; for I know for myself that what he says is true.*4LtMs, Lt 8, 1886, par. 7*

He further says: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." [*Verses 14, 15.*] One of the lessons we are

to learn in the school of Christ is that the Lord loves us with a love far greater than that of our earthly parents. We are to rest in His love. As His adopted children we are to believe in God, exercise faith and perfect confidence in Him. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." [Verses 16, 17.] *4LtMs, Lt 8, 1886, par. 8*

May the Lord help you, as a diligent student in the school of Christ, to learn how to lay your burdens upon Jesus. And if you are free in His love, you will look above and away from those annoying trials. See what Jesus has endured for us, and be sure never to forget that it is a part of our Christian legacy to be partakers with Christ of His sufferings, that we may be partakers with Him of His glory. How much better I feel about you when I know that all is not smooth in your pathway. You cannot expect it, and should not be discouraged. *4LtMs, Lt 8, 1886, par. 9*

Look at the dream of Nebuchadnezzar as interpreted by Daniel. [*Daniel 4:10.*] In some particulars it was a beautiful dream. A lofty tree was seen planted in the earth. Flocks and herds from the mountains and hills were represented as enjoying shelter beneath its branches, and the birds of the air built their nests amid its boughs. This is the representation of a prosperous king. Nations were dwelling beneath his sovereignty. Families were blessed with peace. His kingdom was firmly established in the hearts of his loyal subjects. The king too knew his prosperity, and he was lifted up because of it. Human nature in its corruptness was revealed; it prompted the king, notwithstanding the warnings God had given him, to do the very things the Lord had told him not to do. He looked upon his kingdom with pride, and exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" [*Verse 30.*] The instant the words were uttered, the sentence was pronounced which felled the tree and degraded the monarch whom the tree symbolized. The reason which God had given him was taken away; his judgment which he thought so perfect, the wisdom which he prided himself as possessing were removed. The jewel of the mind, which elevates man above the beasts as the head of the body, he

no longer retained.*4LtMs, Lt 8, 1886, par. 10*

So the Lord will magnify Himself as the true and living God. "I have seen the wicked in great power, and spreading himself as a green bay tree. I passed by, and lo, he was not. I sought him, but he could not be found." [*Psalm 37:35, 36.*] The sceptre is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle, to feed as the cattle feed: he is a companion with beasts. He whose brow wore a coronet is no longer crowned, but disfigured with absence of reason and intellect. The mandate has gone forth: "Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruits." [*Daniel 4:14.*] Let men become lifted up in pride, and God will not sustain them and keep them from falling. Let a church become proud and boastful, not depending upon God, and exalting His power, and that church will surely be left by the Lord to be brought down. Let a people glory in wealth, intellect, knowledge, or anything but Jesus Christ, and they will soon be brought to confusion.*4LtMs, Lt 8, 1886, par. 11*

Now, my brother, remember that this earth is not heaven. Christ has told you in the world "ye shall have tribulation," but He says that in Him we shall have peace. [*John 16:33.*] "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." [*Matthew 5:10-12.*]*4LtMs, Lt 8, 1886, par. 12*

Jesus has not left you to be surprised and amazed at the trials and difficulties you meet. He has told you all about them, and He has also told you that you should not be cast down and oppressed when trials come. You are to look to Jesus, your Redeemer, and be cheerful and rejoice. The trials hardest to bear are those which come from our brethren, our own familiar friends; but even these trials, if borne with patience, will reflect back upon those who caused them. Jesus is not enclosed in Joseph's tomb. I wish I could make my voice heard across the broad Atlantic Ocean.*4LtMs, Lt 8, 1886, par. 13*

Jesus has risen and ascended into the heavens. We have a living Saviour, who so loved us that He died for us, that through Him we might have hope, strength, and courage, and a seat with Him upon His throne. You have One ready and able to help you whenever you shall call upon Him. He is at your right hand. If you try to carry your burdens alone, you will be crushed under them. You have weighty responsibilities, and Jesus knows all about them; but He will not leave you alone if you do not leave Him. He is honored when you commit the keeping of your soul to Him as unto a faithful Creator. He bids you hope in His mercy, believing that He does not desire you to carry these weighty responsibilities alone. Only believe, and you will see the salvation of God.*4LtMs, Lt 8, 1886, par. 14*

Do you feel your insufficiency for the position of trust you are in? Thank God for that. The more you feel your weakness, the more you will feel inclined to seek for a helper. "Draw nigh to God, and He will draw nigh to you." [*James 4:8.*] Jesus wants you to be happy, to be cheerful, to do your very best with the ability God has given you, and then trust the Lord to help you and to raise up those who will be your helpers, in carrying the burdens.*4LtMs, Lt 8, 1886, par. 15*

But never forget that Jesus will carry you and your burdens if you will only give yourself to Him. Let not the speech of the people hurt you. Did they not say worse things about Jesus? You are mortal and erring, and may sometimes give occasion, but Jesus, never. He was pure, spotless, and undefiled; then do not expect a better portion in this life than the Prince of glory had. When your enemies see that they can make you feel keenly, they will rejoice, and Satan rejoices. Then look to Jesus, and work with an eye single to His glory. Keep your heart in the love of God.*4LtMs, Lt 8, 1886, par. 16*

Whatever persons, even church members, may say or do, move right on, calm and trusting, ever trusting in Jesus, bearing in mind that you are not your own, that you are Christ's property, the purchase of the blood of God's beloved Son, and that you are engaged in His work, seeking to bless humanity. It is a great work, a blessed work, and do not let the perversity of even church members move you from firm trust and abiding faith in the promises of God.*4LtMs, Lt 8, 1886, par. 17*

It hurts you when one for whom you have done much becomes your enemy, because of having been brought under an influence which was against you. But do you not do nearly the same thing to Jesus? He has been your best friend. He has done everything He could do to win your love. He has invited your confidence. He has invited you to come to Him with all your burdens and all your griefs and has pledged His word, that He would give you rest and peace if you wear His yoke and lift His burdens, which yoke He declares is easy and the burden light. [*Matthew 11:28-30.*] Show that you do believe. Take God at His word. You never could have stood where you are, bearing the responsibilities you have borne, unless Jesus had given you special help. Acknowledge this. Praise God for the help He has been to you, and trust Him still. *4LtMs, Lt 8, 1886, par. 18*

My brother, weave Christ into your life. Do not feel that you are answerable for the wrong course of others, even in the church. There are in the church unfaithful ones who treat Jesus far worse than they treat you. Were He here upon earth, they would insult Him, revile Him, defame Him. "It must needs be that offenses come, but woe to that man by whom the offense cometh." "It were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [*Matthew 18:7, 6.*]*4LtMs, Lt 8, 1886, par. 19*

Jesus sees every action of the children of men. He weighs thoughts and motives. You are carrying a heavy load. I wish that every one could feel this as I do, and would be true and faithful to you, not to hinder, not to praise or extol and glorify you, but to look upon you as one whom God is using as His instrument to do a given work, and that they must not block the wheels, but put [their] shoulder to the wheel, and help rather than hinder. *4LtMs, Lt 8, 1886, par. 20*

Again I say, Rejoice in the Lord. Weave Jesus into your daily experience, and rest in Him. His power as a helper you need, and you may have it. Go forward firmly, valiantly, courageously. You may err in judgment, but do not lose your hold on Jesus. He is wisdom, He is light, He is power. He is to you as a great Rock in a weary land. Rest under His shadow. By living faith grasp the arm of infinite power, and hold fast. You are where you need wisdom, and Jesus will give it. Do not be unbelieving. Jesus is true. Let God be

true, but every man a liar if need be. The more you are jostled, misapprehended, misstated, falsified, the more evidence you have that you are doing a work for the Master, and the more closely you must cling to your Saviour. Be as undisturbed as possible in your difficulties, be patient, kind and forbearing, not rendering evil for evil, but good for evildoing as did Jesus. Look up to the top of the ladder. God is above it. His glory is reflected upon every soul ascending heavenward. Jesus is the ladder. Climb up by Jesus, cling to Jesus, and you will ere long step off the ladder into the everlasting kingdom of our Lord Jesus Christ.*4LtMs, Lt 8, 1886, par.*

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I want you to have heaven. I know of no one who would appreciate heaven more than yourself, who have been engaged here in working to relieve suffering humanity, depriving yourself of sleep, neglecting even to take food, bringing but little enjoyment into your life. At times there does not seem to be much sunshine in your path, but one long continuous shadow. The afflictions you see, the dependent mortals looking and longing for human help, your dealing with humanity depraved, corrupted, while your soul is sick, disgusted with the pollutions of sin, this experience is of a character to undermine your faith in humanity. You must indeed look to Jesus for the glories at the top of the ladder. Have faith in God. Through Christ's righteousness alone you can make sure of heaven, where all is purity, holiness, peace, and blessedness, where are glories that mortal lips can never utter. The nearest you can come to describing it is to say that it is a far more exceeding and eternal weight of glory. There is an eternity, a blessed eternity, unfolding new glories throughout the ceaseless ages.*4LtMs, Lt 8, 1886, par.*

22

You must be there, Jesus has purchased you an immortal inheritance. Whatever you may lose here, be determined that you will make sure of eternal life. But do not be discouraged. So many times I have seen that the everlasting arms were about you when you did not seem to realize or appreciate the great condescension of heaven. Live for Jesus. You can better work as a physician in the sanitarium if you make Christ your physician-in-chief. And still I say you must seek earnestly for the crown of life. You must make a business of serving God, and it will pay not only in this life, but in

the life to come. I feel as deep an interest in you and your wife, whom I love in the Lord, as I do in my own sons and their wives. I want you and your good wife to be among the redeemed, to act a part in the coronation of Jesus Christ. I want so much that you shall come off more than conquerors through Jesus Christ, who gave His life for you.*4LtMs, Lt 8, 1886, par. 23*

For this reason, my brother, I have spoken plainly to you. I was so desirous that you should have an eternity of bliss. Your position has been most trying. I have feared that you would lose faith and confidence and courage. But you must grow in grace and in the knowledge of the truth. You must be drawn close to your brethren; be spiritually minded. Whatever may come, do not lose faith in your brethren or in Jesus Christ; and hold fast the truth. Cling to your brethren, and Jesus will cling to you.*4LtMs, Lt 8, 1886, par. 24*

Lt 9, 1886

Harmon, Brother and Sister

Basel, Switzerland

February 8, 1886

This letter is published in entirety in *21MR 329-331*.

Dear Brother and Sister Harmon:

I was very glad to receive letters from you, but I am unable to answer them at present. For two weeks I have suffered with congestion of the brain and eyes. Last Thursday I had a two hours' chill and was very sick all day. Friday morning our people arrived from America. Sabbath I had another chill, lighter, but was unable to sit up through the day. Have been quite sick today. How this will terminate I cannot tell, except that I do have faith in God that I will have strength to accomplish the great amount of work that is now in my hands in writing and arranging books. I am astonished at the amount of labor that God has given me strength to do since I have been here in Europe.*4LtMs, Lt 9, 1886, par. 1*

I had written to Sister Lockwood that she need not be concerned in regard to the carpet after I saw the way opened to hire means. I thank you for the interest you have taken in this matter; also for the good price you obtained for the carpet. I would rather have kept it myself than to have sold it for any less.*4LtMs, Lt 9, 1886, par. 2*

In regard to May Walling, I see there is reason in what you say. I have recently written to May, telling her to go to Brother Lockwood's at once, for I thought it was a burden imposed upon you that you ought not to have. And as my expenses were considerable here, I did not feel that while our house was open in Healdsburg it would be best to pay May's board, and you ought not to board her without pay. I feel perfectly safe with May under your care, and I did not propose her going to Brother Lockwood's because I had any lack of confidence in you, but only for the reasons I have named. I have written to Brother Lockwood to rent my house if possible. If he should do this, then I would want May to be with you, and if she

makes a wise improvement of her time, continue at the school. Brother Lockwood may be able to rent the house; if not, it will be an expense to me rather than an income. You are on the ground and I am not. I leave it to you and your husband's judgment to do as you think I would do if I were there, in regard to May.*4LtMs, Lt 9, 1886, par. 3*

In regard to the revival meetings at Healdsburg, it surely bears fruit of being the work of God, but in every such revival Satan gains advantages by coming in through unconsecrated persons who have had little or no experience in a life of piety and godliness. These elements will press to the front and on such occasions will be the most forward, the most zealous and enthusiastic.*4LtMs, Lt 9, 1886, par. 4*

The very ones who could not be trusted with any important religious interest would take any burden, shoulder any responsibility, as though they were men and women who had earned a reputation through a life of self-denial, of self-sacrifice and devotion, that they were capable of deciding important questions and leading the church.*4LtMs, Lt 9, 1886, par. 5*

To put confidence in these would be like committing big vessels into the hands of children to manage on the high seas. Such persons need the transforming grace of Christ daily in order to bear fruit to the glory of God. "Learn of Me," says Christ, "For I am meek and lowly of heart." [*Matthew 11:29.*] Such persons have never learned this lesson. If they would wear Christ's yoke and lift Christ's burdens, then they would understand better how they might help and bless others.*4LtMs, Lt 9, 1886, par. 6*

Now I suppose these individuals were the very ones who were the most officious in the meetings in Healdsburg. From what I have been shown I would suppose that they were of that number that composed the private meetings, where only those who were wholly the Lord's met. I know what I am talking about, for these matters have been laid open before me several times; and yet I would say to my brethren and sisters in Healdsburg, I believe the Spirit of God has done a work for you.*4LtMs, Lt 9, 1886, par. 7*

Hold fast everything that is good. Have no spirit of Phariseeism;

have no loftiness and self-confidence. The lower you lie at the foot of the cross, the more distinct and the more precious will be your views of Christ our Redeemer. The one grace that is so much wanted with everyone who professes to be a follower of Christ is meekness, humility, humbleness of mind. One view of Jesus sends self-importance to the winds.*4LtMs, Lt 9, 1886, par. 8*

If Satan can get us to enshroud ourselves in garments of self-righteousness, then we will not wear the robe of Christ's righteousness. Self-exaltation, and pride of position, and self-importance were the sins of Satan in heaven. True religion dies out of the heart when these take possession and are developed in the character.*4LtMs, Lt 9, 1886, par. 9*

I have a deep interest for the church in Healdsburg. Their prosperity depends upon the right hold that they have of Jesus. The presence of personal home piety will tell upon their own character, upon the character of their children, and upon their behavior toward the animals which they use. The very animals will respond to the disposition of those who have charge of them. A man who has Christ abiding in his heart will not treat even his cattle disrespectfully, because they are God's creatures. One with the softening, subduing influence of the grace of God in his heart will not beat, bruise, or kick in a merciless manner his animals. He will remember that the angels of God are taking cognizance of his harsh and unkind words, and his ill-tempered actions. Heaven will never be peopled with such characters.*4LtMs, Lt 9, 1886, par. 10*

May God help every member of the Healdsburg church to diligently search his own heart, and search the Scriptures until he is acquainted with the qualifications that are essential for him to possess in order for him to sit down with the suffering Man of Calvary on His throne. I leave these remarks with you. Make any use of them that you in your judgment may think proper.*4LtMs, Lt 9, 1886, par. 11*

A few words more. If Christ is abiding in your hearts, by faith you will as a church have the presence of God. You will learn what it is to have the love of Christ in the heart for your brethren. You will learn how to exercise that love in your families and in the church.

First pure, and then peaceable, and then easy to be entreated, full of righteousness and good fruits. As Christ prayed that the church might be one, you will all try to be one, to see eye to eye, and speak the same words, and have the same judgment, and that there be no divisions among you. You will be united, and Christ will be your strength. We have but a little time of probation left us, and let not one neglect the preparation of the soul for eternity. It is a terrible thing to be lost. Brethren and sisters, be determined that you will labor for unity. This is the grace to cultivate, love, precious love. By this shall all men know that ye are My disciples, if ye have love one to another.*4LtMs, Lt 9, 1886, par. 12*

May God bless you as you press close to the bleeding side of Jesus, is my prayer.*4LtMs, Lt 9, 1886, par. 13*

Lt 10, 1886

Gibbs, Dr.

NP

December 1, 1886

Previously unpublished.

Dear Brother in Christ:

I received your long letter remailed to me from Basel to Torre Pellice. I was much pleased to read your letter; for I have a deep and earnest interest that you should live so close to Jesus, that you will consult Him in all things, that you will have not only courage in the Lord, but the peace of Christ in your soul.*4LtMs, Lt 10, 1886, par. 1*

I know how much you may be inclined to lean upon human support; for this is the danger with us all. There will be men of varied minds, with varied experience, who will give counsel which they think is sound; but should you follow their suggestions, their ideas and counsel, you would make serious blunders.*4LtMs, Lt 10, 1886, par. 2*

You have a work of your own to do. The treatment of the sick in the institution requires skilful management and deep thought and power from above to deal with diseased minds. If you follow the counsel of those who have not your work to do, and who have not the best wisdom to deal with diseased bodies and ill-balanced minds, you will be in danger of making mistakes.*4LtMs, Lt 10, 1886, par. 3*

You may trust in the Chief Physician of soul and body, seek His counsel, and then move according to your best judgment and practical knowledge. There are those who would move rashly and prematurely in some cases; but you must look to God and trust in God, the right arm of your power ever must be the Lord of hosts.*4LtMs, Lt 10, 1886, par. 4*

Will you make the Lord your dependence and your strength? He will

be to you a present help in every time of need. Trust in Him with all your heart—just with that simplicity that a child will trust in its parent. Do not let your judgment be swayed by any man’s mind; let God lead, let God direct you in all things.*4LtMs, Lt 10, 1886, par. 5*

With Christ, the source of wisdom to guide you, you will have skill in the remedy for the soul as well as the body. You may be the occasion of spiritual joy and health, as well as the health of the body. You are in a position where you can do great good, if you are constantly relying upon God for strength and wisdom and daily counsel.*4LtMs, Lt 10, 1886, par. 6*

The Lord is acquainted with every soul that makes Him his strength and gives Him the glory for all the good that He gives wisdom to perform. Personal religion is what you need; the peace of God in your heart will, imperceptibly to you, be imparted to the very ones who need the soothing power of God’s pure truth opened wisely in jots and titles to their understanding.*4LtMs, Lt 10, 1886, par. 7*

He who is the guardian of the body’s health will be, if connected with God, the one who can help the diseased soul. The physician has a great missionary field before him. If he employs his talent aright, he can do good and precious work for God. He is not merely to amuse and pass away the time of the sufferer, to beguile his thoughts from the peril of his situation. No, no; he is to weave into all his ministration the consolation which true religion alone can afford.*4LtMs, Lt 10, 1886, par. 8*

High and holy ends are to be kept in view; therefore the physician should have his soul connected with the source of all light, mercy, truth, and love, his own soul refreshed from drinking of the water of life; then he can lead others to the living fountain, turning the thoughts to Him who is ready to save to the uttermost all who come unto Him for peace and forgiveness, hope and salvation.*4LtMs, Lt 10, 1886, par. 9*

There are precious opportunities opened up before the physician which are charged with vital results. Sick, suffering persons will have much more confidence in the physician whom they are convinced loves and fears God. His words will be relied upon. They feel a sense of safety, a confidence in the presence and

administration of that physician.*4LtMs, Lt 10, 1886, par. 10*

He who has the religion of Christ in his heart and brings it directly into the room of the suffering sick possesses a talent which will in every sense be put out to the exchanger and will reproduce itself a thousandfold. Never, never hide this precious talent in the earth. Improve it. The Word of God declares, "Them that honor Me, I will honor." [*1 Samuel 2:30.*]*4LtMs, Lt 10, 1886, par. 11*

There is a large field the physician has before him in which to work, not only with the suffering sick alone, but with the relatives of the suffering ones, who have with care and anxiety and sorrow watched the suffering ones, and feel themselves powerless to save one pang of anguish. The hearts of the relatives are softened.*4LtMs, Lt 10, 1886, par. 12*

A godly physician can drop into the heart seeds of truth which may spring up and bear fruit to the glory of God. Grief concealed from others may be expressed to the physician. Then is the opportunity to point them to Him who has invited the weary, the oppressed, the very ones whose soul is aching for their loved ones.*4LtMs, Lt 10, 1886, par. 13*

What an opportunity to propose a word of prayer, which will not occupy more than three minutes' time, presenting them to the Healer of all woes, the Soother of all sorrows. The physician who pursues this course can accomplish more than the minister in the pulpit.*4LtMs, Lt 10, 1886, par. 14*

They are wise to win souls to Christ. If the physician has love for souls, he will improve these golden opportunities. Oh, if he could only know the value of these precious moments! And if wisely improved, he will see their far-reaching results in eternity.*4LtMs, Lt 10, 1886, par. 15*

Let not the physician allow persons that are believers in the truth to talk their faith, even the truth, to patients unless questions are asked them. Then let them not feel at liberty to go on and give a long sermon. A word or two is enough. Let the anxiety be on the part of the patient, and let not the patient become disgusted or the mind braced against the truth by its being talked quite frequently to

them. The true love for souls will lead to great self-control and wisdom in seeking to do them good. There will need to be constantly the grace of Christ upon helpers connected with the sick and caring for them to thus represent Christ in patience. The sick may be unreasonably exacting, fretful; but Christians should bear with this and not become disturbed and retaliate by word or gesture. They are to seek to make correct impressions that will recommend the religion which they profess, and thus honor the truth they believe.*4LtMs, Lt 10, 1886, par. 16*

This is a missionary field of the highest order. And it is a school for those who are naturally impatient; it is a training school; and if they improve as they may, they will obtain a most valuable power of self-control. But if there are those who are not patient, tenderhearted, and pitiful and forbearing, who do not show that they are improving, learning lessons they should learn, dismiss them, and find others.*4LtMs, Lt 10, 1886, par. 17*

Although they may claim to believe present truth, they have not been converted. They need to be fully and entirely brought under the sway of the Spirit of God before they are fitted for any position of trust. There will be those of our own people who profess to believe the truth, who will show that under affliction they are not Christians. They will manifest their own peculiar traits of character, exacting, imperious, and impatient, demanding large attention, impatient if their demands are not instantly obeyed, as if they were the only ones who have wants and who need the advice and counsel of the physician. His time may be employed with cases more needful, but they do not reason. They will not be patient and exercise self-control and look to Jesus to help them be kind and courteous. They will find fault with the physician who is doing his very utmost and taxing his physical and mental powers for those who need his care and attention. But if selfishness has been cherished in the heart, it will make itself known when any suffering comes upon individuals. If impatience has not been kept under by the grace of Christ, it will be revealed, and the physician will have a thankless set on his hands; and they are the very ones who claim to believe the present truth, fitting for the society of heavenly angels and the purified, sanctified, around the throne of God.*4LtMs, Lt 10, 1886, par. 18*

Now, my Brother Gibbs, all these will need good Bible lessons upon the Christian graces; for they will be in your institution not the ones to recommend our faith or the religion of Christ before the unbelieving patients. They show themselves unprepared to live Christ before the unbelieving patients. They show themselves unprepared to live Christ or to die in Jesus. They show that they need the converting power of God. In the place of being exercised by the grace of Christ, who bore insult, neglect, mockery, and cruel scourgings and an ignominious death without murmuring, they show themselves to be exercised by the spirit of Satan. They are accusers, judging others freely, feeling hurt and slighted, and have a spirit of retaliation, feeling abused and neglected, as though there were [no] others that demanded attention and care as much as they. *4LtMs, Lt 10, 1886, par. 19*

Now, do not become an infidel over these inconsistent professors of the truth. These are the ones, when the furnace fires are kindled upon them, [who] reveal that they are dross, not pure metal; not gold, not silver, not precious stones, but natures that have never been subdued and transformed by the grace of Christ. They have a false hope, a spurious religion, that will be consumed with them in the day of God's judgment. Those who claim to know Jesus, if the claim is true, will reveal that they do know Him, that they have learned of Jesus to be meek and lowly of heart, pure, uncorrupted by sinful habits. When affliction comes upon them, they will think of Jesus, that the Captain of their salvation was made perfect through suffering. They would consider Jesus every day, what He endured in their behalf, the agonies of the cross of Calvary; and they will bear their pain with patience, with fortitude, and with courage. They will think of Jesus. They trust in Jesus, and will rely on His grace, and cling to His promises, and will comfort their souls in the thought: Jesus knows every pang of anguish, and will not suffer me to be tempted above that which I am able to bear, but will with every temptation make a way of escape, that I shall not be overcome to deny Christ in thought, in word, or in action. These are precious victories to gain under the chastening rod. It is submission to reveal the precious fruits of righteousness and peace and willingness to endure all that God sees fit to send us. *4LtMs, Lt 10, 1886, par. 20*

If imprudence of indulgence in intemperate appetite, if there has

been a neglect to care for the health, if there has been mismanagement because ignorant of the laws of life and health, then there are lessons to be learned to become wise to avail themselves of every opportunity to learn in regard to the wonderful mechanism of the human body and become intelligent in regard to disease and its cause. If they are ignorant here, it is sin of which they need to repent. Their sufferings are of their own bringing on, not chargeable to God at all. If they give loose reign to lustful passion, disease must [be] the sure result; and to such I would say: Repentance, remorse, and contrition of soul are far more appropriate than petulance and faultfinding and complaints. You need simply pure and undefiled religion, that will make you servants of Jesus Christ, rather than to be servants of sin and Satan.*4LtMs, Lt 10, 1886, par. 21*

Now, my brother, let all these classes be educated as far as possible; but be assured if they have a spurious religion, they will abuse your best efforts, misjudging your actions, complain of you to others, and reproach Jesus in the person of His saints. But be not troubled, be not disturbed. Just cling to Jesus. He will help you; He will vindicate you; He will be to you a present help in every time of need. When sorely pressed by the ingratitude and unhappy tempers of those who claim to know Jesus, but do not, just think that Jesus knows all about it; and if you have done the best you could, let God take care of the result. I know that you will have thankless hearts to deal with, but have faith in God. He will give you precious victories. Only be true to yourself, and true to your God, and He will work with your efforts. He will stand by your side in the difficult cases you are called upon to treat. He will be nerve to your hand, He will impart wisdom and skill, and you may trust Him fully. I want you to be every day a faithful child of God. He loves you; He wants to elevate you to His throne. May the Lord be with you, is the prayer of one who feels a deep interest in your case.*4LtMs, Lt 10, 1886, par. 22*

I have carefully noted that which you have written in regard to Elder Loughborough. He has come at a time when he was greatly needed, and he has labored with disinterested efforts to get the institution upon the right foundation. With the means with which he has had to work, he has done nobly. He knew if he should accumulate a heavy debt, it would be discouraging to the future

prosperity of the Health Retreat. He has had experience and has been a safe financier. The Health Retreat must grow up gradually. Many improvements have already been made; and how much better it is to do slowly than to dash ahead and be overwhelmed in debt! It was through the suggestion of W. C. White to Elder Loughborough that Brother Phip's money was turned into the Health Retreat, even after the papers were written for receipt of it in the publishing association. It was Elder Loughborough, I think, that secured for the Health Retreat several thousand dollars, and it is Elder Loughborough that will work interestedly in its healthful upbuilding and progress.*4LtMs, Lt 10, 1886, par. 23*

It is no difficult matter for one to discern the improvements that might be made in enlarging the facilities at the Health Retreat. But do not become elated in regard to this matter till you know that the means are at your command. Brother Church may devise liberal things, and I hope he may make liberal donations to the Health Retreat. If he can get the means, he can be the manager of all the improvements he wishes to make, with the united judgment and counsel of others. We would be pleased to see very large improvements made upon the retreat grounds, but it must be done in the right way.*4LtMs, Lt 10, 1886, par. 24*

Brother Church can never have the sole control of that retreat. Go to his own home, and see his management. There is not furniture or anything else sufficient to make a decent home. It will not and must not be left with him to superintend the retreat. He may superintend outside arrangements, but never to get the management of the institution in his own hands. As a surveyor, he may lay out roads; for he has experience in this work. We know him to be defective in many respects. He may be strong in some points, but very weak in other points. At a time when we needed means so badly to purchase our college, he made a visit to Healdsburg and had money in his pocket, designing to purchase the college, but learned that W. C. White was negotiating for the building which the board of directors had authorized him to do. But when Brother Church found that he could not buy the building and have the deed made out in his own name, he did nothing, but went back with the money in his pocket and has not donated a cent to the college. His own son that has been a student at the college for years could scarcely obtain

money enough to pay his tuition or his board, because the father had his son's property in his charge.*4LtMs, Lt 10, 1886, par. 25*

Now, my brother, it will not be wisdom to change a discreet, careful manager for one untried, whose own home is devoid of comforts. He does not bring into his house suitable provision to nourish the body. Brother Church has kept his money rolling about in the many ditches which he has had on hand. Notwithstanding warnings and cautions from the Lord, when he desired he could get hold of thousands of dollars to invest in a mill, when we were pleading for a small amount to set this institution on its feet. And when our college was struggling under financial pressure, we obtained nothing from him.*4LtMs, Lt 10, 1886, par. 26*

I acknowledge that Elder Loughborough has a very close and narrow management with means—sometimes may lead him to narrow plans; but I would much rather it would be thus than to have him on the other side, extravagant in the outlay of means, laboring to extend and to enlarge, when the institution will be under debt and financial pressure. Beware of placing men where they desire to be, in having control of matters in the Health Retreat. Remember, you cannot judge of a man's capabilities and qualities by his keen discernment in regard to wonderful improvements, involving a large outlay of means. We could, any of us, see where the improvements could be made. If our brother will donate a few thousand dollars for the enterprise, to be managed by the board of directors, we will thank Brother Church, and we will thank the Lord who gave him the heart to [do] this. We will first expend the means in making suitable buildings for the retreat, for the present necessities, and then will go one step in advance, until we see the retreat standing on solid foundation, but free, unburdened by debt, and not under the control of any one man to receive any one man's mold and carry the mark of any one man's deficiencies. I believe any exchange in the managers at present would be unwise.*4LtMs, Lt 10, 1886, par. 27*

I have many fears for Brother Church. He has already thousands of dollars pledged to the various branches of the work, but it has remained thus for years. He loves to superintend and do a large work; but when it comes to the minor, very important interests of life, he shows a surprising stupidity. So it would be with the Health

Retreat. The furnishing of the house would be woefully neglected, if left to him. I know; for his case has been presented before me. I know that his wife has not been treated as she should have been; that his relatives are indignant because of this. She has not had the essential things in the line of food and clothing, to say nothing of home conveniences. We wish to take these things into consideration. If you move slowly and surely, then you will not become embarrassed. I heartily approve of Elder Rice's movement in securing water for the retreat. This is golden—of more consequence than the erecting of large buildings, of more consequence than the laying out of new roads just now. But this will come in time, if we move cautiously and economically. We placed Elder Loughborough in the position of trust he occupies, because he would, by being thus connected, use his influence, which is not small, to secure means and turn it into the channel to build up the retreat. He feels under a responsibility to secure for it patronage; and while Brother Rice and Elder Loughborough are connected with it, the people who know them will feel safe that the evils of the past experience will not be repeated. They feel safe in the present managers; and whereas the people's confidence has been terribly shaken and abused heretofore, there is now a growing confidence, because cautious and discreet men are managing the finances. Although things may seem to move rather slowly, more has already been done than we could reasonably expect in a little more than one year. Let us make haste slowly and enlarge safely.*4LtMs, Lt 10, 1886, par. 28*

The water privilege, I must mention again, is a wise thing. The Lord help the managers to work in His wisdom, and bear in mind that this is God's institution, that grandeur and display are not the aim, but to work discreetly as we go, to build up. The most important thing is that the religious interest keep pace with the improvements that shall be made. Let the good of souls be the aim of every effort made. May the Lord let His blessing rest upon the Health Retreat. Let the prayers ascend to heaven, that the pillar of cloud shall abide upon this retreat as God's instrumentality. We must guard its interests sacredly; and if those who claim to believe the truth will verify their faith by their words and works, we shall have a chapel on the hill, we shall have a church there, and souls will be gathered into the fold. But some who claim to believe the truth are not

sanctified through it. They cannot bear the test of trial; when affliction comes, they show that they are not converted. They are impatient, fretful, and demanding great attention. They show that they have not the graces of the Spirit specified in the Word of God.*4LtMs, Lt 10, 1886, par. 29*

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” [*Galatians 5:22, 23.*] Now, some very plain things will have to be spoken to our people in regard to these things; for although some claim to believe the truth, the carnal mind still remains, and they will, if evil-minded, speak against the physicians. They will not have any sense of the burdens and anxieties these men have to carry; but because their own peculiar ideas are not met on every point, in the place of seeking to build up, they will tear down, some claiming to be of Israel, who are selfish, covetous. They have very large and extravagant ideas what the institution should be, but at the same time will not give one dollar to make it after their lofty ideas; and if they are patients, they will want the best chances, and with the least pay.*4LtMs, Lt 10, 1886, par. 30*

Brother Gibbs, our dear Saviour has very crooked material to deal with, and how patient and long-suffering He has been! Then we will try to be patient and forbearing and hopeful to the last, but we must be discreet. We must not be surprised to find ourselves disappointed in men and women, but we must remember that Jesus alone is infallible.*4LtMs, Lt 10, 1886, par. 31*

I am very happy to learn that there is harmony between you and Dr. Burke. May the Lord bless you both in consulting together and in being a strength in sustaining each other and jealously guarding the interests of each other. The institution cannot prosper unless the physicians labor together in love and unity.*4LtMs, Lt 10, 1886, par. 32*

In regard to our work and duty in this life, we should be sincere, true, unselfish; for God looketh upon the heart. The prayer may well go up to God, “Create in me a clean heart.” [*Psalms 51:10.*] It is for our eternal interest that this should be, that the heart is clean, pure, and holy.*4LtMs, Lt 10, 1886, par. 33*

In the medical profession, none but Christian men can perform aright the high duties of their profession. All then will be subordinate to the high eternal interest of the future immortal life. This is the only way that the Saviour's example is best copied and His name exalted upon the earth. Oh, how anxious I am that the physicians that are working at the retreat shall daily learn in the school of Christ His humility, His meekness, and then they will represent Jesus to all connected with them. Blessed, thrice blessed, will you be as physicians, if you have learned from the Head of the church to watch for souls as they that must give an account, while at the same time divine wisdom combined with your skill and effort will bring relief to suffering humanity and bless the bodies as well as the souls of men for whom Christ has died. Do not fail, my brethren, to devote much time to prayer and the study of the Scriptures.*4LtMs, Lt 10, 1886, par. 34*

Lt 11, 1886

Gibbs, Dr.

Basel, Switzerland

April 5, 1886

Portions of this letter are published in *TDG 104; 3Bio 341*.

Dr. Gibbs

Dear Brother in Christ:

I have suffered severe attacks of sickness since I came to Europe, but I have not been situated so I could do much for myself, and I could only pray, urging the necessity of my case to my heavenly Father. My eyes by constantly using them gave out. I suffered intense pain in the back of the ball of the eye. I could not write, but the Lord was my physician. I put forth all the strength of the soul in grasping the hand of infinite power. I dared not do anything for fear I should do something that would make them worse. But the Lord heard me. I know that He heard my prayers. I was indeed blessed, and health came to my eyes.*4LtMs, Lt 11, 1886, par. 1*

Next I was attacked with malaria caused by overwork and anxiety. I was unable to sit up for one week and was feeble much longer. Again my trembling faith grasped the promises of God. I knew that Jesus understood all about my feebleness. My prayer was answered. I was healed and was filled with gratitude to God.*4LtMs, Lt 11, 1886, par. 2*

Next my broken ankle began to swell and my lame hip to trouble me. Again I sought the Lord and urged my case to the throne of grace. I was a cripple for a number of weeks. Could not walk out of doors at all; but the Lord heard my prayer, and I am now walking with a rubber band about my ankle. Last Sabbath I spoke standing. The week before, for the first time in my life, I had to speak sitting, followed by two interpreters. I have proved the Lord on this journey to be a present help in every time of need. What a privilege is prayer! How sad and lonely would we be if in our sufferings we

could not go to Jesus and tell Him all about it. Oh, if every one would only know by personal experience how much of heaven's promised rest can be secured to the soul even now by sincere prayer. If one has not learned this lesson, every other lesson of life better not be learned till he shall learn in the school of Christ how to master this lesson.*4LtMs, Lt 11, 1886, par. 3*

As Christians we want a new and living experience every day. We want to learn how to trust Jesus, to believe in Him and confide everything to Him. Jacob was raised from a man of feebleness and defects through faith in God in prayer to be a prince with God. He prevailed through faith. God is omnipotent. Man is finite. In converse with God, we may lay the most secret thing of the soul open to Him, for He knows it all; but not to man. We want more faith, greater trust, more firm reliance.*4LtMs, Lt 11, 1886, par. 4*

"The conflict which was once urged in Scotland which gave her greatest victory was not gained in Holy Rood Palace, neither in the contest of armies, but in the secret chamber alone with God." "Men prayed all night. One man was crying in agony, and in the desperation of his faith he exclaimed, 'Give me Scotland or I die!'"*4LtMs, Lt 11, 1886, par. 5*

We are often brought into strait places with uncertainties and then, oh then, we must pray. I believe as I have for years that the Health Retreat will succeed if God is made first and last and best in everything. If you put God out of sight, if you sink principle into policy plans, then you separate God from you and will have the frown of God and not His blessing. I see by faith in the near future success to your institution. I see by faith that the physicians will succeed in tact and skill and wisdom because they will honor Jesus as the chief Physician. Let no man glory in his wisdom, but let him glory in this, that he knows God. And if he will make God first, angels of God will minister to those who are in the institution and have the care of it. God is at work for you. Let Him mold you as clay is molded in the hands of the potter.*4LtMs, Lt 11, 1886, par. 6*

We are now contemplating another journey to Italy. We should visit the churches; they are calling for us loudly. They call for us to again visit Denmark, Sweden, and Norway. These places demand much

hard work, and I dread it, but I may feel that I must go. Jesus lived not to please Himself. I do not know as we will get away from here this winter. May the Lord direct.*4LtMs, Lt 11, 1886, par. 7*

It is now beautiful weather. The grass is a lovely green. Trees are leafing out, the birds are caroling their songs, and my heart is filled with gratitude to God. I will make melody to God in my heart.*4LtMs, Lt 11, 1886, par. 8*

This is a hard field. Poverty meets us on every hand. I do not want to stay here any longer than duty demands. I want to be just where the Lord would have me to be and work with all the strength and power God has given me. There is a great work to be done here. Men and women are convinced of the truth, but poverty stands to bar the way. I wish some who had means would come into the truth and open some manufacturing establishment to give work to those who keep the Sabbath. Well, we must pray. The mightiest man on earth is the man who prays in the sincerity of his soul. He grasps the arm of Infinite Power.*4LtMs, Lt 11, 1886, par. 9*

April 5. I received your letter and was glad that everything between myself and the Rural Health Retreat was not frozen up solid. Now spring has come, and the ice is broken up. I hope to receive more communications from that institution, in which I have had so great an interest. I received a letter this morning from R. G. Lockwood in which he speaks of the retreat in the highest terms. He reports that it is full and running over. Glad to hear this. I hope and pray that you may all have wisdom to move in the order of God. Do not let go your hold from above. Cling fast to the Mighty One. God has said, "Them that honor Me I will honor." [*1 Samuel 2:30.*] When Christ and the truth are not put into a corner out of sight, but made prominent, then God will work with your efforts. I believe it, I believe it. The more you feel your own weakness and make God your trust, the more will He work with all your efforts.*4LtMs, Lt 11, 1886, par. 10*

You need Christ as the Physician in Chief in your institution. "Without Me ye can do nothing." [*John 15:5.*] Therefore you may be assured and have confidence in God. But do not trust to your own wisdom. Do not become careless and separate from the Source of

your strength. Watch your thoughts, watch your words, and in all things you seek to do, seek to glorify God. The more closely you lie at the foot of the cross, the more clearly will you see the matchless charms of Jesus and the unparalleled love He has evidenced for fallen man. Stand, my brother, firmly for principle. This health retreat may be the means of great good. This is the object to be kept prominent. It is one branch of the work of God in these last days to fit a people to stand in the day of the Lord. It is an instrumentality in the hands of God's stewards to accomplish great good, if it will be kept pure and holy and undefiled. Satan will seek always to work through the natural inclinations. This is the reason so much is said in the teachings of Christ of a radical change in the entire man, represented as being born again. New motives must be created.*4LtMs, Lt 11, 1886, par. 11*

There is much work to be done in your position of trust. But let not the pressure of business separate you from God, for if you ever need counsel and clear forethought and sharp ideas, it is when you have much work on your hands. It is then that you need to take time to pray, to have increased faith and implicit trust in the counsel of the Physician in Chief. Ask Him to help you. Pray the oftener the more critical [the] work you have to do. Stand firm as a rock to principle. Jesus will recognize every sincere effort made to glorify Him. Overcome defects in character. You may now, while entrusted with sacred responsibilities, be obtaining a most valuable experience. You may by precept and example be as Joseph was, a man whom God could trust. You may in all things not only be a physician to the body, but also to the soul. You should have new spiritual life in yourself, that you may impart light and knowledge to others. The love and fear of God is to be inwrought in the character. Jesus in His lessons laid down principles which should govern our efforts in all self-improvement.*4LtMs, Lt 11, 1886, par. 12*

We should contemplate the wonderful love of God and the infinite sacrifice made for us, that we might reach the highest standard possible. Oh, what a theme to contemplate, that man, depraved and lost in his natural condition, may be renewed and saved by the gracious help that Christ gives him in the gospel. The love of Jesus in the soul will drive out the enemy who is seeking to take possession of man. Every trial patiently borne, every blessing

thankfully received, every temptation faithfully resisted, will make you a strong man in Jesus Christ. All this grace may be gained in [the] prayer of faith. Jesus, precious Saviour! I hope and long to see every worker connected with the Health Retreat altogether what God would have them; but I beseech of you, do keep humble. Do not disconnect from God. Let gratitude be cherished in your hearts for every token of good. It is well to often enter into a close examination of self. Is all right between my soul and God? Is it well with my soul? Jesus taught that men ought always to pray and not to faint. Lay hold upon strength from above. Even Jesus, when preparing for some great trial, would resort to the solitude of the mountains and spend the night in prayer to His Father. May God help you and bless you.*4LtMs, Lt 11, 1886, par. 13*

I will say a few words in reference to the cottages. Willie says: "Mother, do not sell your upper cottage; keep it; you need it." So his arrangements in regard to it may stand just as he has made it to Elder Loughborough. It stands on the very best place on the hill, and to me the most desirable; therefore I will hold it for the present and rent it to the institute. As W. C. White says, the Scott cottage must bring me something more than the upper cottage.*4LtMs, Lt 11, 1886, par. 14*

I pay here about \$14 per month for rent. It may be \$15 now we have more rooms. I had to buy me a horse and carriage which cost me about \$325. Since I have become so crippled, I can walk but a very little, and I must be in the open air. We live very plain because of the scarcity of means. Every worker has to be paid, for it is all he has to put bread into the mouths of his family. I never saw such a state of things in America.*4LtMs, Lt 11, 1886, par. 15*

Well, I must close. Respect to all the workers and to the friends.*4LtMs, Lt 11, 1886, par. 16*

Lt 11a, 1886

Daniels, Brother and Sister E. P.

Basel, Switzerland

August 6, 1886

This letter is published in entirety in *21MR 332-335*.

Dear Brother and Sister Daniels:

Again my mind is much exercised in regard to you. I dreamed that I was in your home, sitting at your table, but I could not see that the teachings that you have given others on self-denial and health reform were carried out. I groaned in spirit, and said, "Bro. Daniels, you are going into darkness." The Lord has shown me that you have such traits of character that, should you be prospered financially, you would be in danger of losing your soul. You would not be economical; you would use your means too freely; your wants would increase, and you would not practice self-denial. I was shown that the Lord in mercy has kept you in the school of poverty, that He might save your soul.*4LtMs, Lt 11a, 1886, par. 1*

Sister Daniels has lessons to learn in economy. I saw that you, Bro. Daniels, had been tested by poverty and that the Lord would test you with prosperity. If your use of His blessings and the advantages He gives you should not be in accordance with your faith and your instructions to others; if you should not appropriate the means God brings in your hands, in accordance to your faith, then He would come closer to you by affliction, disappointment, and privations; for I saw that you do not know yourself. You would be led on by your natural inclinations, building high hopes on future prospects, but God would put His hand against you. He can in a moment remove your wisdom. He can in a moment take from you the power He has entrusted to you, by which you should glorify Him.*4LtMs, Lt 11a, 1886, par. 2*

If left to yourself, to follow your own will and judgment, you will surely ruin your soul. Both you and your wife need to learn in the school of Christ.*4LtMs, Lt 11a, 1886, par. 3*

Nebuchadnezzar was warned by God not to pursue a certain course; but his prosperity elevated and deceived him, and in an unguarded moment he exclaimed, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" [*Daniel 4:30.*] The instant he uttered these words, the sentence was issued that felled the tree. The blessings God has bestowed upon him were removed, his reason was taken away, and the mighty ruler was driven from men to find his place among the beasts of the field. *4LtMs, Lt 11a, 1886, par. 4*

There are many ways in which God can punish, and punishment will surely follow wherever pride is indulged. "Pride goeth before destruction." [*Proverbs 16:18.*] Let a man be lifted up by a sense of his own ability, and trust in his human strength, and he will surely be overcome by temptation. God will bring him down. He will teach him his utter weakness, that he may feel his need of divine aid. Let any one glory in his wisdom or his talents, or in anything but Christ and Him crucified, and he will learn that the Lord alone is to be exalted. *4LtMs, Lt 11a, 1886, par. 5*

Now, Eld. Daniels, stop just where you are and consider; bring forth fruits unto righteousness such as you have not brought forth. A great deal was said about the injustice that was manifested when you did not receive credentials desired to labor in the cause and work of God, and could do so much good. Your credentials have been restored, and now God is waiting to see what you will do: whether you will give yourself unreservedly to His work or will please yourself. Will you connect in your work with those who will lead you to meet the world's standard rather than the standard of Christ? My heart is very sad when I think of the state of things in Healdsburg. I know the church is not in a right condition. I know that your plans and ideas have fashioned some of its members not to their spiritual advantage, but to their injury; and the end is not yet. I was in my dream led into the church, into the college, and into your house. I sat at your table and visited your rooms fitted up for your students, and I was led to see beneath the outward appearance, and I was very sad. I saw the working of things at present and what they would be in the future, which were far from being in God's order or according to His arrangements. I was shown some things

in your family; the dangers that threatened your children of receiving a wrong stamp of character, a mold that will not be easily effaced—vanity, pride, love of dress, self-will, and anything but the meek and quiet spirit which is in the sight of God of great price. May the Lord open your eyes to see and your heart to feel the necessity of an entire change.*4LtMs, Lt 11a, 1886, par. 6*

You do not know how to use means, but God is proving you, and will you stand the test? But as I have written to you so fully in my former letter, I will now forbear.*4LtMs, Lt 11a, 1886, par. 7*

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army would soon become disorganized. Instead of gathering strength from concentrated action, it would be wasted in desultory, meaningless efforts. Christ prayed that His disciples might be one with Him, as He was one with the Father. A limited number, united under one head, all obeying orders, will accomplish more than ten times the number who are drawing apart, who expend their strength on many things at the same time. Whatever good qualities a man may have, he cannot be a good soldier if he acts independently. Good may occasionally be done, but often the result is of little value, and often the end shows more mischief done than good. Those who act independently make a show of doing something, attract attention, and flash out brightly, and [then] are gone. All must pull in one direction in order to render efficient service to the cause. In Healdsburg some have acted from self-will. They have a high appreciation of their own ability. They put a great estimate on their own plans, and are already to take offense at the doings of others, and they refuse to act in concert. Now these, I saw in my dream, were attracted to you, and God's blessing cannot attend them, because His Spirit does not rule in their hearts, or control their actions.*4LtMs, Lt 11a, 1886, par. 8*

God requires concerted action of His soldiers; and in order to have

this in the church, self-restraint is essential; self-restraint must be exercised. But some in Healdsburg, as well as in other churches, will have to learn this lesson; they will have to learn to forego their own wishes and preferences for the good of others. We have determined adversaries; we know not their number or their position. Satan works through agencies which we do not always see, through some whom we do not suspect. When we think Satan is routed, he is only preparing to make an attack to discomfit and repulse. When we fancy ourselves secure, we are in the very greatest danger. Watchfulness and prayer combined with persevering effort to keep the rank and file unbroken are more necessary than ever before. The work of the cause of truth in Healdsburg is a spectacle to the world, to angels, and to men. Satan has brought elements into the Healdsburg church that will ever be a source of trial, unless these unconverted members shall see their defects of character as they have never yet seen them and will repent of their evil surmisings, their envy, their faultfinding, their accusing of the brethren, their walking after their own independent judgment. These have made independent assertions, and are bold and forward, not knowing their place, and not realizing the order that must be observed in the church of God.*4LtMs, Lt 11a, 1886, par. 9*

Such are a greater affliction to the church than any of the influences we meet with from unbelievers. The very worst elements will become instruments in the hands of Satan to obtain sympathizers. For this reason we see the need of using great caution in selecting persons to take responsibility in the school and in the church; for Satan will set these unsanctified ones to work, to clog the wheels, to question, to find fault, to create suspicion, disunion, and a disordered state of things; and all the time they will think they are doing God's service. These elements are already to work in the church, but their work is not yet fully developed. Much is kept in the dark. An undercurrent is working. Satan lays hold of those who are self-willed, and who move from impulse, and skilfully diverts them into channels where they will be an element of weakness in the church.*4LtMs, Lt 11a, 1886, par. 10*

Our conflict with Satan and his host must be earnest and determined. The enemy will use these rebellious ones to worry, confuse, and perplex those who would stand as bold, faithful

soldiers for Jesus. We wish you to understand your danger, to know what gins and snares Satan has set for you. The warfare is waging now, and will continue to the end. The church must be a unit. I wish, my brother, that you had spiritual discernment, but in this you are deficient. I entreat you in the name of Jesus to seek wisdom from God; for Satan is surely coming to you as an angel of light. It is not easy to meet and withstand foes who wear the same dress as do the soldiers of Christ. But let the Lord come in and work with your efforts. God would have you and your wife consecrated to His service; but you both need divine enlightenment, you need to be careful with whom you connect, to take heed whom you admit into your confidence. The Lord will help you if you feel the need of His help. But He is found only of those who seek Him with faith, in earnest, humble prayer. May the Lord guide and control you, is my prayer. Yours with love.*4LtMs, Lt 11a, 1886, par. 11*

Lt 11b, 1886

Daniels, Brother and Sister E. P.

[Basel, Switzerland]

[August 6, 1886]

An edited copy of *Lt 11a, 1886*. Previously unpublished.

Dear Brother and Sister _____:

Again my mind is much exercised in regard to you. I dreamed that I was in your home, sitting at your table, but I could not see that the teachings which you have given others on self-denial and health reform were carried out. I groaned in spirit, and said, "Brother _____, you and your wife are going into darkness." The Lord has shown me that you have such traits of character that, should you be prospered financially, you would be in danger of losing your soul. You would not be economical. Your wants would increase, and you would not practice self-denial. The Lord in mercy has kept you in the school of poverty, that He might save your soul. *4LtMs, Lt 11b, 1886, par. 1*

Sister _____ has lessons to learn in economy. I saw that you, Brother _____, have been tested by poverty, and that the Lord would test you with prosperity. If your use of His blessings and the advantages He gives you should not be in accordance with your faith and your instructions to others; if you should not appropriate in accordance to your faith the means God brings into your hands, then He would come closer to you by affliction, disappointment, and privation; for I saw that you do not know yourself. You would be led on and on by your natural inclinations, building high hopes on future prospects, but God would put His hand against you. He can in a moment remove your wisdom. He can in a moment take from you the power He has entrusted to you, by which you should glorify Him. If left to yourself, to follow your own will and judgment, you will surely ruin your soul. Both you and your wife need to learn in the school of Christ. *4LtMs, Lt 11b, 1886, par. 2*

Nebuchadnezzar was warned by God not to pursue a certain

course; but his prosperity elevated and deceived him, and in a unguarded moment he exclaimed, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" [*Daniel 4:30.*] The instant he uttered these words, the sentence was issued that felled the tree. The blessings God had bestowed upon him were removed, his reason was taken away, and the mighty ruler was driven from men to find his place among the beasts of the field. *4LtMs, Lt 11b, 1886, par. 3*

There are many ways in which God can punish, and punishment will surely follow whenever pride is indulged. "Pride goeth before destruction." [*Proverbs 16:18.*] Let a man be lifted up by a sense of his own ability, and, trusting in his human strength, he will surely be overcome by temptation. God will bring him down. He will teach him his utter weakness, that he may feel his need of divine aid. Let any one glory in his wisdom or his talents, or in anything but Christ and Him crucified, and he will learn that the Lord alone is to be exalted. My heart is very sad when I think of the state of things in _____. I know that the church is not in a right condition. I know that your plans and ideas have fashioned some of its members, not to their spiritual advantage, but to their injury; and the end is not yet. I was in my dream led into the church, into the college, and into your house. I saw the working of things at present, and what it would be in the future, and it was far from being according to God's arrangement. In regard to your own family, I saw that dangers threaten your children. They are liable to receive a wrong stamp of character, a mold that will not be easily effaced—vanity, pride, love of dress, self-will, rather than the meek and quiet spirit which is in the sight of God of great price. May the Lord open your eyes to see and your heart to feel the necessity of an entire change. *4LtMs, Lt 11b, 1886, par. 4*

The Lord would have all who act a part in His work bear testimony in their lives to the holy character of the truth. The end is near, and now is the time when Satan will make special efforts to distract the interest and separate it from the all-important subjects that should arrest and hold every mind to concentrated action. An army could do nothing successfully if its different parts did not work in concert. Should each soldier act without reference to the others, the army

would soon become disorganized. Instead of gathering strength for concentrated action, it would be wasted in desultory, meaningless efforts. A limited number united under one head, all obeying orders, will accomplish more than ten times the number if they are drawing apart and expend their strength on many things at the same time. Whatever good qualities a man may have, he cannot be a good soldier if he acts independent of brotherly counsel. Occasionally, good may be done, but often the result is of little value, and frequently the end shows more mischief than good. They make a show of doing something, attract attention, and flash out brightly, then they are gone. All must pull in one direction in order to render efficient service to the cause.*4LtMs, Lt 11b, 1886, par. 5*

Some in _____ and in other churches have worked from self-will. They have a high appreciation of their own ability and are ready to take offense at the doings of others. They put a high estimate on their own plans and refuse to act in concert with others. These, I have seen, were attracted to you; but God's blessing cannot attend them, because His Spirit does not rule in their hearts or control their actions. God requires of His soldiers concerted action; and in order to have this in the church, self-restraint is essential. They must learn to forego their own wishes and preferences for the good of others.*4LtMs, Lt 11b, 1886, par. 6*

We have determined adversaries, but we know not their number or their position. Satan works through agencies that we do not always see, and some that we do not suspect. When we think that he is routed, he is only preparing for another attack, to discomfit and repulse us. It is when we fancy ourselves secure that we are in the greatest danger. Watchfulness and prayer, with persevering effort to keep rank and file unbroken, are more necessary than ever before. The work and cause of truth are a spectacle to the world, to angels, and to men. Satan has brought elements into the church that will ever be a source of trial unless they see their defects of character, as they have never yet seen them, and repent of their evil surmising, their envy, their faultfinding, their accusing of the brethren, and their walking after their own independent judgment, thinking themselves right and others wrong. These will make independent assertions, and will be bold and forward, not knowing their place, nor regarding the authority or order that must be

observed in the church of God.*4LtMs, Lt 11b, 1886, par. 7*

Now these are a far greater affliction to the church than any of the influences we meet from unbelievers. The very worst elements will become instruments in the hands of Satan to obtain sympathizers. For this reason we see the need of great caution in selecting persons to take responsibilities in the school, and in the church; for Satan will set unsanctified elements to work to clog the wheels, to question, to find fault, to create suspicion, disunion, and a disordered state of things; and all the time they will think they are doing God service. These elements are already at work in the church; but their work is not yet fully developed. Much is kept in the dark. An undercurrent is working. Satan lays hold of those who are self-willed, and who move from impulse, and skillfully diverts them into channels where they will be an element of weakness in the church.*4LtMs, Lt 11b, 1886, par. 8*

The enemy will use these rebellious ones to worry and confuse and perplex those who would stand as bold, faithful soldiers for Jesus. Our conflict with Satan and his hosts will now be earnest and determined. We wish you to understand your danger and the gins and snares he has set for you. The warfare is waging now, and will continue to the end. The church must be a unit.*4LtMs, Lt 11b, 1886, par. 9*

I wish, my brother, that you had spiritual discernment, but in this you are deficient. I entreat you in the name of Jesus to seek wisdom from God; for Satan is surely coming to you with temptations as an angel of light. It is not easy to meet and withstand foes who are wearing the same dress as do the soldiers of Christ. But let God come in and work with your efforts. God would have you and your wife consecrated to His service; but you both need divine enlightenment. Be careful with whom you connect and in whom you confide. The Lord will help you if you feel the need of His help. But He is found only of those who seek Him in earnest, humble prayer, with faith. May the Lord guide and control you, is my prayer.*4LtMs, Lt 11b, 1886, par. 10*

Lt 12, 1886

Chapman, Sister

Basel, Switzerland

December 27, 1886

Portions of this letter are published in *4BC 1161*; *6MR 256*.

Dear Sister [Chapman]:

On returning from Tramelan, Switzerland, letters were awaiting me from California. I was much pleased to receive a letter from you. I thank you for responding, for now I will write again.⁴*LtMs, Lt 12, 1886, par. 1*

You speak of your daughter's going to Snell's Seminary. Permit me to speak freely and kindly to you on this point. If God has in His providence established a school among our own people in Healdsburg, and if in the place of sending your daughter where she would be under the influence, and in the society of those who love the truth, place her where she will be associated with a worldly class who has no respect for God or His law, I ask you how you expect the Lord will work to counteract the influence that must surround your daughter and which you voluntarily choose. Will He commission His angels to do the work which He has left for you to do? God does not do for any of us the work He has left for us to do. He expects us to follow the light He has given in His Word to the very letter.⁴*LtMs, Lt 12, 1886, par. 2*

He commanded the children of Israel to gather their children from the Egyptians into their own dwellings and strike their doorposts with blood, that the destroying angels might see the blood and pass over their homes. This is your work, this is my work, and the work of every mother who believes the truth. The angel with the writer's inkhorn is to place a mark upon the foreheads of all who are separated from sin and sinners, and the destroying angel follows this angel.⁴*LtMs, Lt 12, 1886, par. 3*

The enemy has had his way with your daughter until his bands have

bound her about like bands of steel, and it will require a strong and persevering effort to save her soul. If you have success in this case, no halfway work will do. The habits of years cannot easily be broken up. She should be placed where there is a steady, firm, abiding influence constantly exercised. If I were in your place, I would do all I could. I should put her in the college at Healdsburg; let her have the discipline of the boarding house. It is where she ought to have been years ago. God is not pleased with our inattention and trifling with His blessings placed within our reach. Neither is He pleased to have us place our children in worldly society because this suits their tastes and inclinations better. If you save the souls of your children, you must do your work with fidelity. You have encouraged the reading of story books, and papers with continued stories lying upon your tables have educated and trained the tastes and appetite of your daughter until she is a mental inebriate and needs a stronger power and will than her own to hold her.*4LtMs, Lt 12, 1886, par. 4*

The boarding house in Healdsburg is a good home. It has good influences. It is conducted upon a plan that makes it a home. It is true that those who have been educated to false habits and false theories, to self-indulgence and selfish gratification, may feel that it does not suit their inclination because all their habits and customs have been in a wrong channel. But my dear sister, we are nearing the end of time, and we want now, not to meet the world's taste, the world's habits and practices, but to meet the mind of God, to see what saith the Scriptures, and then to walk according to the light that God has given us. Our inclinations, our customs and practices, are not to have the preferences. God's Word is our standard.*4LtMs, Lt 12, 1886, par. 5*

I know that were your daughter my child, I should place her in the school at Healdsburg. As far as her health is concerned, right habits and right practices will secure to her health, while wrong habits and practices ruin her for this life and for the future immortal life. There is a heaven to gain, a perdition to shun, and when you in the fear of God have done all that you can do on your part, then you may expect that the Lord will do His part. But decisive action now may save a soul from death. I do not like the movement on your part of sending her either to Oakland or Snell's Seminary. She needs a

strong influence to counteract the influence of the society she loves. She needs just as decided efforts in her case to cure her of this mental disorder as does the drunkard to be cured from his craving for liquor. I know what I am talking about. I write these words in the fear of God.*4LtMs, Lt 12, 1886, par. 6*

You have a work to do which no other can do for you, and will you fail to do it? God has not been pleased with your work in many respects in regard to your worldly associations, and now the danger stands revealed. Will you in the name of the Lord deal with your child as with a soul in danger of eternal ruin? Were she a girl of self-control, a girl who loved God, her danger would not be so great. She does not love to think of God, or her duty, or of heaven. She has a firm persistence in having her own way. She does not seek strength daily from God in order that she may resist temptation, and then will you place her in connection with influences calculated to lead her thoughts away from God, away from the truth and righteousness? If so, you place her on the enemy's battleground, with no strength to resist his power, or overcome his temptations.*4LtMs, Lt 12, 1886, par. 7*

If she were situated where there were heavenly and divine influences, her moral sensibilities which are now paralyzed might be aroused and her thoughts and purposes, by the blessing of God, might be changed to flow in the heavenly channel and she be restored. But she is now in danger through inward corruption and outward temptations. Satan is at work playing a game of life for her soul, and he has every advantage in his favor of winning the game. I have been over this ground in my dreams and have been talking to you as I have written at this time. My heart yearns over you with intensity. Trying as your case is now with your daughter, do not despond. You want cheerfulness and decision. Seek for help from God. God is your friend. You are never alone. The Bible is your counselor. It is a light to them who are in darkness. Be steadfast in the hour of trial, for you will have new trials to meet. But cling to Jesus, and make Him your strength.*4LtMs, Lt 12, 1886, par. 8*

Yours with respect and love.*4LtMs, Lt 12, 1886, par. 9*

Lt 13, 1886

Bourdeau, Brother and Sister

Basel, Switzerland

August 22, 1886

Portions of this letter are published in *Ev 646-647*.

Dear Brother and Sister Bourdeau:

I have been thinking over the testimonies that God has been pleased to give you, Brother Bourdeau, and the thoughts arise in my mind whether you are letting circumstances shape themselves to control you, or whether you are strenuously controlling circumstances. I have feared that you have never seen this in its true light, and that is the reason that you do not make a decided, firm change. *4LtMs, Lt 13, 1886, par. 1*

That which has been shown me in reference to Daniel you can see plainly, and yet he cannot see it. He will make any amount of excuses why he did as he did, therefore the testimony does him no good. Daniel sees plainly where you make mistakes, where your danger is, but you do not see it. You think you have sufficient excuse for the course you are pursuing in all things, and you are slow to reform. I fear that you will act over the past; for I was shown Satan would work to make necessities for you, to bind you away from the work of God. Now the tent has been set up for two months in Italy, and will you please to investigate your labors and see if you have heeded the counsel of God, or have taken counsel with your own mind and judgment. Will you consider the words, "A man convinced against his will is of the same opinion still." *4LtMs, Lt 13, 1886, par. 2*

After what has been shown you in reference to your inclination to be slow and moderate and to allow opportunities to pass by unimproved, you lose time, lose interest, and take things so moderately that Satan outgenerals you again and again. It is no common, indifferent work in which you are engaged amid a people estranged from God, and who need the most zealous efforts made

in their behalf.*4LtMs, Lt 13, 1886, par. 3*

The truth is to be given to the people to save them individually, and you must come close to the hearts to the people. Have you felt that you could leave the tent to go to your home nearly every night? If you have done this, you certainly have been doing the same thing for which God has reproved you. Have you felt that you could leave the tent burdens and the care upon Brother Geymet and Brother Auditat? Have you felt the burden of the work upon you or laid off the burden upon your fellow workers? I am afraid for you, knowing well your history in the past where you have signally failed in the efforts you have commenced. Have you felt content to preach a discourse now and then and felt that that was all you had to do? Will you see if you have labored for souls as those who must give an account? Have you the blessing of the Lord with you, or have you your attention so cut up and divided with different matters that the days are passing and you have nothing to show for your work?*4LtMs, Lt 13, 1886, par. 4*

I feel so burdened over your case, as well as the case of Daniel, that it seems that I shall cry out in agony of mind. Satan is constantly at work to give to your thoughts an earthly, common character. But if anything is done in this cause it must be by the vitalizing influence of the Spirit of God upon your heart. If there is scarcely nothing to show for your labors all this time you have been in the valleys, I think that you are not the man for that field. Short discourses, giving Bible readings, visiting, coming close to the hearts by personal effort will do much more than merely preaching. You have framed all kinds of excuses for the indolent manner that the work has been done in Italy, but God help you to stop justifying yourself and throw yourself into the work, and go forth weeping, bearing precious seed that you may return, bringing your sheaves with you.*4LtMs, Lt 13, 1886, par. 5*

Time is passing, the angels are holding the four winds that a work may be done. With the help of Brother Geyette and Brother Auditat, I cannot see why you are not fitted to do a good work. Have you planned to make these meetings as interesting as possible? I hope that you will have the burden of the work upon your soul. Have you stayed by the tent, right on the ground, or have you made a

necessity of going home every day and gathering on you burdens that have no part in the work? This work in God's service to meet the moral darkness requires self-denial, toil, and persevering effort and earnest faith. Many flatter themselves that they could do great things if they only had the opportunity; but something has always prevented them; Providence has hedged their way in so that they could not do what they desired to do. We expect no great opportunity will meet us on the road, but by prompt and vigorous action we must seize the opportunities, make opportunities, and master difficulties. You are in need of vital energy from heaven. We must in our work not only strike the iron when it is hot, but make the iron hot by striking. Slow, easy, indolent movements will do nothing for us in this work. We must be instant in season, out of season. These are critical times for work. By hesitation and delay we lose many good opportunities. You, my brother, need to be sharpened up, not once a month, but daily. Oh, pray that you may have the spirit of the true worker. Duty is above everything else. We are not to look to the right or to the left, but go forward, straight forward. Every single act of duty is an act of faith. To live truly and nobly is to act energetically. Life is a battle to be fought valiantly. A man must stand to his post of duty, not to be turned aside; inspired by high and holy purposes and stand by his post of duty, if he die there.*4LtMs, Lt 13, 1886, par. 6*

That which stands most in the way of your performing duty is irresolution, weakness of purpose, indecision. May God help you to gird the armor on and do your Master's work.*4LtMs, Lt 13, 1886, par. 7*

I will leave these lines with you and hope that God will bless them to your good. You have a tent, stick by it, and by your work. Meditate upon the subjects of truth; be constantly increasing in knowledge by being familiar with Bible arguments; be full of the practical subjects; bring from God's storehouse things new and old.*4LtMs, Lt 13, 1886, par. 8*

May the Lord guide you, is my prayer. Love to Martha and to the church.*4LtMs, Lt 13, 1886, par. 9*

Lt 14, 1886

Butler, G.I.

Refiled as *Lt 34a, 1886*.

Lt 15, 1886

Gibbs, Dr.

Refiled as *Lt 11, 1886*.

Lt 16, 1886

Gibbs, Dr.; Burke, Dr.

Basel, Switzerland

May 15, 1886

Portions of this letter are published in *SD 82, 331; TDG 144.*

Drs. Burke and Gibbs:

For a few days my mind has been impressed to write to you. I feel anxious for you both. Some hints have been expressed that there were fears you might not harmonize in your work. I hope this hint is not founded upon facts. I know Satan is very busy and that one of his snares is to weaken the workers by awakening distrust and suspicion of one another. But this need not be. *4LtMs, Lt 16, 1886, par. 1*

The cause is one great whole, and we each have a part to act; and because we individually have a work to do, we would be weak and narrow in our ideas if we thought we could do it all. It would show anything but nobility of soul if we should press and crowd each other and try to undermine one another. Why should you not draw in even cords? Why should you not labor together as brethren? There is no need of either of you feeling that you must have the superiority, or that you must be considered one superior to the other. You have plenty of room to work, and work enough to do; but unless this work is done in love and unity, it will savor of self and selfishness and a foul plot, and the whole work will bear the mold of men, and not the impress of the living God. *4LtMs, Lt 16, 1886, par. 2*

Christ inquired of His disciples upon one occasion, "What was it ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And He sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And He took a child and set him in the midst of them, and when He had taken him in His arms, He said unto them,

Whosoever shall receive one of such children in My name, receiveth Me, and whosoever shall receive Me, receiveth not Me, but Him that sent Me.” [Mark 9:33-37.] We have many precious lessons to learn of Jesus, which we are slow to commit to memory, and slow to receive the true sense of, lessons which He would have us learn by heart and carry out in our life. *4LtMs, Lt 16, 1886, par. 3*

My brethren, you cannot weaken your own influence and standing more than in trying to weaken each other. Dr. Burke, I think, is the older in years and experience in the Christian life. While he has been considered a man of humility, I know he has not been thus, in the true sense of the word. He desires to have esteem and praise of men. I know he must learn of the Master in His school meekness and humbleness of mind, else his ways will not be such as God can approve. *4LtMs, Lt 16, 1886, par. 4*

Now, Brother Burke, you will have to learn the important lesson of what it is to be a man in the sight of God. It is to be like Jesus, meek and lowly of heart, to guard the interests of others more sacredly than you would your own. Your long experience in the truth should be of advantage to you; it should be carried out in your daily life and practice, showing that you have not been playing truant or a dull scholar in the school of Christ. You are responsible for the influence and impressions you leave upon the minds of others in regard to yourself and others connected with you. You are responsible to God for the example in Christian deportment that you shall give to Dr. Gibbs, who has not had the opportunities and privileges to learn the truth and obtain an experience that you have had. We are none of us accountable for the light and privileges which we did not have. *4LtMs, Lt 16, 1886, par. 5*

I met Dr. Gibbs for the first time in Syracuse, and I could not endure the thought of the institution’s being closed for one year. I knew we needed it, and I loaned the retreat \$1,000 without interest to educate a man for the place. While this was being done, in the providence of God I was made acquainted with Dr. Gibbs. Several said he would not be the man for the place, being so young in experience in our faith, and being a physician that had used drugs in his practice; but I felt that God would have him take the place. When Brother Burke’s education was finished, and he had got his

diploma, there would be abundant work for both to take hold of.*4LtMs, Lt 16, 1886, par. 6*

Elder _____ and several others told me gravely that we would be disappointed in Dr. Gibbs. I said, I do not wish to dispute you, my elder in years, but let me say, I humbly trust that you will be disappointed in the man. All depends upon the confidence he has in the doctrines and faith and Christian integrity of Seventh-day Adventists. His moral and spiritual qualities need strengthening by seeing a correct example among those who believe the sacred, solemn truth we profess. If there is a failure here, then we will see a failure in his filling the bill in the sanitarium. As I am the one who has taken the responsibility, I shall watch with intense interest and see the proving of the man. But I will help him in every way I can, and I hope you will unite with me in my efforts; for I am just as confident he is the right man for the Rural Health Retreat as you and others are suspicious. He has much to learn to begin a practice in an hygienic institution, which has been first disgraced, then mismanaged. He can be helped or hindered. He can be criticized and made unhappy by jealousies and suspicions, and fail to endure the test and trial; or he can be made very happy by receiving encouragements and confidence of those whom he is desirous to please.*4LtMs, Lt 16, 1886, par. 7*

This has been my position, and I have had very much burden in this matter; but I am convinced that God in His providence has placed Dr. Gibbs in the position he is in; and if he will walk humbly with God, he will grow in grace and the knowledge of Jesus Christ. His ability as a physician is not questioned; but if anyone chooses, they may awaken distrust by a word, a look, or a gesture, and that suspicion may live and be communicated to others, and much harm may be done to Dr. Gibbs and the institution. I have been over this ground so many times that I understand it perfectly.*4LtMs, Lt 16, 1886, par. 8*

Now, my brethren, I entreat of you both to be kind and courteous, and link together in your work. You have an important part to act. I believe both of you, if connected, as you may be, and as God would have you, will make a success of the institute. You will not work at cross purposes, but in perfect unity, cherishing love and confidence

in each other. There is enough work for you both, but let not there be any clashing. Let neither think that his plans and ideas are perfect, while he will demerit the ideas of the other. If one has knowledge that he thinks the other has not, counsel together, open up all you can to each other, and never let one word or hint escape to your patients that the other is not reliable, or that you know better than he. This will destroy confidence in you both and will greatly displease God. You are not of the same stamp of character, and you may each consider your temperament preferable to the other's; but make no such comparisons which are unworthy of Christians. Let each esteem the other better than himself, and love each other as brethren. Nothing would bring the displeasure of God upon you as to exalt yourselves and demerit the other. You both need the divine mold. You both need to copy the pattern and be more and more like Jesus. You are doing up work for time and eternity. All your works must be compared with the standard, God's great moral law. Put self out of sight, looking unto Jesus, the author and finisher of your faith. Work together in love, in unity, and God will surely bless you, and you may be a great blessing to suffering humanity. *4LtMs, Lt 16, 1886, par. 9*

I hope Dr. Gibbs will not become discouraged. His life has not been pleasant, but of that character to stir up the objectionable features of his character. The Lord knows it all and will help, and strengthen, and bless him; but he must continue to trust in God and never entertain a thought that he will leave the post of duty where God has placed him, until the Lord shall point out his duty elsewhere. *4LtMs, Lt 16, 1886, par. 10*

The institution will prosper, if you work humbly in God. Satan has been at work to ruin it from the first, but God has honored you, my brethren, with a part to act in bringing it up where it shall stand elevated and honored in doing a work for suffering humanity. *4LtMs, Lt 16, 1886, par. 11*

Let your hearts be strong in God and in the power of His might. Oh, how many are waiting for opportunity to do some great work of self-sacrifice and are overlooking the little daily test which God gives them to prove them. It is the little things of life that develop the spirit in men and women and determine the character. These trifles

cannot be neglected and yet the man be prepared to endure the severe tests, when they are brought to bear upon him. My brethren, your character building is by no means finished. Every day a good or a bad brick is placed in the structure. You are either building crookedly or with exactness and correctness that will make a beautiful temple for God. Therefore look not for great opportunities, and neglect the present little opportunities of doing little acts of kindness. In words, in tones, in gestures, in looks, you can represent the Spirit of Jesus.*4LtMs, Lt 16, 1886, par. 12*

He who neglects these little things, and yet flatters himself that he is ready to do wonderful things for the Master, will be in danger of failing altogether. Life is not made up of great sacrifices and wonderful achievements, but of little things. Kindness and love and courtesy are the marks of the Christian. Brethren, you need to cherish the precious qualities that existed in the character of Jesus. The churches who profess to believe the truth for this time are weak and sickly, because they neglect to weave Christ into the simplest acts of life. In our association with each other, let it ever be remembered that there are chapters in the experience of others that are sealed from mortal eyes; there are sad histories that are written in the books of heaven, but are sacredly guarded from prying eyes. There stand registered long, hard battles with trying circumstances, arising in the very homes, that day by day sap the courage, the faith, the confidence, until the very manhood seems to fall to ruins. But Jesus knows it all, and He never forgets.*4LtMs, Lt 16, 1886, par. 13*

To such, words of kindness and of affection are welcome as the smile of angels; a strong, helpful grasp of the hand of a true friend is worth more than gold and silver. It helps him to regain the manhood of the man.*4LtMs, Lt 16, 1886, par. 14*

Lt 17, 1886

NA

NP

December 1, 1886

Portions of this letter are published in *TMK 301*; *TDG 349*; *1MCP 104*.

My dear:

I earnestly pray that the Lord will give you His grace and His wisdom to take a right view of matters. The enemy is on the track of every one of us; and if we would resist temptations which assail us from without and from within, we need to make sure we are on the Lord's side, that His truth is in our hearts, that it keeps watch in our souls, ready to sound an alarm and summon us to action against every enemy. Without this defense amid unseen foes we shall be like the willow bending to blast, driven of the wind and tossed. But if Christ abides in the soul we may be strong in the Lord and in the power of His might.⁴*LtMs, Lt 17, 1886, par. 1*

It is the simple truth of God, the uniting the soul to Christ, that elevates, ennobles, and refines the character. Oh, how certain it is that folly is natural to men. The truth of God obeyed, the living by every word of God, is alone sufficient to make any of us stand in these evil times. Satan is playing the game of life for the soul. There is only one power that can make us steadfast and keep us. The grace of God in truth you must realize, the claims of God upon you you should have learned by this time. You cannot serve God and mammon.⁴*LtMs, Lt 17, 1886, par. 2*

There are opportunities and advantages which are within the reach of all to strengthen the moral and spiritual powers. The mind can be expanded and ennobled and should be made to dwell upon heavenly things. Our powers must be cultivated to the uttermost, else we shall fail of meeting God's standard. Unless it flows in a heavenward direction, it becomes an easy prey to the temptation of Satan to engage in worldly projects and enterprises that have no

special connection with God. And all zeal and devotion and restless energy and feverish desire are brought into this work, and the devil stands by and laughs to see human effort wrestling so perseveringly for an object that it will never gain, which eludes its grasp. But if he can keep them infatuated with the baseless delusion that they will give strength of brain and bone and muscle to the objects they never will realize, he is gratified, for the powers of mind that belong to God, that God claims, are diverted from the right aim, the proper objects. Especially so it is in your case.*4LtMs, Lt 17, 1886, par. 3*

To be independent and self-reliant in some respects is duty which we owe to ourselves. But here, where the enemy will come in with his delusive snares, pride takes the place of humility. And when you or I trust to our own resources, our own wisdom, and seek counsel of our own heart, then certain disappointment, shame, and confusion will be our portion at last. We are in a fair way to triumph only when we are closely connected with God and have on the whole armor of righteousness. If we are having, and living, and working with an eye single to the glory of God, we shall realize a Saviour's love and have a sure defense. But if you bury yourself up in business, or engage in care and burdens that do not pertain to or have connection with the work of God, you are surely and steadfastly withdrawing yourself from spiritual, holy, ennobling influences. The deceitful heart within is constantly excusing a neglect of heavenly contemplations and earnest prayer, and an ensnaring worldly spirit enshrouds the soul like a cloud of darkness which will prove your ruin at last. The truth as it is in Jesus has been kept apart from the life. Schemes and projects which Satan invents ensnare the soul, and poor, deceived human beings go on blindfolded to their own ruin.*4LtMs, Lt 17, 1886, par. 4*

It is essential that you feel the power of the truth as well as to believe it. It should have a steady, abiding influence upon the mind. But dream-like projects are favored and bar the way to deep and thorough heavenly principles. The things of this life have the precedence of the interest pertaining to the future, immortal life. The common and earthly deaden the senses of the eternal. There is one safeguard against Satan's deceptions and snares: that is the truth as it is in Jesus. The truth planted in the heart, nourished by

watchfulness and prayer, nourished by the grace of Christ, will give us discernment. The truth must abide in the heart, be felt in its power in spite of all the alluring enchantments of Satan, and your experience and mine must be that the truth can purify, guide, and bless the soul. Satan is watching for your soul. He would tempt you to make your own opinions and judgment your guide. A rash act, a rash word, hasty conclusions, pride, and independence may inflict a wound upon the soul, or a blemish upon the character, that will so weaken your influence that your usefulness will be destroyed and place you where you cannot become a channel of light to others.*4LtMs, Lt 17, 1886, par. 5*

I tell you, if you would be a Christian at all, you must be a Christian under all circumstances; then, through Christ, you are safe in being a humble, living Christian at all times and in all places. Lightness and trifling, jesting and joking, cheap talk will be painful to you. Your straight, consistent course may win souls to Jesus. God help you that you may not miss heaven, for it will be a terrible loss.*4LtMs, Lt 17, 1886, par. 6*

Lt 18, 1886

Rice, J. D.

Basel, Switzerland

March 12, 1886

Portions of this letter are published in *3Bio 340-341*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder Rice

Dear Brother in Christ:

Your letter was received yesterday. I have a short time before the Sabbath and will answer as best I can. In regard to the wood's being cut, no one has been gossiping to me. Reuben wrote as to what was being done without any word of complaint; but in answer to a letter in regard to his cutting wood, he wrote for information and made no word of complaint against any doing at the retreat, but merely stated that the wood was being cut by him and others as though it were a well-understood matter. I had written that I did not wish him to cut at all until I could be there to see what was done, for I did not want any, not one living tree, cut on my place by a set of boys or men, for they might take down trees that I wished to have remain. Now, Brother Rice, as far as money value is concerned, I care not; but to remove a green tree or living tree, except what I specified, I did not want done, and I do not want done at any time until I am on the ground myself. Money cannot replace a natural tree. I may have spoken too broad and covered too much in my letter, but I felt in earnest. Three weeks of cutting would go on before my letter could reach you, and I felt certainly uneasy and disturbed; and if there has been wood cut down and spoiling, let the retreat take it; for of what value will it be to me to rot on the ground. Take all the wood you have cut, but please cut no more. I never meant that tree that Brother Lockwood specifies as scraggly old tree cut, but these things I do not allow to trouble me after I have

done what I can do in the matter.*4LtMs, Lt 18, 1886, par. 1*

I thank you for your letter. You have not told me how much wood has been cut, whether you have cut my green trees or not; but no matter, I will not let this trouble me. I do not expect to be at California before another year shall roll around. Should I have my choice, I would be glad to be in California, but I do not want to follow inclination; I want to do the will of God and remain in Europe long enough to pay for coming. I must spend some time in England.*4LtMs, Lt 18, 1886, par. 2*

There has not yet been any effort made at Basel for the French and Germans. Other fields seemed to need workers, so this field was left for the present. Brother Daniel Bourdeau lives in Geneva, one of the most beautiful and wealthy cities in Europe. But Brother Daniel commenced the effort alone, not as the Lord had shown him he should commence; and there are but few—about four embraced the truth. There will have to be a second effort, and it will not be as favorable as if they had had proper help at the commencement of an effort in so large and important a place. Brother Ertzenberger commenced an effort at Chandefaus. There was a small church at that place. As the result, eighteen good souls have taken hold of the truth. This makes our hearts glad.*4LtMs, Lt 18, 1886, par. 3*

Brethren Ertzenberger and Conradi, and Brother Daniel Bourdeau are now working in Lausanne. Brother Ertzenberger is laboring for the Germans and has a good interest. Brother Bourdeau is laboring for the French and has a good attendance. There are other helpers uniting with them. Lausanne is an important place, but Lausanne is about forty miles from Geneva, and we feel deeply interested for this place. We believe that there will be a church raised up there to the glory of God.*4LtMs, Lt 18, 1886, par. 4*

There has been that which has cheered and made us thankful to God in the additions to the church here since the conference. One Jew was being educated in the college for the ministry. He came to our conference meetings and has finally left the school and united with the church. We do not count so much upon the addition of a Jew because we have been so many times disappointed in them. They are artful and so inclined to be licentious. But this called the

attention of a most worthy noble German. This Jew was expelled from the school for keeping the Sabbath, which led the German to investigate the matter, and he became convicted and step by step he advanced cautiously until he saw that he must keep the Sabbath.*4Lts, Lt 18, 1886, par. 5*

He told the president of the college and preceptor of his true convictions. They tried to argue with him; doctors of divinity sought to reason him out of his views, but the student had studied every point. He prepared essays and read them and of course no Bible argument could be brought against him. He saw the fallacy of every effort made to show him what they called his delusion. Then when they saw they could not move him from his position, then they said his Sabbath views would not need to interfere with his student college life, but, said he, How can I, seeing this to be the truth of the Bible, remain here? I have a work to do to enlighten others. I cannot keep these things to myself. If it is Bible truth and you see you have brought no argument to show that it is not Bible truth, I must do what I can to teach the truth to others. After he had taken his position, Elder Whitney said, What are [you] going to do now? He answered readily, I can work, I am an able-bodied man, I can engage in manual labor. Then he was called to the office and is the very help that they needed, and he is a good scholar. He has access to the public libraries and has found in old German histories most important information on the Sunday question.*4Lts, Lt 18, 1886, par. 6*

We were troubled about book bindery; help was needed, and we prayed over the matter, and a few Sabbaths since an experienced book binder has taken his position upon the Sabbath. His wife and daughter are keeping the Sabbath. His daughter was baptized about eight weeks ago. He comes to the office, accepting one hundred francs less per month than what he is now receiving. We feel grateful for these precious tokens of good.*4Lts, Lt 18, 1886, par. 7*

We have most interesting letters from France. Souls are embracing the truth from reading the papers. There is quite a little number raised up in Algeria which is the northern part of Africa. A minister sent the name of a friend to whom he wished the paper sent, and

he sent the subscription price. That friend embraced the truth, and now the minister's wife has taken the truth. He pleads for the paper to be sent this year to him, and next year he will drop some of his papers and become a regular subscriber for the French paper.*4LtMs, Lt 18, 1886, par. 8*

In France quite a large number have embraced the truth by reading alone and are begging for a minister to come and help them. Letters are coming from Russia. Quite a company has been raised up from reading, and Conradi is going to Russia soon.*4LtMs, Lt 18, 1886, par. 9*

Well it is getting most mail time. I must close. I feel an interest in all that concerns the Health Retreat. I am more glad than I can express for your prosperity. If you trust alone in God, if you keep the Lord ever before you, He will be at your right hand to help you.*4LtMs, Lt 18, 1886, par. 10*

Tell Dr. Gibbs I thank him for his letter and will answer it soon. I have been gaining strength of eyesight. I feared I should lose my eyes at one time. I am now quite a cripple from the broken ankle. It was injured five years ago in B.C. I cannot at time walk without a cane. I have had to purchase me a horse and carriage, cost something more than three hundred dollars for the whole outfit. All deemed it necessary for me as they saw I could not get exercise by walking; now I shall ride some. If I had felt free to get this horse before, I might have saved myself this lameness.*4LtMs, Lt 18, 1886, par. 11*

I want you to tell your mother that the little feather bed she gave me goes everywhere I go and is a great comfort to me. My hip remains afflicted more severely now than for sometime, but I am thankful that I am improving in health. I am cheerful and happy. Much love to Sister Chase and Sister Ings, and all dear friends.*4LtMs, Lt 18, 1886, par. 12*

Yours with respect.*4LtMs, Lt 18, 1886, par. 13*

I have written this in haste, dare not read it because I cannot try my eyes. Excuse this miserable scribbling. Willie and his family are well, and W. C. White and his wife are full of business. They send

love.4LtMs, Lt 18, 1886, par. 14

Lt 19, 1886

Haskell, S. N.

Christiania, Norway

July 12, 1886

Portions of this letter are published in *EGWE 20* & *4MR 327-328*; *6MR 92-94*.

Bro. Haskell:

W. C. White has read two letters from you, one just received with the sketch of the work in Australia. You speak of Sr. Burnham's going to Aus. if I were willing. I would not hold Sr. B. although I appreciate her labors. About the 25th of May, in answer to a letter that she wrote to me, I advised her not to go to Aus. on account of her health. She has enough work to do where she is, and her health is so poor she can only do a limited amount. I shall be obliged to give up my articles in the paper, but if Sr. Eliza desires to go, I withdraw all objections. It is her own health that made it seem inconsistent to me for her to go to a far-off country. I would suggest that there are those in Battle Creek who have ability and health combined that you could secure to go to Australia that would make it much more reasonable and profitable to the cause there.⁴*LtMs, Lt 19, 1886, par. 1*

Sr. Burnham is a good worker, but her health is the only thing that led me to discourage her going. I send this to you at once. Meant to have written it before, but was taken sick at Orebro so that everything was put out of my mind.⁴*LtMs, Lt 19, 1886, par. 2*

In regard to the school at South Lancaster, I should make some response to the remarks you have made. I think should we compare ideas we should not differ. You may leave directions for those whom you leave in charge of the school at South Lancaster to do after certain rules, and they may, like machines, do after these certain rules, but at the same time fail to bring in another element which would be, under certain circumstances, highly essential to combine with the carrying out of these rules in order to have

everything done with equity and justness, that the work may stand perfect and complete in all its parts. God has given me light in these things, and I was shown that there was constant danger of the persons in charge at South Lancaster becoming narrow and critical and exacting and your school dwindling out.*4LtMs, Lt 19, 1886, par.*

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Those who are connected with these instrumentalities of God have the greatest missionary field in the world where they can exercise their tact and ability and reveal their love to God in seeking to save the souls of the youth under their charge. They need to preserve the missionary spirit continually. The true missionary spirit will be exercised where it is most needed to save the youth. The young are not perfect, they are full of faults and wrong tendencies; many have transmitted to them as a legacy defective characters, and if wrong tendencies are allowed to strengthen through unwise management in their earlier years, it will require patient, persevering efforts to mold them and educate them in the right direction.*4LtMs, Lt 19, 1886, par. 4*

There is a transformation needed in those connected with the school. They need tact and wisdom to consider the circumstance of every case, entering into the feelings and bringing sympathy, tenderness, and love into their dealing with the minds of the youth. Let each interested worker make it a point to obtain the confidence of his students, then he can do anything with them he chooses. I am a mother and have dealt largely with children, and I know that we must have the Spirit of Christ with us continually and our own spirit under control, or we shall make a failure. Children will be cheerful, full of life, and inclined to mischief, and they may carry their love for amusement too far; but these things should not be regarded as sins. If the managers should unbend from their grave looks and from their dignity and mingle with the children in their innocent sports and amusements at proper times, they would have far more influence over them. If the lines are held too firmly, there will be a breaking loose somewhere. There is a case I will mention that has come before me.*4LtMs, Lt 19, 1886, par. 5*

Sister B belongs to the Christiania church. She has been one that has helped Bro. Oyen to furniture so that he would not have to buy

and has helped different families cheerfully and gladly. Sister Dahl has a son only fifteen years old who was, at considerable expense, sent across the broad waters to attend the South Lancaster school. Well, the boy writes to the mother that he has been expelled from the school, that he wanted to go to the camp-meeting and was told he could not go; nevertheless he did go, and he says for this and some other reasons which he gave he was expelled. Now why did not these good friends deal with that boy as they would have been pleased to have a child of their own dealt with? Why was not this a good missionary work for them to engage in, to write to the mother and clearly state the facts in the case? The mother had had confidence enough in them to place her boy in their charge. Was not this then their plain duty? The mother is in great anxiety for her boy. Martha Matteson says that he was one of the worst boys in school, that he was a thief and did many wrong things. If this is a true statement, why did not some one write to the mother and notify her before sending the boy adrift?*4LtMs, Lt 19, 1886, par. 6*

The mother had means to give her boy a thorough education, and why should she be left in the dark to conjecture and surmise anything and everything in regard to her boy? Why should this boy or any boy in like circumstances be treated thus, turned adrift in a foreign country, his mother and sisters separated from him by the broad Atlantic Ocean? Would they have wanted one of their children treated in like manner? Was not this the very course to take to force the boy to go to the bad? He has a step-father, his mother married unwisely, who has run through for her a large property. She feels distressed beyond measure when she learns the boy is with his step-father, doing nothing, and therefore must be doing ill.*4LtMs, Lt 19, 1886, par. 7*

She would have sent for the boy to come home at once, but she knows that he would have society here that would only be congenial to him in his present state of mind. There are those to whom he would tell his story and create prejudice. Was the boy cared for as he should have been? Was there anyone who possessed the missionary spirit to take a personal interest in him, to win his heart? Was his clothing looked after? Was it mended and kept neat and tidy? Was there a mother, with a mother's heart and tender sympathy, who could appreciate the situation of a lad in a strange

country, separated from mother and sisters? Would it not be well to read the direction God gave to Moses in regard to their duty to care for the strangers among them? Will you please to place this letter in the hands of the mothers in Israel in your school, if you have any, and let them criticize their own work, what they have done and what they have not done that they should have done, to have a transforming influence over this boy. They would do a good work should they succeed in reforming him, and he would be a jewel in their crown in the kingdom of God.*4LtMs, Lt 19, 1886, par. 8*

The sister of this lad occupies an important position in the office at Christiania. She is a woman of excellent disposition. Her whole heart is in the truth. She acts as reporter and translator. She has decided to go with Br. and Sr. Oyen to America, but the office here would meet with a great loss should she go. There is now no one to supply her place as reporter and secretary. But the mother feels so deeply over her wandering son that she urges her daughter to go to America to look after him and try to save him.*4LtMs, Lt 19, 1886, par. 9*

Another daughter, Kristene Dahl, has been a member of my family since last November. She embraced the truth while with us. She is a true Christian and has the spirit of a true missionary worker. All feel that the boy has been bad enough, no doubt, but I do not think they feel satisfied with the course that has been pursued toward him. Such things as this will bar the way to others' sending their children to America to be educated. The mother's and daughters' hearts are fully in the truth. Means would have been sent to America to have brought this boy home had they not feared the influence of the elder son who has not the least inclination to the truth, but is preparing for the position of a captain in the army.*4LtMs, Lt 19, 1886, par. 10*

Brother Haskell, there are many branches that are included in the missionary department, and God forbid that they should neglect the home missionary work for the youth and look far beyond to do a work at a distance. I have stated this case more fully because it may represent the cases of others. This expelling of students at South Lancaster has a bad look to it; and be assured, as matters now stand, I would be the last person to recommend youth to go to

South Lancaster away from the watchcare of their parents to attend school unless I had greater evidence that there was a true missionary spirit exercised constantly to save the erring and inexperienced youth. If for some misdemeanor they are turned adrift to become the sport of Satan's temptations, my advice would be, Parents, keep your children at home where they can have a mother's prayers and a mother's influence. Send them to no place where you have not evidence that there are mothers in Israel who will pity and sympathize with the weak and erring, who can pray with them and weep with them and work for their salvation as Christ has worked for us to save us poor, erring, defective characters. *4LtMs, Lt 19, 1886, par. 11*

If Christ should drop us and have no more patience with our weakness and blunders, who have had so great light, we would certainly perish. We must not readily let go of the souls for whom Christ has died because they are sinful and erring. I tell you before God that I cannot feel that the best efforts have been made to bind the hearts of the youth to their instructors. There are many hearts that are starving for light, for words of kindness and approval. There is great danger of feeling that we are compelled to have much criticism, and the precious love of Christ has not been a ruling element in the labors put forth. There is a dearth of tender words and thoughtful little acts which true love would prompt. *4LtMs, Lt 19, 1886, par. 12*

Some of our experienced brethren and sisters, while working in Worcester, acted in a very indiscreet manner. They were walking into Satan's snare. We labored earnestly to correct this evil. We did not discharge them from the work, withdraw the hand of fellowship, and send them adrift; and is it wise to deal with the youth and young and inexperienced in this manner? We see experienced, gray-headed men fall into sin; we pity them; we have our compassion stirred for them, and we do not denounce them and leave them in a state of discouragement. We are weak, erring mortals, defective in character; and if we had not a pitying Redeemer, our case would be hopeless. And why should the youth be so readily given up? Why should we consider them past hope and drop them so easily? Why push them into the very arms of the devil, in the place of plucking them as brands from the burning? There is danger of our instructors

of youth forgetting that they were once children, that they needed to be borne with patiently, sympathized [with], loved, and pitied when they fell into temptation and needed much long-suffering to be exercised toward them.*4LtMs, Lt 19, 1886, par. 13*

A sister once desired me to find her a child to adopt and told me the qualifications the child must have. She did not want a child prone to selfishness, but one that had a sweet disposition and would be obedient, one who would never deceive or tell an untruth, one who had qualities and would make a capable, useful, intelligent woman. I said: "Sister, do you think that in taking such a child you are doing a deed of mercy? Such a child would be fit for heaven, and not fitted for the atmosphere of your home. You desire one that possesses qualities that you have not yourself. If you can obtain such a child, you will be fortunate. If you want to do real missionary work, and wish me to find you a child with faults and errors such as are subject to humanity, and then seek to the utmost in your power, in the name of Jesus, to work for the interest of that child, then I will find such a child for you. This would be doing true missionary work, to mold the child after the divine Pattern. You would be doing the work Christ came to the world to do for us poor, fallen souls.*4LtMs, Lt 19, 1886, par. 14*

"And while you are engaged in this work of educating and training a soul for the future immortal life, you are in a school yourself, learning self-control, practicing virtues you wish the child to practice. You will be kind and patient because you want to set the child a good example; you will be circumspect in all your conduct because you want the child to be circumspect. You will guard your words, never manifesting impatience, because you want this child to be patient. You will not fret and scold because you do not want the child to fret and scold. You will seek to be earnest and true in the service of God because you want that child to reverence God and appreciate spiritual things. I can find you an imperfect child, full of faults and errors, to entrust to your care if you will only undertake to do the missionary work faithfully for the Master."*4LtMs, Lt 19, 1886, par. 15*

I am glad to say that this sister was ashamed of her narrow ideas and selfish motives.*4LtMs, Lt 19, 1886, par. 16*

I fear the reason we have not many more youth among us is we expect too much of children and do not treat them as if they had rights as older people. They have disappointments, temptations, and trials just as hard for them to bear as those have of mature experience. May God help us to have a sense of our own shortcomings and put away the criticism and severity which we have woven into our characters, excluding the love of Jesus. We need to bring love into our Christian character. Oh, how wearied Christ must be with our stupidity, our disobedience, our oft rebellion, and yet He does not give us up. He loves us still.*4LtMs, Lt 19, 1886, par. 17*

Said Christ, "Love one another as I have loved you." [*John 13:34.*] What a depth and breadth to such an injunction as this. This will require soul struggle which Jesus revealed in His life; they will pray as Jesus prayed; they will entreat and plead for the erring as Christ importuned with His Father for sinful rejecters of His love and His salvation.*4LtMs, Lt 19, 1886, par. 18*

I do think the older members of the church have too little sympathy and forbearance for the youth, and they have very many lessons to learn at the feet of Jesus, that they exercise patience to young sinners as the old sinners wish patience to be shown to them. I advise and exhort that those who have charge of the youth shall learn how to adapt themselves to meet the youth where they are, by learning useful lessons themselves of Him who was meek and lowly of heart, that they may bring into their life and character the love of Jesus. They should be kind, cheerful, and courteous, and bind the hearts of the youth to their hearts by the strong cords of love and affection.*4LtMs, Lt 19, 1886, par. 19*

Do not be afraid to let them know that you love them. If the love is in the heart, give it expression, do not smother it. When they gather about the table to partake of God's precious bounties, make this a season of cheerfulness. Do not make it a season of grave decorum as though they were standing about a coffin, but have it a social season where every countenance is full of joy and happiness, where naught but cheerful words are spoken. And the youth should not feel that they are under an eye that is watching them, ready to reprove and condemn. Approve whenever you can; smile whenever

you can; do not arrange your countenance as though a smile would bring the condemnation of heaven. Heaven is all smiles and gladness and gratitude. I wish we all knew more about heaven and would bring its pure, healthful, holy, influence into our lives, for then we would bring sweet joy into many a life that needs it.*4LtMs, Lt 19, 1886, par. 20*

In association with one another, we should cultivate habits and ways and manners that would attract and invite the confidence of the young. Satan has abundance of alluring temptations to charm and captivate the youth. If Christians would bring more pleasantness into their lives, they would make religion and truth a power for good. I verily believe that few know how to deal with the young. They need more of the spirit that pervades heaven, before their own religious life will be as the sweet perfume, and before they can exert a proper influence over the faulty, erring youth who, notwithstanding all their faults, have a depth of love and affection if it could only be called forth by love and affection.*4LtMs, Lt 19, 1886, par. 21*

Oh, that we could be more like Christ and not repulse, but attract. With what judgment ye judge, ye shall be judged. With what measure ye mete, it shall be measured to you again. God will deal with us as we deal with one another. Then let us be very careful that we do not become pharisaical, but let us be Christlike. This your school in South Lancaster needs.*4LtMs, Lt 19, 1886, par. 22*

If anyone has a motherly influence that tries to help and encourage the young, do not let the idea be entertained that she is teaching them to be rebellious; because there is a kind, courteous spirit manifested to help the young, do not let this be interpreted as working against the instructors of the youth. It will certainly be a contrast to the attitude of some, and the children will prefer to be in the company of those who have a sunny temperament, who possess some joyfulness and gladness; but this should not create envy or jealousy or evil surmisings.*4LtMs, Lt 19, 1886, par. 23*

This spirit of cheerfulness and hope and joy must be an element in your school, or it will never flourish and grow up and become a missionary field as every school should be.*4LtMs, Lt 19, 1886, par.*

Now be careful that no rules are made that are unreasonable; and then be careful, that if these rules are transgressed, not to expel or cut off the transgressor without every effort being made in love, in kindness, to awaken the offender to a sense of his wrong. Do not reprove him before the school, for then his pride is aroused, his combativeness makes a stand. Do not reprove him before his young companions, lest they shall triumph or incite him to rebellion. Take him alone, and with tenderness and love show him his error; pray with him; if you have any tears to shed, weep over him, and tell him you cannot endure to separate him from the school, for then he would lose self-respect and might become reckless; that you love his soul and will give him another trial; then throw around him every influence in your power to help him. Work as earnestly as you would to rescue a life from drowning. Fight against Satan in behalf of the erring. If this course had been pursued in our institutions, many a youth today would stand among the noblest of our workers, who is lost to the truth, lost to the work, all because of injudicious management.*4LtMs, Lt 19, 1886, par. 25*

I will not sanction this at all; I will lift up my voice against it; I will work against this cold, cast iron, unsympathizing religion as long as I have strength to wield my pen. The Lord knows there is enough of this element in the churches in our land. My soul is pained beyond measure as I see so little of the love of Jesus. We need to live very close to Jesus, to have wise discrimination, to have wisdom to speak a kind word, that will have a soothing and comforting influence at the right time, throwing sunshine into the minds and hearts. Oh, for the sunshine of the Son of righteousness to rise in our hearts!*4LtMs, Lt 19, 1886, par. 26*

Jesus never needlessly spoke a harsh word. He never gave pain to sensitive hearts. He never suppressed the truth, but He always uttered the truth in love. Jesus who paid so high a price for the souls of men had a wonderful reverence for humanity. All, from the highest down to the little child, were sacred and precious in His sight. In every one He saw a being lost, a being whose love He might win, and restore, or whom, by a harsh word, He might repulse and drive beyond hope. He softened the very tones of His voice to

the most tender pathos to the sorrowful and suffering. *4LtMs, Lt 19, 1886, par. 27*

The truth as it is in Jesus should come into our hearts, clothed in the warm radiance of love. Whoever in his habits or manners makes the truth unpleasant commits a sin against God. The truth, although it cuts and wounds the soul, must be spoken in order to save the soul. Yet truth is still lovely, and we cannot be loyal to truth and present it in a manner making it repulsive. Many a precious youth who might be saved by gentle manners has drifted away from Christ and the truth by harshness and want of tact. God would have us wise to use our powers for good. We need to be converted through and through. The warm love of Jesus in the heart will lead to warm, unselfish thoughts. Gentleness is wiser far than force. *4LtMs, Lt 19, 1886, par. 28*

If Christ looked upon us as sharply and critically as we look upon one another, we could not bear the test. He does not withdraw His love, but continues to let it flow to us, although we have many blemishes and ill-treat His goodness. We sin against God, but His mercy never fails us; His love is working still to save us. He bears long with our neglect, forgetfulness, ingratitude, and disobedience. He never grows impatient with us. The wrongs He endures from us are of far greater magnitude than the trivial grievances we must endure from others. Then let us have very tender thoughtfulness for those around us and not condemn them harshly. Jesus delights in mercy. We must recount over and over again what Jesus has borne for us. We are soon to meet these precious youth that we are instructing now around the throne of God. *4LtMs, Lt 19, 1886, par. 29*

The truth must be brought into the life and into the character, and we exemplify the life of Christ. Those who profess the truth should show its graces, its loveliness in the life. The warmth of love dwelling in the soul expresses itself in sympathy, in kindness for all. These show that they have peace with God and an indwelling Saviour. They will never magnify the defects of others. They look at the best and not at the worst features in the character. *4LtMs, Lt 19, 1886, par. 30*

Love is the fulfilling of the law. Not selfish love, but love that goes out to others in deeds. Be cheerful, let the soul be uplifted to God, reflecting the rays of the Sun of righteousness. Oh, for Jesus to take possession of our souls and sanctify us and refine us, that we may be a blessing to others.*4LtMs, Lt 19, 1886, par. 31*

Let the young receive the impression that Bible religion practiced in the life does not make us gloomy and joyless. Hear what Christ says upon the subject:*4LtMs, Lt 19, 1886, par. 32*

“If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” “Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full.” *John 15:10; 16:24.4LtMs, Lt 19, 1886, par. 33*

We do not have right conceptions of the life of Christ. There is pleasantness and fulness of joy in the religion of Jesus. Gloomy spirits are not a token of piety. Amid all the sorrows of Christ, while walking under the deep shadow of the cross, He bore a heart of cheerfulness and joy. Wherever He moved, joy and gladness sprang up in His path. He did not frown upon children’s plays. He misrepresents Christianity who brings into religion a cold, rigid, joyless character, that is ready to frown upon innocent gladness and would repress pure pleasure. Jesus loves to see His children happy.*4LtMs, Lt 19, 1886, par. 34*

I wish all who profess to love Christ had correct ideas of what constitutes genuine religion. Every instructor of youth should be a happiness maker. We want to bring all the joy, peace, and cheerfulness into our lives that is possible. We want to make melody in our hearts to the Lord. Many lives would be prolonged if they would unbend from the strain which has been upon them and be glad and happy. They should take real pleasure in seeing the children joyful and happy.*4LtMs, Lt 19, 1886, par. 35*

Christ loved children, He attracted them, but never repulsed them. The children loved Jesus and never dreaded His presence. It would do the teachers good should they unbend from their dignity occasionally and at proper times become more like children. Meet

the children where they are, then you can lift them up into almost any position.*4LtMs, Lt 19, 1886, par. 36*

There is such a thing as over-governing in the home or in the school. There has been something of this, I think, in South Lancaster. I hope they will closely examine this matter and see if they cannot make some changes. Let them see if they have not something to do for the souls of those that they have expelled. What efforts have they made to redeem them and bring them back? If they have not felt a burden in this line a little practical experience might soften and subdue their own souls.*4LtMs, Lt 19, 1886, par. 37*

You may think this is a strange letter, but I have written this because I feel it my duty to write it, and I hope all who are connected with the school at South Lancaster will try to have perfect harmony in their work. I know you all desire the school to prosper, but you may have to look a little deeper and study more closely as to the best ways and means to make the school a success. No one has complained to me, but I speak the things I know. I have made earnest appeals and cautioned Bro. Ramsey and Bro. Robinson that they should be kind, patient, and forbearing in their management of the youth. I knew a decided change in the management must take place. All connected with the school should overcome narrow ideas and plans.*4LtMs, Lt 19, 1886, par. 38*

I would consider it a great privilege to attend the meetings in America, especially in Portland, but I know this cannot be. I came over here to see what we could do to help the cause in Europe. We could do the people but little good to come so far and rush through from place to place, touching here and there and obtaining no thorough knowledge of the wants of the people. We shall be just as glad to return to America as our brethren would be pleased to have us. It is a task to speak through an interpreter, and there is much to be done in plain, decided talk, in seeking to set things in order, and devising various plans of operations.*4LtMs, Lt 19, 1886, par. 39*

I will be patient; I will not be guided by my feelings; I will not become discouraged; I will not be beaten off from the work by infirmities. The customs and habits of the people are not always

agreeable to us, but this is a small matter. There are souls to be saved; Christ died for them. I will try and do my duty. I would love the retirement of my home at Healdsburg; but if I am faithful, there is a better home preparing for me where I shall find peace and rest. A work is to be done, and the Lord help us to do it with fidelity.*4LtMs, Lt 19, 1886, par. 40*

Much love to your wife and all the children of God.*4LtMs, Lt 19, 1886, par. 41*

Lt 19a, 1886

White, Mary

Christiania, Norway

July 12, 1886

Portions of this letter are published in *EGWE 203*.

Dear Mary:

We are usually well, although since coming to this place I am not as well as I was at Orebro. We have none of us felt much ambition.⁴*LtMs, Lt 19a, 1886, par. 1*

Yesterday I had some plain talk with the Board and Trustees in regard to the correct observance of the Sabbath. There is a blacksmith shop directly in the yard of the meetinghouse and has been directly beneath them. Prayers are ascending from the minister and people amid the sound of the hammer and the anvil, the handling and rattling of iron; and just on the other side of where we live is the marble factory where the noisy, continuous sound of chisel and hammer is mingled with the prayers and preaching and the exhortation. This has been close under their place of meeting for six years, and now is in the same enclosed gates, the very next door to the meetinghouse.⁴*LtMs, Lt 19a, 1886, par. 2*

Well, I told them I expected that my words seemed to them like idle tales, when Brother Hansen arose, and at the same time several others arose and declared the words spoken were not idle tales to them. They accepted them, and this gave me great relief.⁴*LtMs, Lt 19a, 1886, par. 3*

I spoke last evening, and the Spirit of the Lord rested upon me, and deep feeling was in the audience. Many wept. I hope I shall not have to speak again, but tonight I labor with the church in regard to the talkers in the church.⁴*LtMs, Lt 19a, 1886, par. 4*

Yesterday W. C. White hired a coach, and the coachman took us about Christiania. The ride did good. I am sure the work is going

forward here and becoming established upon a higher, nobler basis. I hope we will have wisdom and grace to do all that is needed to be done, all that we can do at the present time. We leave here next Friday for Copenhagen, remain there until the twenty-fifth, then start homeward, and I shall be very glad to be back again.*4LtMs, Lt 19a, 1886, par. 5*

Now Mary, if I had patterns of Ella's aprons and her dress pattern, the sack or waist part, I could get her some things made very cheaply; and if you will send the same to Copenhagen, I will get some sewing done for Ella. We have to pay twenty-seven cents per day for good workers; and if you were only here, or if we had your patterns, we would get you cloth and have something made for you. If I had Ella's patterns, I might purchase her material for summer cloak and get it all made well. I have got the girls' dresses made and a dress well advanced for me, cashmere (drabatay?).*4LtMs, Lt 19a, 1886, par. 6*

We read that you were going with the team to Tramelan. I am glad. I suppose when this reaches you, that the journey will be ended and you at home again. I hope you will both keep well. I hope Marian will keep well. We shall have plenty of work to do when we return. May the Lord help us. I do not mean to return wholly exhausted if I can help it.*4LtMs, Lt 19a, 1886, par. 7*

Since writing the above we have received your letters with the enclosed letters from Haskell and Henry. One has just come to Sarah from Mary Roth. In the letter she speaks of a girl that she thinks would be the girl we would want. She is in Bienne. She can talk with you in regard to the matter and you with her. We will be at home the last of July.*4LtMs, Lt 19a, 1886, par. 8*

The blacksmith shop under us is filling the rooms with coal smoke which affects my heart and throat and eyes. I think we will have to repair to the meetinghouse.*4LtMs, Lt 19a, 1886, par. 9*

I hope you will take no burdens upon yourself, but you will be free from care as possible. Marian will have to prepare matters and leave you without care or perplexity of any kind. Well, I must stop. We will go into the meetinghouse. Perhaps that will be a relief from this smoke.*4LtMs, Lt 19a, 1886, par. 10*

I send you the address that you may make no mistake.⁴*LtMs, Lt 19a, 1886, par. 11*

Lt 20, 1886

Bourdeau, A. C.

Basel, Switzerland

January 25, 1886

Previously unpublished.

Elder A. C. Bourdeau

Dear Brother:

I received a letter from Daniel Saturday evening, in which he speaks of receiving a letter from you, urging reasons why you should not leave the valleys at the present time. I wish that I could make myself believe that there were sufficient interest that would warrant your stay. I thought I would not write you any more in reference to the matter, but leave you to your own conscience. Then again there come up before me past things which have been shown me where many precious opportunities have been lost, where greater good could have been accomplished had you felt it your duty to give yourself entirely to the work. But you would see something at home that you thought demanded your attention and presence, and thus home matters were with you your first consideration. Again I have been shown when there was an interest where you were at work which demanded your presence and most earnest attention, you would be drawn away from this interest by some home matters. The work has been left again and again by you to serve tables.⁴*LtMs, Lt 20, 1886, par. 1*

Understanding your weakness upon this point, I feel earnest and anxious that you should break up this habit which makes your labors next to nothing in the cause of God. Like a firm soldier in the cause of Christ, you need to put on the armor and learn to wear it as you never have done before. I wish, Brother Bourdeau, there were more push in you. Should you keep an account of every day's labor, as I believe you should, in which you are actively engaged in the cause of God, you would have a very poor account to present to our conference. I believe that every one of us should be just as

faithful in labor in God's cause as the workmen that are employed should be faithful in their business. I do not want to be severe at all. I have your interest at heart, but I do think it very important that a decided change take place with you in these things. I thought the letter I wrote to Daniel and sent to you would be sufficient. You certainly in your management and movements have not moved discreetly.*4LtMs, Lt 20, 1886, par. 2*

In your bringing your children from America, I fear you have moved inadvisedly. This is a missionary field, and those who work in this field will have to do missionary labor and in a missionary spirit. Of course, it is pleasanter for you to have your children with you. You told me that you expected that your wife would go with you into the field. Who, then, did you calculate would take charge of your children? Both of them might have been placed where they would have good schooling and good care; then you could have given yourself more fully to the work, and your wife labored in connection with you. It is best in every movement to count the cost. It is more important that your children have discipline in practical labor than that they should have opportunity to study aside from this education.*4LtMs, Lt 20, 1886, par. 3*

It makes my heart ache when I see so much unwise planning of our ministering brethren. They have but little experience in the missionary spirit. It pains me to speak of these things. It pains me to see how you are situated with your children, without any opportunity for them to have systematic labor, but a large share of their time must be unemployed, which can but have a demoralizing influence upon them. Your oldest boy was, I believe, far better situated with his sister's attending to home duties which kept him employed. If you go out to labor, you cannot be much with your family, neither can you take your family with you. You have tied your own hands. And now if you should go to Genève to labor, I expect nothing but that you would see some special duty at home to call you there in a short time.*4LtMs, Lt 20, 1886, par. 4*

I cannot see, as the turn things have taken, how you can accomplish much at present in Italy. I do wish it were otherwise. The way seems at present to be hedged up. I believe God will open the way sometime, but it is not your duty to wait in Italy and do

nothing for this way to be opened, when there are so many fields needing workers. Sister Bourdeau writes to me that Daniel is very poorly, and his difficulty which you are acquainted with remains upon him. Yet he feels all courage to still push the work. I think if you could go cheerfully, you should share his work. If you go leaving your heart at home, you cannot accomplish anything. But certainly Daniel should have help, and must have it from some source. If you could go with cheerfulness and courage, I believe God would bless you in making this effort. But be careful and not bring before the mind of Daniel anything to discourage him. Do not talk of your financial embarrassments. Do not talk of the great sacrifices you have made in the past, but like a soldier with the armor on go to battle with hope and courage and faith.*4LtMs, Lt 20, 1886, par. 5*

I do not know as I can say more to you than I have said in this letter. I am confident that you will have to see things in a different light from what you now view them before you can do successful work in the cause of God. I refer now to your manner of labor.*4LtMs, Lt 20, 1886, par. 6*

I hope these words will not leave the impression upon your mind that I do not understand the situation, and that you will need to enter into a definite explanation. I have understood your temperament in the things I have mentioned for years. The cause wants the work accomplished for which it employs and pays the workmen.*4LtMs, Lt 20, 1886, par. 7*

I have written this with the kindest and tenderest feelings toward you. But you must receive a different mold in reference to your labor in order to accomplish the work so essential to be done here in this hard field in Europe. Your hand slips off from the work when it should hold with the grasp of death. There is a great amount of labor to be done and only two American ministers who can speak French. Daniel is doing all in his power and more than he ought to do. I pray God to give him strength to do what he loved to do so much. But he must have help. He wants careful conversation. He wants living faith exercised in his behalf. He wants to connect with those who have courage, and will tell him to look up instead of down; to lead him to forget himself, and cling to the arm of the

Mighty Helper.*4LtMs, Lt 20, 1886, par. 8*

I have great interest and respect for Martha, and I believe that God will have a care for her. I think you have thought too much depended on you in her case. I think you could do but very little, but God can do great things. We want more faith in God that we can trust where we ought to trust, and then do where we ought to do. I have an interest for yourself, for your wife, and for your children. But I beg of you to lay all upon the altar of God, and not feel that you must hold them all in your arms, that unless you do just so much that everything would go to rack.*4LtMs, Lt 20, 1886, par. 9*

May God help, strengthen, and bless you is the prayer of*4LtMs, Lt 20, 1886, par. 10*

Your sister.*4LtMs, Lt 20, 1886, par. 11*

Lt 21, 1886

Brethren and Sisters in Healdsburg

Christiania, Norway

July 9, 1886

Portions of this letter are published in *5T 477-490; 5MR 242.*

Dear Brethren and Sisters in Healdsburg:

Will you please remember that the greatest snares Satan has prepared for the church will come through its individual members who do not love God supremely and their neighbor as themselves. Satan is continually at work to wedge himself in between the individual members of the church; and, if he can secure to himself agents who shall work in his interests, to turn aside and thwart the purposes of God in any degree, he is exultant. God has instrumentalities in our colleges and in the ministry and in the missionary work; and if Satan can invent something which will divert the talent, and have the means flow into another channel, he will.*4LtMs, Lt 21, 1886, par. 1*

There are those who will be deceived. They work into the hands of the great deceiver; he manipulates them, and they do his service, while they flatter themselves that they are doing God's service. Beware of these deceptions. Ever remember what is due to our Christian character as God's peculiar people, and beware lest in any way one iota of our influence shall be exercised against God's design and God's purposes and stumbling blocks be laid in the way of those who are weak and halting. We must be careful to give our enemies no occasion to blaspheme God and scorn believers in the truth.*4LtMs, Lt 21, 1886, par. 2*

Let the conversation of believers be modest and sincere. Let them be guarded about speaking of their own abilities and becoming tools in the hands of Satan, to present bribes to divert the minds and souls of men, women, and youth from the great work for this time. Let them surrender themselves to God; let no gloomy picture sever one soul from having full and deep interest to build up that

which God has specified should be built up. If Satan can, he will engage persons from our very midst to discount and weaken that which God would have strong.*4LtMs, Lt 21, 1886, par. 3*

Let every one beware how he presents bribes in glowing flattery of wonderful achievements, great financial gain, and wonderful educational attainments. Some who think they are standing firm are dazed, allured, and intoxicated with presentations and hopes that they will never realize. Men and women, unless fully consecrated to God, are weak and foolish in their estimate of human ability, and of their estimate of what constitutes Christian fidelity. We do not plead for inactivity, but we plead for any enterprise which will cement the individual interests of the church and bring harmony and unity of effort to engage in the work of God with might and soul. Never, never forget that you are servants of Jesus. Work strenuously for the unity of believers that Christ prayed might exist. If you do not do this, you are working against Christ.*4LtMs, Lt 21, 1886, par. 4*

Doing anything that shall in any way weaken the interest of the college or missionary work at Healdsburg is not working with God, but under another captain. Now, I do not think that Elder [E. P.] Daniels has designed to do this, but there is that in his work which will result in this very thing, and I hope he will stop and consider the foregoing.*4LtMs, Lt 21, 1886, par. 5*

There is not one of the instrumentalities of God but that Satan will make every effort in his power to bring into discredit and disrepute, and he can do this most effectually by men who are not far-seeing. He leads them on little by little until they are in a snare and doing the very work that they would in the beginning condemn.*4LtMs, Lt 21, 1886, par. 6*

I would say to Elder Daniels, my dear brother whom I respect and love in the Lord, stop where you are and consider what you are doing. If you have decided to build up a separate interest (although you will fail to do it) go out of Healdsburg into the world; do not work with the students of our college at Healdsburg, or present anything to attract or divert them from the college. There are special privileges connected with the college which every student should have.*4LtMs, Lt 21, 1886, par. 7*

You may say you have not done this, but whatever your intentions have been, you could not do the work you have been doing without this being the result. If you want to do work for the Master, put your active mind to work in the field of saving souls to Jesus Christ. See what you can do in bringing many sons and daughters to God. You cannot go on with your present plans without seeing ways where means must be invested, and thus means will be turned from the proper channel and invested in an enterprise which to you seems wholly successful, without a possibility of failure. Then on this foundation of hope more means are invested, which lead to greater plans and requires more means, and so on until finally the result will be disappointment and failure. *4LtMs, Lt 21, 1886, par. 8*

Brother Daniels is not a safe planner in any enterprise. It will be failure on his part, and he will involve others. God sees that prosperity to Bro. Daniels would be the very worst thing he could have. Therefore, however much Bro. Daniels may wish to do God's service, he is certainly going to work the wrong way to accomplish the object. Keep ever in view the example of Jesus who was meek and lowly in heart. *4LtMs, Lt 21, 1886, par. 9*

Brethren and sisters in the Healdsburg church, your usefulness requires that you be humble, holy, pure, and undefiled. Let there be less pride; when the individual members of the church are clothed with humility; when they put from them self-seeking; when they seek constantly to do God's will, they will draw together in even cords. *4LtMs, Lt 21, 1886, par. 10*

The crisis is just before us, when each will want all the strength and power from God that he can have, in order to stand against the wiles of Satan which will come in every conceivable form. Those who have allowed themselves to be the sport of Satan's temptations will be unprepared then to take the right side. There must be no betraying of confidence or holy trust; no effort to benefit ourselves at the expense of other sacred interests. *4LtMs, Lt 21, 1886, par. 11*

The world side of our religion should be watched with jealous care. Say it, act it: "I am a Christian. I cannot act upon the world's maxims. I must love God supremely, and my neighbor as myself. I

am a Christian; I cannot enter into any arrangement which shall interfere in the slightest manner with any one of God's instrumentalities." *4LtMs, Lt 21, 1886, par. 12*

I do not believe that many of our brethren in Healdsburg see the sad result of the plans and arrangements they may ardently enter into. I do not believe that Eld. Daniels realizes that he is moving blindfolded, under a deception. God looks at the hearts of all. He requires uprightness of every soul, but there are those who for a little consideration in a money point of view, or who see an opportunity to exalt themselves, would not hesitate to be bought or sold. Remember that God's people are but a little flock compared with the Christian world, and the myriads of world-adorning men and women. There are examples of righteousness to be given to our youth. Every influence surrounding them should be of a holy character. *4LtMs, Lt 21, 1886, par. 13*

My dear brother Daniels does not use good judgment on all occasions; he has extravagant words of flattery; and unless he is himself walking in all humility of mind before the Lord, he will hurt some and lead them away from paths of humility, lead them to think they can do some great things. *4LtMs, Lt 21, 1886, par. 14*

Every individual member of the church by his baptismal vows has solemnly pledged himself sacredly to guard the interest of another and to the utmost of his ability build up the kingdom of God in the world. Each is required of God, as far as is in his power, to ward off from his brethren and sisters every influence that will have the least tendency to separate their interests from the work for the present time. He should not only have a regard for his own spiritual and eternal interest, but he should in every word and project regard the souls of those to whom he stands related. This feeling should constrain every individual member of the church to follow Christ's example in his self-denial, self-sacrifice, and love for others. *4LtMs, Lt 21, 1886, par. 15*

If one in the church exerts an influence that is contrary to the love and disinterested benevolence that Christ manifested for him, and draws apart from the church members, this influence will spread, and many will be led astray. Care should be taken that these

discordant ones who are filled with a self-sufficient spirit shall have their influence cut off so that it shall not imperil the interest of one soul.*4LtMs, Lt 21, 1886, par. 16*

In order to raise the moral tone of the church members, each should regard it a duty to make efforts for personal culture and in the sight of a holy God strive to train himself to strict principles. Let each church member feel that he must himself set a good example. Then all are under special obligations to consecrate all their gain to the Lord. It is His, and there should be care how the money is used. They are not to follow the sight of the eyes and the inclinations of their selfish hearts to get that which would gratify them. God is the giver of ability and power to accumulate, and all is to be laid upon His altar. "Honor the Lord with thy substance." [*Proverbs 3:9.*] The sin of covetousness must be constantly repressed else it will eat into the hearts of men, and the greedily running after gain will pervert the senses.*4LtMs, Lt 21, 1886, par. 17*

We are to meet our Lord in a short time, and what account will we give to Him of the use we have made of our time, our talents, and our money? I solemnly inquire of the Healdsburg church, Is God among you? Of a truth, "Thou hast a few names even in Sardis who have not defiled their garments." [*Revelation 3:4.*] Are you of this number? Have you held fast your integrity? As drowning men, have you clung to Jesus? Has your refuge been in Christ? Are you living for Him, obeying Him, loving Him who is pure and holy and undefiled, in whose mouth there is nothing savoring of guile? If so, you are most happy, for you are more precious in the sight of God than the golden wedge of Ophir.*4LtMs, Lt 21, 1886, par. 18*

While multitudes are devoted to the service of mammon, there will be some who have not defiled their garments, but have kept them unspotted from the world. This latter class will have no cheap faith, but will exemplify lofty Christian principles, seeking by personal connection with the Holy One of Israel to improve every ability God has given them, that they may not be of an inferior order. God would have you bring into your religious life all the aptness, tact, sagacity, and soundness of reason, with the most unbending uprightness and lofty integrity, to signalize you as children of the most high God.*4LtMs, Lt 21, 1886, par. 19*

Jesus was calm and gentle, not losing His self-control even when in debate and amid elements of contention. God says to you who have had great light, Come up higher, nearer to God and heaven. You want faith unfeigned. God has entrusted you with great and sacred responsibilities in placing in your midst the college. Here is a missionary field for every member of the church. Here you can exert an influence for good.*4LtMs, Lt 21, 1886, par. 20*

Our college is not what it should be, and what it will be if our brethren and sisters will feel that this is a sacred trust. Its influence for good may be wide-spread, and a light go forth from it, and rich blessings, if godliness is made the foundation in all its operations; then its workers will possess true dignity and completeness of character which is the privilege of all to cultivate. There are many youth who should go forth from that college, if it is properly conducted, to be active laborers together with God. But all should take heed that they shall not cast in word or action any influence to demerit the college, for this will be an offense to God.*4LtMs, Lt 21, 1886, par. 21*

The college will always have to struggle against difficulties. Satan will not cease his efforts to tear it in pieces, for he sees that youth may be benefited, and he will press in uncontrollable elements into the church and those who have selfish influence who will seek to weaken the influence of the college rather than build up, support, and strengthen it. We are sorry that these elements are in Healdsburg. We should advise and pray that they will seek some other location whereby they can exercise their ability. But when Satan uses these elements in such a responsible place as Healdsburg, the power of influence to injure the college will be of far greater force than any influence outside of our faith. Christ says it is impossible but that offenses will come, but woe to that man by whom they come; for it were better for him that a millstone were hanged about his neck and he be cast into the sea. [*Luke 17:1, 2.*] It is a sad thing to work contrary to God's mind and will.*4LtMs, Lt 21, 1886, par. 22*

Let those whose names are upon the church book closely criticize their spiritual standing before God; and let those who are confident and self-sufficient take heed to these words, "Let him that thinketh

he standeth take heed lest he fall.” [1 *Corinthians* 10:12.] Peter addresses the brethren in the faith, “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.” 2 *Peter* 3:17, 18. Pressed together, united, you will be strong to resist the enemy; divided, you will become weak and fall. Let every one of you make it the business of your life to answer the prayer of Christ in your life, to be one as He was one with the Father. Oh, what unity is this! And, says Christ, “By this shall all men know that ye are My disciples, if ye have love one to another.” *John* 13:35. The precious plant of love will not grow of itself in the natural heart; it must be planted there by the Spirit of God and be carefully cultivated. *4LtMs, Lt 21, 1886, par. 23*

We are nearing the end. The trials of this time will be abundant. Satan, united with wicked men, will make every effort to weaken and annoy God’s people. But let not the spirit of envy and jealousy be exercised among believers, for its influence is to weaken, discourage, and destroy. “We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” *2 Corinthians* 5:10. *4LtMs, Lt 21, 1886, par. 24*

There is in every one who truly loves God the spirit of Christ, which always leads to peace and love and never to dissension. The more the heart is under the influence of the Spirit of God, and its affections centered in Christ, the less will it be disturbed with the roughness and hardships that will be met in this life. True Christians will talk of Christ; they will work for Christ; and as they are imbued with His Spirit, they will work with unselfish interest to bless humanity around them. They are growing, ever growing to the full stature of men and women in Christ Jesus. They become more and more like Christ in disposition. Discontent, restlessness, and murmuring come from a heart that is not renewed by grace. The heart that is at peace with God is constantly rising above the low earthly elements and is partaker of the divine nature. *4LtMs, Lt 21, 1886, par. 25*

I have been shown several times that the Lord has rich blessings

for the church in Healdsburg, if they will only come into a position where God can safely bless them, and where they are so humble, meek, and lowly, that they will not turn the rich grace of God to exalt and ruin themselves. The work of humility is greatly needed in this church. Many are devoid of vital faith and moral strength. They talk boastfully and independently as being rich in spiritual blessings when the facts in the case are they are “wretched and miserable, and poor and blind, and naked.” [*Revelation 3:17.*] Words of solemn warning are addressed to the church by the True Witness, against the sins of pride, worldliness, formalism, and self-sufficiency. “Be zealous, therefore, and repent” lest “I come unto thee quickly and remove thy candle-stick out of his place.” [*Revelation 3:19; 2:5.*]*4LtMs, Lt 21, 1886, par. 26*

Words of gracious encouragement are presented to the lowly, the suffering, the patient, the faithful, who are alive to their true weakness and inefficiency. “Behold I stand at the door and knock, if any man will hear My voice and open the door, I will come in to him and sup with him and he with Me.” [*Revelation 3:20.*] The True Witness says to all, “I know thy works.” [*Verse 15.*] The same searching, scrutinizing eye is in the midst of all the churches in California; nothing passes that eye of flaming fire. The sinful departure from truth, the declensions and shortcomings need not be; for every provision has been made for them that they may perfect a Christian character and honor the cause of truth. The promise of God is given to the weak that they may take hold of His strength and make peace with Him, and He will make peace with them. His sympathy and love follow the trembling, conscientious soul. I hope and pray that you will walk in all lowliness of mind, that you will learn the precious lessons in the school of Christ, for whoever learns in Christ’s school will always be a blessing to those around them.*4LtMs, Lt 21, 1886, par. 27*

Dear brethren and sisters, Christ is soon to come. Will He find you ready and waiting? The bridal lamps must be kept trimmed and burning. His chariot wheels have been delayed because of His long-suffering to usward, not willing that any should perish, but that all should come to repentance and have eternal life. When we shall stand with the redeemed upon the sea of glass, with harps of God and crowns of glory, and before us the unmeasured eternity, we

shall then see how short was the waiting period of probation. "Blessed are those servants who when the Lord cometh shall be found watching." [*Luke 12:37.*]*4LtMs, Lt 21, 1886, par. 28*

We are living in an age when we need to heed the injunctions of the Saviour, "Watch and pray that ye enter not into temptation." [*Matthew 26:41.*] You cannot avoid the temptation, but you can through the strength of Jesus avoid entering into temptation. Let every one bear in mind that he is exerting an influence to gather with or scatter from Christ. Is every power put to the highest strain and taxed to the utmost limit to make a success of perfecting Christian character, that he may do honor to the truth of God and represent the life and character of his Redeemer, that His people may build one another up in the most holy faith, themselves growing in the knowledge of Jesus Christ, to become strong and as pillars in the church?*4LtMs, Lt 21, 1886, par. 29*

The Lord is willing to bless us. We may have a fulness in Jesus. We are individually to be tested and tried. We must all pass through the refining process, until all the impurities in our characters are burned away. Every individual member of the church will be subjected to the furnace fire. The Refiner means not to extinguish them, but to purify them from all dross.*4LtMs, Lt 21, 1886, par. 30*

The Lord has wrought in your midst, and Satan, who is ever active, watching for a favorable opportunity, has intruded himself to mingle fanaticism with God's work, to sow tares with the good seed. We need to live very close to Jesus in order to discern the precious from the spurious.*4LtMs, Lt 21, 1886, par. 31*

Some of you are in danger of being satisfied with glimpses you have had of light and love of God and go no further. As you value your souls, watch and pray, for temptations will come just as sure as you are children of God. When you are making the acclamation, "The temple of the Lord are we," Satan is close by your side to make you vain and conceited, and darkness gathers about the soul. There is an earthliness brought into your religious experience; a high opinion of yourself; a glorifying of self; Christ is not exalted; and yet there is the claim "the temple of the Lord are we." [*Jeremiah 7:4.*]*4LtMs, Lt 21, 1886, par. 32*

There is necessity for the Lord to communicate Himself to the soul, that all the powers may be exercised to exalt Jesus and abase self. The Lord will communicate ideas. What a thought that the Lord will substitute His own ideas, His own thoughts, noble, broad, far-reaching, heavenly, for our poor, earthly, contracted ideas and plans!*4LtMs, Lt 21, 1886, par. 33*

Here is your danger—that you do not press forward to the mark of the prize of the high calling in Christ Jesus. Has the Lord given you light? You are responsible for that light. Not merely while its bright rays are shining upon you, but for all the light that has been revealed to you. You are to walk in the light and to expect more light, for the light from the dear Saviour is never exhausted, but continually shining forth in clear and steady rays, increasing in power amid the moral darkness more and more unto the perfect day.*4LtMs, Lt 21, 1886, par. 34*

Are you, the members of the Healdsburg church, seeking to gather fresh manna every morning and evening? Are you seeking earnestly and continuously the divine enlightenment? Are you putting every power and ability to work, to devise means whereby you may glorify not yourselves, but God? Are you, with your whole soul, might, mind, and strength, loving and serving God in blessing those around you by leading them to the light of the Word? Or have you settled down with the idea that you have been blessed and so are seeking fresh blessings every day? Are you working for the salvation of others, as Christ has worked for your salvation? Are you revealing the spirit and power of the truth to the world, in word and actions? Are you, as obedient children, living pure and holy lives?*4LtMs, Lt 21, 1886, par. 35*

Are you bringing Christ into your lives? He alone is able to cure you of envy, of evil surmisings which you have against your brethren. He alone can take away from you the self-sufficient spirit which some of you possess to your own spiritual detriment. Jesus alone can make you feel your weakness, your ignorance, and then your great need of Him. Jesus alone can let His light reveal to you the true inward corruptions of your nature. He alone can make you feel His pure, cleansing power. He alone can refine you and fit you for the mansions of the blessed.*4LtMs, Lt 21, 1886, par. 36*

The life in Christ is a life of restfulness and peace. Uneasiness, dissatisfaction, restlessness reveal an absence of the Saviour. If Jesus is brought into your life, you will be continually growing, full of good and noble works for the Master. You will forget to be self-serving. You will not live for yourself. You will come closer and still closer in sympathy and love with the dear Saviour, and your character will become fragrant with good works. All around you will take knowledge of you that you have been with Jesus and learned of Him. *4LtMs, Lt 21, 1886, par. 37*

It matters not whether we live in a cottage or a palace if the peace of God is abiding in our hearts. Every human being will be precious to us because he is the purchase of the blood of Christ. We shall lose sight of self and selfish interests in seeking to do others good. Satan will present ambitious projects to daze the senses, but every one must have an eye single to the glory of God and press toward the mark of the prize. *4LtMs, Lt 21, 1886, par. 38*

Jesus crowded all the good and holy works into this life that it was possible for Him to, and we must do the same. "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." [*Daniel 12:3.*] *4LtMs, Lt 21, 1886, par. 39*

Inquire earnestly, "Is the Lord among us? Is the power of His grace controlling us? Are we building up the interests of His cause?" In the Lord we shall do valiantly. It is impossible to estimate what an amount of good we can do individually by being loyal and true to God and to our brethren, repressing every unkind thought, beating down self-importance, self-righteousness, and exalted opinions of ourselves, and demeriting others. Let our lives be filled with the ministry of kindness to others, and in self-forgetfulness do others good. We fail fifty times out of a hundred where we should be successful in comforting, encouraging, and strengthening the members of Christ's body. *4LtMs, Lt 21, 1886, par. 40*

Some of you in Healdsburg will soon be called to lay off your armor. Death will claim some of the church members. Are you all ready? You may have no time to prepare for your last change. You may have no strength of physical and mental powers to do that work of

preparation which you neglected in life and health. You cannot be too devoted to God; you cannot fix your thoughts and mind too earnestly upon your Redeemer. Some ere long will know by experience how vain is the help of man; how worthless is the self-importance, the self-sufficient righteousness to satisfy the soul when the physical and mental powers are failing.*4LtMs, Lt 21, 1886, par. 41*

I feel urged by the Spirit of the Lord to warn the individual members of the church to make personal efforts for a preparation for eternity. Now is your day of privilege and trust. Will you improve it? Oh, how precious is the soul! Are you keeping before your mind's eye brilliant prospects whereby you flatter yourself you may obtain self-glorification and financial gain? If so, you must be bitterly disappointed. If you seek now to die to self, to live pure and holy lives, to overcome every evil and learn daily the lessons in the school of Christ, which He has invited you to learn, to be meek and lowly of heart, then you have a peace and a joy which no circumstances can change. It is the privilege of every one to carry in his heart the Saviour who is the source of his own happiness.*4LtMs, Lt 21, 1886, par. 42*

May the Lord help you to rise above a low, cheap, sentimental feeling. You want to take hold from above. Circumstances need not mold your experience. It is the spirit which is cherished that gives coloring to all our actions. A heart that is at peace with God and with our fellow men cannot be miserable. Envy cannot be admitted there; evil surmisings will find no room there; hatred cannot take root there. The heart in harmony with God is fitted above the annoyances and trials of this life. But a heart where the peace of Christ is not is unhappy, full of discontent, seeing something defective in everything and every one. In everything there seems to be discord and jarring. Lives of selfishness are lives of evil. They store away evil thoughts of their brethren; passions are kept warm and fierce by Satan's promptings; a bitter fountain is opened, sending forth streams to poison the lives of others.*4LtMs, Lt 21, 1886, par. 43*

We are living for eternity. The truth needs to be burned into our souls, that we are building our characters for eternity. Then let us

be careful what elements we bring into the character building. Could we realize that our characters are imprinted in the books of heaven as the features are transferred to the polished plate of the artist, what a difference would be seen in our ways and manners here. There would be a new meaning to all human relationship. We should be far more tender, kind, and thoughtful for others than we are now. Every selfish action would be despised; every harsh, unkind word would be repressed; the miserable suspicions, envy, and jealousy that now so often embitter the streams flowing from the fountains of our lives would be all changed. The impatient faultfinding would cease. The misunderstandings which build up strong walls of separation between our brethren and sisters would be broken down. Petty quarrels would no longer mar the members of Christ's body, but each would strive most earnestly, when temptations to feel and act wrong would come, to resist them. The noble, forgiving spirit of Christ which would make peace would pervade the heart. No loner would we be cold, unsympathetic, and unloving because we fancied some neglect was intended us.*4LtMs, Lt 21, 1886, par. 44*

Hearts are hungering and thirsting for words of commendation and sympathy and confidence. If the dear Jesus is abiding in our hearts, He will be in us as a well of water springing up into everlasting life. Let every one in the Healdsburg church appreciate himself less and his brethren more. Press together, press together; in union there is strength and victory. In discord and division there is weakness and defeat. These words have been spoken to me from heaven. I speak them to you as God's ambassador.*4LtMs, Lt 21, 1886, par. 45*

When death shall separate the members of the church, what will be our memories of the treatment we have given those from whom we have parted? How forcibly every harsh word and unkind action will impress itself upon our memory! How differently would we conduct ourselves had we another trial! But the one whose career is closed, with whom we have associated in the church, can come back to us no more. What influence has our conduct had over him in relation to his record in the books of heaven? We must meet the faithful record of all our actions in the judgment.*4LtMs, Lt 21, 1886, par. 46*

What course have his brethren pursued toward him? Are there

hung upon memory's hall pictures that are pleasant to reflect upon, of kind words spoken, of sympathy given at the right time? Have you tried to turn away the impression of evil surmisings that indiscreet meddlers have thrown into your mind? Have you vindicated his case? How do the pictures hang in the halls of memory in regard to the spiritual help you have given him? May not these memories be of a painful character that you cannot endure to reflect upon? There will never be another opportunity to do him good, to recall any unkind word spoken, or to confess a fault, to wipe from the memory any painful impression. Then let us take heed to our ways, that we offend not in word or action. Let all coldness, all variance be put away; let the heart melt into tenderness before God, as we recall His merciful dealings to us. Let the Spirit of God, like a holy flame, burn away the rubbish that has accumulated at the door of the heart. Throw wide open the door, and let Jesus come in; then His love will flow out from us to others in tender, thoughtful words and acts. And when death shall part us from our friends, no more to meet till we stand around the great white throne, then we shall not have words and acts of which to be ashamed.*4LtMs, Lt 21, 1886, par. 47*

When death closes the eyes, when the hands are folded upon the silent breast, how quickly the sentiment and feeling change. There is no bitterness entertained; slights and wrongs are forgotten. How many loving words are spoken over the dead; how their best qualities are treasured and brought up in the mind; how many words of praise and commendation are spoken; shall they fall upon the ears that hear not, and hearts that feel not? Had these words been spoken when the weary spirit needed them so much, when the heart was oppressed, when the soul was battling with temptations, when the ear could hear and the heart could feel, what a comfort and joy it would have been to them, and what a pleasant picture you could look upon in memory's hall. Oh, how many as they look upon the dead are awed and heartily ashamed of the words and acts of their own selfish life that brought sadness to the heart that is now stilled forever.*4LtMs, Lt 21, 1886, par. 48*

Let us now bring all the beauty and love and kindness into the life of the living. Be thoughtful; be pitiful; be patient and forbearing in the intercourse with one another. Let the thoughts and the feelings

which you are so ready to give expression to over the dying and dead be brought into the daily associations with your brethren and sisters in their life.*4LtMs, Lt 21, 1886, par. 49*

The brethren and sisters in Healdsburg should have that faith which was once delivered to the saints which enabled them to say boldly, The Lord is my Helper. I can do all things through the Lord who strengtheneth me. The Lord calls upon you as a church to arise and go forward. Whenever the church at any period has confessed and forsaken her sins and believed and walked in the truth, she has been honored of God. Humble obedience and faith have a power which the world cannot withstand. The order of God's providence in relation to his people is continual advancement in the perfection of Christian character and in the path of holiness, going on from light to still greater light, increasing in knowledge and the love of God to the close of probation.*4LtMs, Lt 21, 1886, par. 50*

Lt 22, 1886

Gibbs, Dr.

Great Grimsby, England

September 19, 1886

Portions of this letter are published in *UL 276*.

Dr. Gibbs

Dear Brother:

I have been interested to learn how you were prospering at the health retreat. I hope that the prospering hand of God is with you. I have had many fears that you would not be wise in caring for yourself. I know that you are too willing to place yourself in hard and trying places. I have been thinking to write you for weeks in regard to this matter. I know that you occupy an important position, and I am very much concerned at times lest you will, under the pressure of circumstances, feel that you must take hold of matters and do work that does not belong to you to do, and which will weaken your physical forces for doing the important work which should not be trusted to other hands than your own to do.⁴*LtMs, Lt 22, 1886, par.*

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I hope you will not become discouraged. I hope you will consider that you are engaged in a work where you can be a great blessing to humanity. You are not to expect that your best and most taxing efforts may always be appreciated; but you are not working merely for wages, but to do the work more important to be done than the one who ministers in word and doctrine. I know that you are often tempted and tried. I know that the Lord will not leave you to wrestle with these temptations alone. Only believe Jesus is your helper, a very present help in time of trouble. Somehow today it seemed to me I must see you and bid you look up; yes, look up through the mist, through the clouds to the Sun of righteousness. You must not be depressed. It is the depressing discouragements that are sapping your life forces. You must be cheerful even though disappointed in men. Jesus understands, Jesus is true, Jesus is

your Saviour. Only a little while of trial, a little moment of affliction, then an eternal weight of glory.*4LtMs, Lt 22, 1886, par. 2*

I write to you as I would to my own sons. You are in the place where God would have you. I tell you, my brother, there is no mistake in this matter. I know what I am talking about. Be true to God, and you will do the work He has given you to do with fidelity. God lives and reigns. We have a living and a risen Saviour. He has a care for you. The mighty, wonderful Saviour that led the armies of the Hebrew host is your God. You have only to trust Him as a child trusts its parents. Only to obey Him, and although your confidence in men and women may have been severely shaken, yet your confidence in God may be firm and abiding. He has never proved false; He has never deceived you. He will be your guide and deliverer in the most trying circumstances. He will be at your right hand. We are every moment girded with His power and surrounded by His presence as really as were the Israelites in the midst of the divided sea.*4LtMs, Lt 22, 1886, par. 3*

The deepest and truest philosophy of life and faith is to bring ourselves into the most intimate relation with God. God is giving you an experience; and if you do not grieve too much and feel too keenly, you will have physical strength. But sorrow and dissension and untruthfulness are to you a living death. But you must in faith commit your case to God. Truth will triumph, and you will triumph with it.*4LtMs, Lt 22, 1886, par. 4*

Keep fast hold on Jesus. Look up to the haven of rest and the home of the blest. Keep your soul in the love of God whatever may betide, and you will grow spiritually strong. Jesus is your loving friend, He will take your hand and help you over every hard and trying place. A grateful, trustful, habitual recognition of God lies at the very foundation of all right conduct, all true character. You must never lose confidence in God. It were less sinful, less unreasonable, to forget every human friend you have in the world than to forget God. I know that you love God, and I know you will try to serve Him in all sincerity, in all fidelity; and no one will ever be able to make you afraid or ashamed to be known as a servant of the Most High God. May the Lord bless you is the prayer of [your sister].*4LtMs, Lt 22, 1886, par. 5*

Lt 23, 1886

Albert [Vuilleumier?]

Great Grimsby, England

September 23, 1886

Portions of this letter are published in *AH 46*; *LYL 21-22*.

Dear Brother Albert:

Willie has spoken to me of some things concerning your relation with Sr. Bowers. While at Basel I had some conversation with Hattie in regard to your attentions to her. I asked her if her mind was fully made up that she loved Albert well enough to link her interests with his for life. She answered that she was not fully settled upon this point. I told her that she should know just what steps she was taking; that she had the example of Edith before her, and that the influence of Edith's example was not yet at an end; that she should give no encouragement to the attentions of any young man, showing him preference unless she loved him.⁴*LtMs, Lt 23, 1886, par. 1*

She plainly stated that she did not know as she did love him, but thought if she were engaged to him she might become acquainted with him. But as it was, they had no opportunity to become acquainted. I told Hattie that to become engaged was as binding in this country, or nearly as binding, as the marriage vow, and she must know assuredly the steps she was taking. She should consider whether the marriage with Albert would be for the bettering of the condition of both.⁴*LtMs, Lt 23, 1886, par. 2*

I had reason to think that she disliked domestic labor, and I knew that you should have a wife that could make you a happy home. I asked her if she had any experience in those duties that make a home. She answered that she had done housework at home in her father's family. (Why I asked these questions was that as her character had been presented to me she needed special education in practical duties of life, but had no taste or inclination for these things, and was greatly deficient in habits of order, if she herself

was required to keep things in order. Everything like taxation in the practical duties of life she had shunned. Labor and perseverance in practical duties she had avoided.)*4LtMs, Lt 23, 1886, par. 3*

When I stated the true importance attached to an engagement, I also said to her, "When you decide to take this step, your proper course will be to disconnect with the office. It will never do for you to manifest your preferences or anything like special attentions in this office. No courtship must be carried on here, because the example we have had, and its deleterious influence in the course pursued by Edith, has left its mark upon more than one or two connected with the office. Lovesick sentimentalism is not religion. While no one is at liberty to say you shall not marry, or to control your preferences in this respect as to whom you will choose as a husband, there are things which must be controlled, and among these is the moral tone of the publishing house; and courtship, which would suit the inclinations and promptings of the natural heart, practiced in the office, cannot be tolerated. You must separate from the office until this matter has run its course and come to a termination."*4LtMs, Lt 23, 1886, par. 4*

She then answered: "If I am not engaged, how can I get acquainted with him? I think I had better give it all up at once."*4LtMs, Lt 23, 1886, par. 5*

I told her that on this point I was settled. We had seen courtships extending along weeks and months and years, and then after living, as it were, fascinated, bewitched, and exerting an influence over others, leading them to think that the preference and special attachments were a heaven of bliss, they would break them off. Then mysteries and misunderstandings occur. Both are spoiled for this life, although in time they would attach themselves to another. "No, Hattie," said I, "you can go from the office; you can carry out your purpose if you think this is your duty; but you shall not, by your example, if we can help it, demoralize others."*4LtMs, Lt 23, 1886, par. 6*

She told me that she was not decided in anything, that Albert was very urgent and loved her, but she could not say that she loved him, although he was very kind and attentive. Said I, "Then come to an

understanding. Do not lead him on as Edith led on young men. I fear you are now following out her example.”*4LtMs, Lt 23, 1886, par. 7*

She told me that Bro. and Sr. Whitney were both opposed to her marrying Albert. I told her she should consider the object of a marriage with you, whether by such a step you could both glorify God; whether you would be more spiritual; and whether your lives would be more useful. These marriages that are impulsive and selfishly planned generally do not result well, but often turn out miserable failures. Both parties find themselves deceived, and gladly would they undo that which they did under an infatuation. It is easier, far easier, to make a mistake in this matter than to correct the error after it is made.*4LtMs, Lt 23, 1886, par. 8*

I told her that now was an important time in the experience of you both, that Albert was a man with stern, noble qualities which, with proper development and firm Christian principles maintained, would place him in high positions of responsibility in connection with the work and cause of God. I stated to her that I had hoped that Albert would be a man who could be depended upon, that he had great firmness which was in danger of working into stubbornness, but that these qualities under the control of the Spirit of God would fit him for the work in which he was engaged. Again I repeated to her, “Be careful not to lead on a young man and encourage him to entertain love for you, when you do not know whether you love him or not. And when you decide to marry, go away from the office for a time, for courtship and lovesick sentimentalism cannot be carried on in this building.”*4LtMs, Lt 23, 1886, par. 9*

Now, my brother, I cannot say that it is my business to say that you shall not marry Hattie Bowers; but I will say that I have an interest in you. Here are things which should be considered: Will the one you marry bring happiness to your home? Is Hattie an economist, or will she if married not only use up all her own earnings, but all of yours to gratify a vanity, a love of appearance? Are her principles correct in this direction? Has she anything now to depend upon? Has she means that she has reserved to pay her expenses in coming to Europe? Are these debts canceled? I know that to the mind of a man infatuated with love and thoughts of marriage these questions

will be brushed away as though they were of no consequence. But these things should be duly considered now, for they have a bearing upon your future life.*4LtMs, Lt 23, 1886, par. 10*

I do not think Hattie knows what self-denial is. If she had the opportunity she would find ways to spend even more means than she has done. With her, selfish gratifications have never been overcome, and this natural self-indulgence has become a part of her life. She desires an easy, pleasant time. She desires to be cared for, to receive attention and be an object of attraction. She has no idea of wrestling with the stern duties of life. Self-serving, self-pleasing have been brought into the life experience. I must speak plainly. I know, my brother, that should you marry her you would be mated, but not matched. There would be something wanting in the one you make your wife. And as far as Christian devotion and piety is concerned, that can never grow where so great selfishness possesses the soul.*4LtMs, Lt 23, 1886, par. 11*

I will write to you, Albert, just as I would write to my son. There is a great and noble work lying just before us, and the part we shall act in this work depends wholly upon our aims and purposes in life. We may be following impulse. You have the qualities in you to make a useful man, but if you follow inclination this strong current of self-will will sweep you away. Place for yourself a high standard, and earnestly strive to reach it. If you make of yourself all that God would have you, each day the battle with you will go on. It must be a constant striving for something better than you have reached.*4LtMs, Lt 23, 1886, par. 12*

Those who work for their own happiness in this life find at last that their lives are a sad failure. You may reach a higher standard, doing something each day to help you to a larger life of the soul. Every one who has heaven in view will keep his eye fixed upon the mark of the prize of the high calling in Christ Jesus. He will move steadily forward. He will have his eyes, his ears, his tongue consecrated to God. He will not be turned aside from his purpose by objects ever so attractive. He will have a fixedness of purpose to succeed, and this purpose will govern all his plans and his conduct in life.*4LtMs, Lt 23, 1886, par. 13*

Our probation is short. Let it become the ruling purpose of your heart to grow to a complete man in Christ Jesus. In Christ you can do valiantly; without Christ you can do nothing as you should. You have a determination to carry out that which you purpose. This is not an objectionable feature in your character if all your powers are surrendered to God. We would not have you less firm nor less determined, but we would have all these impulses and strong points of character so wholly sanctified that they will be agents in the hands of the Lord, of great usefulness to your fellow men, a blessing to your parents, a power for good to advance the cause of God. Please bear this in mind, that you are not at liberty to dispose of yourself as your fancy may dictate. Christ has purchased you with a price that is infinite. You are His property, and in all your plans you must take this into account and so relate yourself in association with others that you will have no drawbacks.*4LtMs, Lt 23, 1886, par. 14*

Especially in your marriage relations, be careful to get one who will stand shoulder to shoulder with you in spiritual growth. Your parents must be taken into consideration. The cares of life bow the form, and parents must lean on their children much earlier than is imagined. As years pass, the children gain experience and strength; but with parents, cares tell upon them. The once strong grow weak, and then it is the duty of the children to show their nobleness of character, not merely to make a home for them, but to make them comfortable, to give them expressions of love that are due them. Many parents hunger for love; their hearts are constantly yearning for love. Express your love for them, be not ashamed to love your parents. Parents never outgrow their desires for affection and love from their children. Every little thoughtful affection you can show your mother brings a throb of joy to her heart. The father needs these tokens of respect also and will appreciate them. All these acts are observed by the angels in heaven and are written in the books there. For them is a promise annexed to the fifth commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." [*Exodus 20:12.*] Yes, every act of fidelity to parents is registered in the books of heaven.*4LtMs, Lt 23, 1886, par. 15*

In your choice of a wife, study her character. Will she be one who

will be patient and painstaking? or will she cease to care for your mother and father at the very time when they need a strong son to lean upon? and will she withdraw him from their society to carry out her plans and to suit her own pleasure, and leave the father and mother who, instead of gaining an affectionate daughter, will have lost a son? Albert, I want you to consider all these things. God help you to pray over this matter. Angels are watching this struggle. I leave you with this matter to consider and decide for yourself.*4LtMs, Lt 23, 1886, par. 16*

Lt 23a, 1886

White, Mary

Great Grimsby, England

September 23, 1886

Portions of this letter are published in *EGWE 224*.

Dear Mary:

We met Willie when we came home from meeting last night. Was glad to see him. He seems well. I have now spoken twice in the tent, once in the mission, and three times in the morning. I do not like this air, but I am thankful I am as well as I am. Will you please get for Marian three bottles of malt, and have her take it as by direction. This is considered good for such as are troubled as she is. I feel worried about her, and I want something should be done to help her if possible.*4LtMs, Lt 23a, 1886, par. 1*

I feel some overworked and will have to hold up a little. I spoke twice Sabbath, twice on Sunday, and twice Tuesday. I am now trying to rest.*4LtMs, Lt 23a, 1886, par. 2*

I have had a great liberty in speaking. Sunday night the tent was crowded full, and they said about half as many were upon the outside. Last night the tent was not full, but I had an interested audience and spoke with freedom. I speak again Thursday and Sunday evenings. I believe I can do something in the name and strength of Jesus, in England.*4LtMs, Lt 23a, 1886, par. 3*

I will send you samples of flannel I have bought and am making up. This flannel cost me seventy-five cents for three yards and three quarters. The pink cotton and wool cost one English shilling. This red oil goods—I can get remnants like this, two yards for thirty cents. There is quite a pile of remnants. Prints are eight cents per yard, good twilled calico like this sample.*4LtMs, Lt 23a, 1886, par. 4*

Shall I get any for Ella or any other purposes? I saw in the great hotels white curtains trimmed with this cloth. Write your wishes

about the matter. Love to Ella and all the family. *4LtMs, Lt 23a, 1886, par. 5*

Lt 24, 1886

Managers of the Health Retreat

Great Grimsby, England

September 19, 1886

Previously unpublished.

To the Managers of the Health Retreat

My dear friends:

I wish to make an appeal to you in behalf of one whom I highly esteem in the Lord, Sister Clase. I found her very nearly broken down at the sanitarium at Battle Creek, and I advised her to leave Battle Creek and go with us to California if she wished to save her life. She had done valuable service in the sanitarium, but among the pressure of cares Sister Clase was left to bear too heavy a burden for her feeble strength. Dr. Kellogg saw but one chance for her life, which was to change climate. I promised this sister she should not be left to take burdens and do hard work, but to oversee and tell others what to do. This is exceedingly hard for her to do, but she must. One year ago last spring we [feared] all our efforts were too late. But with care and attention she has recovered from the hemorrhage and has been of real service. I am thankful that she can do the work she loves so well. Should Sister Clase be removed, you would lose a valuable woman; her place could never be supplied.⁴*LtMs, Lt 24, 1886, par. 1*

Now the question is, Can I trust her with you at the Health Retreat? Will you guard her? Will you take her work away, and every day make it a rule that she shall go thus far and no further? Will you let her do all she desires to? If you do, she will die, for her love of work and her ambition know no bounds. She will sacrifice her life rather than to neglect one responsibility. I want her cared for every day, and God wants you to care for her. She is precious in the sight of the Lord. She is precious in my sight. And I charge you before God and the Lord Jesus Christ, care for Sister Clase. I know her life; I know that Jesus loves her; I know that she has a crown of life laid

up for her at Christ's appearing. I know of no woman living who has done her work so faithfully and with the affection and love for all. God bless her, is my prayer. Now if you will not guard her thoughtfully, release her of burdens, care for her, love her, and make her life as pleasant as you possibly can, I have a home for Sister Clase. She is more than welcome to my home and to the blessings I enjoy in this life as if she were my own sister. I consider I am honored in acting a part for a child of God whose lot in life has been a hard struggle with poverty and misfortune, with sickness, with carrying heavy burdens. God has blessed her. I feel in earnest in this matter.*4LtMs, Lt 24, 1886, par. 2*

I know how hard it is for some people to get their thoughts away from themselves and feel another's grief, another's burden. I know Dr. Gibbs and Elder Rice will know the value of Sister Clase. I know they will do what they can on their part. I appeal to these two responsible men to care for Sister Clase. If she does not lift her hand to do one stroke of work, if she is there alive to advise, to counsel, and to speak words to the patients, she will then be worth far more than someone more active. Dr. Gibbs, will you please not only prescribe, but to give your positive orders in regard to the entire freedom from all care at stated periods. I know it is your kindly interest, your faithfulness, that has done much with the blessing of God toward keeping Sister Clase in as good health as she has. Dr. Gibbs, will you forbid her ever under any circumstances to lift weights or mix bread. I feel thoroughly all I write on this point. I am attached to Sister Clase, for I know what has been her life experience; and I say to all in the institution, in the name of my Master, Shield her, love her, smooth her way all that you possibly can. She will do work rather than to tell others to do. But others must step in and not allow her to do. I did not encourage her coming to California to have her work as she did in Michigan. I believe you will regard my wishes.*4LtMs, Lt 24, 1886, par. 3*

Lt 25, 1886

Bourdeau, D. T.

Basel, Switzerland

January 10, 1886

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Bourdeau:

I was glad to receive such cheering news from you and your work. I hope that the interest will remain good and increase. We do not expect that the interest in such a place as Genève can be worked up in a few days or a few weeks. Keep your strength good as far as possible, that you may be prepared for an emergency.*4LtMs, Lt 25, 1886, par. 1*

I do not know whether your sending your teacher to Italy was wise or not. It may be it was wisdom to do this, still it is not for her interest as I view the matter. You may not be aware that every proofreader has to have some knowledge of standing at the case and setting type. They do not take hold of the work as making it a special business, but when they have not the special work of proofreading to do, they are to stand at the case and employ their spare time setting type; for this is a part of the education positively necessary to make a good proofreader. As we view matters, she is losing time. She could be obtaining a drill that would make her a successful worker and give her a permanent business in connection with our offices and she receive the benefits spiritually of the influence of those who have experience in the work. It may be a good thing for Bro. A. C. Bourdeau, but will be no special advantage to her in obtaining advanced knowledge.*4LtMs, Lt 25, 1886, par. 2*

I did interest Bro. Whitney in her case and was in hopes that she would come for her sake and her future good. And now as the matter is arranged as it is, I do not see why that A. C. Bourdeau needs to be confined closely to Torre Pellice, Italy. Why would not

the best plan to be carried out now be to have him connect in the work with you, and you labor together in the interest that is now started in the work that is to commence at Lausanne, and in the interests at other points that are coming forward. He might work in these places if he can work anywhere. There seems to be no opening where he is, unless he should go into the stables. I cannot think that this is the best course for him to take; it might belittle his influence for laboring in halls. And still there is another drawback. It will be dangerous for him healthwise. His liver is not in an active condition, so that he can readily throw off impurities. He needs to breathe as pure air as possible and should avoid inhaling the impurities of the stable. His temperament is sluggish, and infirmities increase this difficulty.*4LtMs, Lt 25, 1886, par. 3*

He is inclined to occupy his time and thoughts with small home matters, which another could do just as well as he. He has now another to board and pay wages, which increases his expenses. He writes that she is a help to his wife in the work about the house. It is not a blessing to his children to have the way closed up so that it will not be necessary for them to have employment in helping Martha do the work, as they have nothing to do outside the family. But as this arrangement is made, there is no reason that I can see why A. C. Bourdeau at this time could not be spared to work in the interests now started in Switzerland. I hope that we shall all move wisely and in the fear of God. I fail to see wisdom in this arrangement that has been made as far as the teacher is concerned. If there had been no opening for her here, then it might be in order. As it is, she is losing time. She will have to go over the same ground at some future time that she would have to go over now, to commence at the lower round of the ladder and know every step that she goes over and become an intelligent worker. I have deep interest for those who recently embrace the truth, that they shall have every advantage in gaining an experience.*4LtMs, Lt 25, 1886, par. 4*

You did not speak in your last letter in regard to your health. Are you improving? You can have hope and courage in looking away from yourself and your infirmities to the sympathizing Healer. Jesus lives and reigns! He is your present help in every time of need. He loves you, and He cares for you; and while engaged in His work,

you may take hold of His strength. There is a great work to be done in such a place as Geneva. But Satan will oppose every step of advancement that is made to enlighten the minds and save souls.*4LtMs, Lt 25, 1886, par. 5*

I am pleased with the account you gave of coming close to hearts in the family circle. May God give you strength to do this work in which you are engaged. Be cautious about overdoing. I believe God is willing to give His workers help, but they must not be presumptuous. They must rightly relate themselves as far as they can understand to the laws of health, and then God will do for them what they cannot do for themselves. Keep the right hold from above. Of ourselves we can do nothing, in Christ we can do all things. Do not allow yourself to become nervous. Take rest if it is possible for you to rest, and then lay hold on Christ by living faith. As a family you want Christ as a living guest. You want the protecting care of angels when you go out and when you come in, when you lie down and when you rise up. And faith must be in lively exercise. Do not allow depressing feelings to discourage you and weaken your faith. Talk faith, act faith, and faith will bring the returns. I have a special interest in yourself and your family. Jesus wants you to be at peace and rest in Him. Only believe and look to Him continually, and He will be a blessing to you and yours.*4LtMs, Lt 25, 1886, par. 6*

I am so glad that you feel encouragement in your labors. I hope you will see still greater tokens of the manifest power and blessings of God. He does not want His workers to labor under a cloud of discouragement. You are not to look at your infirmities and failings in the past, but look to Jesus who is willing to save to the uttermost all who believe in Him. Our warfare here will soon be ended; and if we shall trust God fully, we shall receive the "well done," the heavenly benediction from the lips of the Master. [*Matthew 25:21.*] Work on in faith. Look up and not down, and Jesus will be the health of your countenance and your God.*4LtMs, Lt 25, 1886, par. 7*

Love to yourself and family.*4LtMs, Lt 25, 1886, par. 8*

Lt 26, 1886

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

Refiled as *Lt 12, 1885*.

Lt 27, 1886

Kellogg, Br-Sr. [J.H.]

Refiled as *Lt 91, 1887*.

Lt 28, 1886

Vuilleumier, Brother

Basel, Switzerland

February 9, 1886

Previously unpublished.

Dear Brother Vuilleumier:

I am much interested in the work that is opening in the place where you live. Although quite unable to write, I sit propped up with pillows, and with trembling nerve I attempt to express a few ideas. May have to drop my pen after writing a few lines.*4LtMs, Lt 28, 1886, par. 1*

I am anxious for the people who know not the truth, and I have been shown that it is a nice job to deal with minds and that there is with you, my brother, a manner of too great severity. You are not as humble and Christlike as you should be. You are not as patient and kind and long-suffering as you should be. Your feelings are too quickly stirred, and you show resentment in words and deportment when you are not treated with respect. That hurts you. You do not see the importance of daily learning in the school of Christ the lessons of meekness and lowliness of heart. You are impatient if your course is questioned and suggestions made contrary to your ideas.*4LtMs, Lt 28, 1886, par. 2*

My brother, your labors have not been what they might have been, because you have not learned the lessons of Christ. He has invited you to learn meekness and lowliness of heart. Every worker must have the meekness of Jesus. He must have the spirit of Christ. His love, His patience, His kindness, His forbearance and mercy must be interwoven in the life experience. The workers must cease to say sharp things. They must not be critical. They must not be overbearing. They must have tact, wisdom, and great gentleness in seeking to win souls to Christ.*4LtMs, Lt 28, 1886, par. 3*

Darkness covers the earth and gross darkness the people. We are

to meet the people where they are and let God's light flash upon their pathway. The moral condition of those in error is pitiable. They are under the delusion of Satan. He that walketh in darkness knoweth not whither he goeth. The god of this world has blinded the eyes of them who believe not. Christ is the light of the world, and His followers are gathering the light from the great Source of light, and in their turn they are the light of the world.*4LtMs, Lt 28, 1886, par. 4*

I have been shown that in the work of saving souls there is much lost through unskilful management of the work. There is frequently more accomplished in simplicity than in efforts to make display. All the preaching may be good, but there is not that meeting of the [people] where they are and becoming acquainted with them individually—in entering their homes, visiting with them, talking with them socially, not reprovingly, not creating prejudice by assailing them on their errors of doctrine, but agreeing with them whenever you can and praying with them and for them. Show that kindness and love that Christ has shown to us poor erring mortals.*4LtMs, Lt 28, 1886, par. 5*

Never set yourself up as a reprovor. This would suit your nature, but it is not your work. You are to cultivate a different set of graces. You are to develop traits of character which need to be cultivated as I have mentioned. Being full of earnest love, meekness, and forbearance, you will not disgust people, but will win them to you. Our work is aggressive. It should be the study of every worker how they can find access to hearts. Faith, zeal, and holiness in your own life will have a telling influence upon those for whom you labor. Those who wrestle most earnestly with God in their closets will go forth to their converse with men, anointed with the heavenly unction for their mission. They carry with them the breezes of the heavenly atmosphere. Their faces express the inward Saviour. "Ye are the light of the world." [*Matthew 5:14.*]*4LtMs, Lt 28, 1886, par. 6*

I leave these lines with you, my brother. Labor in the spirit of Jesus, doing your duty for eternity. There is constant necessity of being faithful sentinels over self, that not one selfish act shall control the workers. No one is to have a spirit that will lead him to want to embrace in his labor any certain field or branch of the work to the

exclusion of other workers, feeling that he himself can do the work better than to connect with them. One individual is only one link in the great chain. Other links are essential or the chain will be deficient. So in the work of God, one man is not to consider himself sufficient to begin and carry forward and finish the work. God has different gifts to use in perfecting the work in any place.*4LtMs, Lt 28, 1886, par. 7*

I have been shown that in Europe and also in America there is a selfish spirit that creeps into the heart and intrudes itself into the labor of the workers and makes it difficult and almost impossible for workers to unite together. One has an idea even in the missionary work that he is capable of doing the best kind of work. Therefore he prefers to work alone to show what he can do.*4LtMs, Lt 28, 1886, par. 8*

March 8

Brother Vuilleumier: I was unable to complete this letter and have been so pressed with other writing since this was begun that I have not had time to touch this until now.*4LtMs, Lt 28, 1886, par. 9*

I have been shown that there should be less of self and more of Jesus with all the workers. There should be a blending together, a chiming in wherever they can to advance the work. Brother Albert Vuilleumier has a most excellent ability to enter into families, and in this work he can do much good. He should not be discouraged, but should be a zealous, earnest worker wherever he can find a chance to work. He can do as much in coming close to hearts, in talking, in opening the Scriptures to families as the minister can who preaches the discourses.*4LtMs, Lt 28, 1886, par. 10*

Lt 29, 1886

Hanson, Brother and Sister

Basel, Switzerland

February 7, 1886

Portions of this letter are published in *EGWE 153*.

Dear Brother and Sister Hanson:

I have not lost my interest in you, but my heart is still burdened on your account. I hoped to have written to you three weeks ago, but through our labor in Italy, and much labor in speaking and writing which came upon me here, I could not endure the burden. Congestion of the brain and eyes compelled me to lay aside the pen. Last Wednesday I was taken with a chill lasting two hours. I had a very sick day and have not been able to sit up but little since. It seems a very strange thing to have to give up and lie in bed, but this morning I came near fainting away. I am propped up in bed with pillows, trying to write a few lines to you. *4LtMs, Lt 29, 1886, par. 1*

Soon after we returned from Norway, a German who was attending the theological college here in Basel took his stand upon the Sabbath of the fourth commandment. He had many inducements presented by an uncle and his parents to continue to study and obtain an education. The professor told him he could keep the Sabbath and still continue his studies. They introduced him to ministers who argued with him, but they brought only customs, practices of men, and the testimonies of the fathers. Like Luther, he told them if the fathers found their evidences in the Scriptures, he also had reasoning powers and could find evidences there. They either did or did not obtain their light from the Bible. If they did, he could go to the same Bible, and if they did not, then it was only the judgment and doctrine of men and not that which he would want to risk his soul upon. He told them that his soul's salvation was altogether of too great consequence to risk any uncertainty. As they could not prove that the first day was the Sabbath, he told them his feet must stand upon the platform he had chosen until a plain "Thus saith the Lord" should be shown as evidence that he was not right.

He had many arguments with them and finally told them he must leave them.*4LtMs, Lt 29, 1886, par. 2*

The Lord was at work upon the heart of this young man. No one went after him, but he came to solicit conversation with the young men at work in the office, presenting everything before them which appeared to be objectionable. He told the professor that if this were truth, he had a work to do, not only to believe it, but to teach it to others. Well, he has come out free and strong. When leaving the school, he did not know what he should do. But in answer to that question, he said, "I am strong, and I will engage in manual labor. I am not afraid to work." Brother Whitney then suggested that he come to the office and work on the German paper. He was much surprised at this offer, but glad to have some part in the work. He came here and is just the help they needed. He understands the printers' trade, as they afterward learned. This is the Lord's work; and as every soul is precious, we feel to greatly rejoice. Others in this theological college are interested and inquiring in regard to the truth.*4LtMs, Lt 29, 1886, par. 3*

Yesterday our hearts were made glad to know that a businessman living in Basel, but employed in a bookbinding establishment about thirty miles from here, came to our meeting and kept his first Sabbath. This help is also needed very much in the office. He is an intelligent man and will have an influence over others. As yet no public labor has been put forth for the Germans in Basel. But the Lord is at work upon hearts.*4LtMs, Lt 29, 1886, par. 4*

We have letters from Italy, not the part that I visited, saying that by accident they had obtained an old, worn French *Signs* and became interested in it. They noticed that it was issued at Basel and so sent on and wanted more papers. Other letters have been received from the same party, wishing the editor to thank Mrs. White for her articles which they said were of great value to them. We have also received letters from France. Several have embraced the truth there by reading the papers and have sent in several subscriptions for the paper—one letter from a young man who wanted the paper sent on for a time, saying that he would try to pay for it. He is an apprentice in a bank and does not receive wages. They sent him the paper, and he wrote again saying that he would like the paper continued,

that his father and mother had been opposed to his reading it, but now they were interested in it themselves, and he desired that it should not be stopped. He asked if they would take a blank book (a register) for pay. He does not know how glad they are to let him have the *Signs* if he cannot pay a cent. *4LtMs, Lt 29, 1886, par. 5*

Letters come from India and Russia, stating that a number are keeping the Sabbath there. One from Russia was signed by five persons who expressed their appreciation of the paper. So the good work is going on. Brother Conradi is here now, and he thinks of visiting Russia soon as there is a deep interest already awakened there through reading. I am glad Brother Conradi has come, for he is a successful worker among the Germans. After he shall spend a few months in Russia, he intends to return to Basel and labor in this place, the Lord willing. *4LtMs, Lt 29, 1886, par. 6*

I hope you will be strengthened, settled, established in the faith. The work is bound to go forward and triumph whether we go forward with it or not. It will be victorious. The question is, Will we be victorious with it? I want that you should feel the need of a deep work of grace in your own hearts. Remember that Jesus has bought you with the sacrifice of His own life. "Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*4LtMs, Lt 29, 1886, par. 7*

That which you need, my brother and sister, is the converting grace of God upon your own hearts. You need the Spirit of Jesus. You both need to learn in the school of Christ meekness and lowliness of heart. You do not feel your need of deep inward piety, and here is where you are being self-deceived. I feel that you are delaying the decisions you ought to make for your own good and for the good of others. God shows no special favoritism to elevate one above another. He requires the whole heart, the entire affection. God expects and enjoins upon every man to do his duty, not to profess a knowledge of Jesus Christ and the truth and have no fruit appear. Small or great, learned or unlearned, rich or poor, it is just the same requirement. Every one is called to act just according to the ability God has given him. He must render his service, or there will be guilt on his conscience and peril to his soul. No one can

afford to lose heaven. Remember the words of Christ to all of His disciples, "Ye are the light of the world." [*Matthew 5:14.*] God depends on those who know the way to show it to others. God has entrusted to men the treasures of His truth. The inward grace will be revealed in the outward action. It is faith and trust and confidence we want in God. It is not the eloquent speech, the intellectual acquirements that make the influence far-reaching. We need that spirit that will show to others that we have been learning in the school of Christ and that we copy the Pattern given us. We want a heart not lifted up into vanity; and mind not centered on self, but drawn out to bless others. God notices these humble works, and they outweigh every other consideration.*4LtMs, Lt 29, 1886, par. 8*

Home piety, sweet, satisfied contentment you both need. No faultfinding, no grumbling, no pettishness, no harshness, no scolding, no severity. Let kindness and love be the rule of your household. Are you truly converted? The truly converted soul is illuminated from on high, and Christ is in that soul a well of water springing up into everlasting life. Whoever refuses to shine dishonors Jesus.*4LtMs, Lt 29, 1886, par. 9*

The truth as it is in Jesus does much for the receiver, and not only for him, but for all who are brought within the sphere of his influence. His motives, his words, his actions will be misrepresented and falsified; but he keeps straight on, for he has a hell to lose and a heaven to gain. He is not looking and considering his present convenience, he is not ambitious for display, he does not crave the praise of men, but he keeps straight on, his eye fixed upon Jesus. His hope is in heaven. He will do right because it is right, and because it is such alone that will have an entrance into the kingdom of heaven. He is kind, humble, thoughtful of others' happiness. He will never answer, "Am I my brother's keeper?" [*Genesis 4:9.*] He loves his neighbor as himself. He is a true, bold soldier of the cross of Christ. He holds forth the Word of life. He gains an influence, and the prejudice against him dies away, and his piety is acknowledged. His Bible principles are respected. His manners are not harsh and dictatorial like the godless. He is reflecting light from heaven upon men. Thus it is with all those who are truly converted. They bear precious fruit, and in so doing walk as Christ walked, talk as He talked, work as He worked, and the truth as it is in Jesus makes its

impression in his home, in his neighborhood, and in the church. He is building a character for eternity. While he is working out his own salvation with fear and trembling, he is carrying out before the world the valuable principles of truth, showing what the truth will do for the life and character of the genuine believer. He is unconsciously carrying forward a vast, sublime experiment in the presence of the world which is in its character and influence far-reaching, silently undermining the foundation of false religion and false science. Such a man you must be. *4LtMs, Lt 29, 1886, par. 10*

I know your brethren will never say to you what I say, therefore I feel it necessary to speak the words I know no one else will speak to you. I do not want that you or your wife shall meet with so great loss as to lose the heavenly mansions. Heaven is worth everything to us. Eternal life is worth a lifelong, persevering, untiring effort. We are required to put forth an energy and zeal proportionate to the value of the object we are in pursuit of. *4LtMs, Lt 29, 1886, par. 11*

I want you and your family to be Christians in every sense of the word and you show in your character charity and the sanctifying power of the truth upon your life. Then your works will stand the test of the judgment. For all our works will be tried by fire. But, my brother, your works are not of the right character now. Should the fire of the last day kindle upon them as they now are, they would prove unworthy—hay, wood, stubble. Do not think this severe. It is truth, I know what I am writing about. Self has been mixed and mingled with all your doings. Will you come up to the high standard? It will be like learning the first principles of what constitutes a Christian character. Christ said to the apostle Peter, “When thou art converted, strengthen thy brethren.” [*Luke 22:32.*] This is the very work you must have done for you before you can do this work. You can, if you will, be a strong man in God. You have talents of ability that God has entrusted to your keeping to be sanctified to His service. But if not, all your ability will prove dangerous to others, leading them to walk apart from truth, apart from Christ. *4LtMs, Lt 29, 1886, par. 12*

The church in Christiania needs very much done for them. God forbid that you should by precept or example bar the way to this essential work. Will you work with Jesus? Will you be true to the

Lord who has bought you? Will you push into the background all matters of minor consideration or of imaginary importance? You want so much to be baptized into a larger faith, a larger charity or love. You want greater reverence for things of eternal importance.*4LtMs, Lt 29, 1886, par. 13*

The church in Christiania must become more humble, have more fervent zeal for Christ, be more patient, more kind, more teachable, more Christlike in every respect, for they must by their character exhibit the sanctifying power of grace to the world. It is impossible for me to impress upon your mind too strongly the extent and power of an influence which flows from examples of individual piety and from the exhibition on a larger scale by the church of the sanctifying influence of the truth upon the character. It will be seen that the church who are professedly keeping all of God's commandments are doers of the Word. Their principles are living, active principles. There is a much greater ingathering yet to be realized in Christiania if the church will come into a right position before God, each seeking to set his own heart and his own house in order. Talk less, and let true inward piety shine forth in good works. The church should find fault with none of its brethren or sisters. This is Satan's work. But be kind, cultivate love, and gentleness. Pray more, read your Bibles more. Be diligent students in the school of Christ.*4LtMs, Lt 29, 1886, par. 14*

March 14, 1886

Basel

I have been holding this letter, hoping to be able to write more; but since my health has improved, I have been so pressed with other writing, it has been impossible. I will not keep you waiting longer, but will send this now, and will write again.*4LtMs, Lt 29, 1886, par. 15*

Hoping to hear from you soon, I am*4LtMs, Lt 29, 1886, par. 16*

Yours in the work.*4LtMs, Lt 29, 1886, par. 17*

Lt 29a, 1886

Brownsberger, Brother

Basel, Switzerland

February 7, 1886

Previously unpublished.

[In the first portion of this letter Ellen White shares with Br. Brownsberger what she wrote to the Hansons (*Lt 29, 1886*), adding additional encouragement.]*4LtMs, Lt 29a, 1886, par. 1*

Dear Bro. Brownsberger:

I have not lost my interest in you, but my heart is still burdened on your account. I hoped to have written to you three weeks ago; but through overlabor in Italy and much labor in speaking and writing which came upon me here, I could not endure the burden. Congestion of the brain and congestion of the eyes compelled me to lay aside the pen, and last Wednesday I was taken with a chill lasting two hours. I had a very sick day and have been able to sit up but little since. It seems a very strange thing to have to give up and lie in bed. This morning I came near fainting away, and I am propped up with pillows, and my writing paper before me, trying to pen a few lines to you.*4LtMs, Lt 29a, 1886, par. 2*

Soon after we returned from Norway, a German who was attending the theological college took his stand upon the Sabbath of the fourth commandment. He had many inducements presented by an uncle and his parents to continue to study and obtain an education. The professor told him he could keep the Sabbath and still continue his studies. They introduced him to ministers who argued with him, but they brought only customs, the practices of men, the testimonies of the Fathers. Like Luther, he told them if the Fathers found their evidence in the Scriptures, he had reasoning powers and he could find the evidence there. They either did or did not obtain their light from the Bible. If they did, he could go to the same Bible; if they did not, then it was only the judgment and doctrines of men and not that which he would want to risk his soul upon. "My

soul's salvation is of altogether too great consequence to risk any uncertainty," (he said). As they could not prove that the first day was the Sabbath, he told them his feet must stand on that platform until a plain "thus saith the Lord" should be shown as evidence he was not right.*4LtMs, Lt 29a, 1886, par. 3*

He had many arguments with them and finally told them he must leave them. The Lord was at work upon the heart of this young man. No one went after him, but he came to solicit conversation with the young men at work in the office, presenting before them everything which appeared to be objectionable.*4LtMs, Lt 29a, 1886, par. 4*

He told the professor that if this were truth, he had a work to do not only to believe it, but to teach it to others. Well, he has come out free and strong. He did not know what he should do, but in answer to "What will you do now?" after he left school, he said, "I am strong. I will engage in manual labor. I am not afraid of work."*4LtMs, Lt 29a, 1886, par. 5*

Brother Whitney then suggested he come to the office and work on the German paper. This he has been doing, and he is just the help they needed. This is the Lord's work, and as every soul is precious we feel to greatly rejoice. Others in this theological college are interested and are inquiring in regard to the truth.*4LtMs, Lt 29a, 1886, par. 6*

Yesterday our hearts were made glad that a businessman employed in the bookbinding establishment in the city came to our meeting and kept his first Sabbath. His help is needed in the office very much. He is a smart, intelligent man, and will have an influence over others. As yet no labor in public effort has been made for the Germans in Basel, but the Lord is at work upon hearts.*4LtMs, Lt 29a, 1886, par. 7*

We have letters from Italy, not the part I visited, that they had by accident obtained an old, worn-out French *Signs* and become interested. They found these papers were issued from Basel and they wanted more. Other letters have come from the same people, wishing them to thank Mrs. White for her articles which are of great value to them. Letters came from France. Several have embraced

the truth by reading the papers, and they sent several subscriptions for the paper.*4LtMs, Lt 29a, 1886, par. 8*

Letters came from a young man who wanted the paper sent for a time, and he would try to pay for it. He is an apprentice in a bank and earns no money yet. Another letter comes from him saying he wants the paper continued. His father and mother had opposed his reading it; but now they are interested in it, as well as he, and he desires that it shall not be stopped. He asks if they would take a record book as part pay for the *Signs*. He does not know how glad they are to let him have the *Signs* if he cannot pay one cent.*4LtMs, Lt 29a, 1886, par. 9*

Letters come from Russia and India stating that a number are keeping the Sabbath. The one from Russia was signed by five names, expressing their appreciation of the paper. So the good work is going on. Brother Conradi is now here. He thinks of visiting Russia, as there is a deep interest already awakened there through reading.*4LtMs, Lt 29a, 1886, par. 10*

My dear Brother Brownsberger, I am deeply interested in the college and in the church at Healdsburg, and I am sure the enemy will seek in every way to hurt you and to discourage you through your wife. Whatever she may do or say, maintain your principles. If you feel that you may safely take her to yourself as your wife, that you can love and cherish her, then do so. I think she will be planning and contriving to this end all the time; but if you feel that she has no genuine work of grace in her heart, then move cautiously and know that Jesus will be your helper.*4LtMs, Lt 29a, 1886, par. 11*

One thing, do not be drawn away from the college. Be a man. Stand in your God-given manhood, free from every gin and snare of Satan. I have thought much of your case. I have longed to learn that the device of Satan has been broken and that you could again feel that you had a family. As things are, you will be ever harassed, but cling to your work. Please write me just how you feel upon this matter. I will let no one see the letter. I am really anxious to know what you purpose to do in the future. I hope and pray that the Lord will bless you and strengthen you and give you wisdom, fortitude,

and courage. Lie low at the feet of Jesus. Let not the enemy dwarf and cripple your religious experience. I know you are often sore perplexed. I know you want to do the will of God, and I hope and pray that you may understand what the will of God is. Press closer and still closer to the bleeding side of your Redeemer. Walk in all humility of mind. You may do up your work for time and for eternity so that you will not be ashamed to meet your record in the day of final accounts. Please write me when you can. I will be happy to receive a line from you.*4LtMs, Lt 29a, 1886, par. 12*

Lt 30, 1886

Bourdeau, D. T.

Basel, Switzerland

February 10, 1886

Previously unpublished.

Brother Bourdeau:

I wish I could answer your letters, but I am not able. I have been unable to sit up but a few minutes at a time for five days. Yet I feel anxious to respond in some few words to your letters. Bro. Augustin's letter I will attempt to answer at some future time. I sit bolstered up in bed to say a few words to you.⁴*LtMs, Lt 30, 1886, par. 1*

Bro. Daniel, I have so wished that I could see in your letters a somewhat different spirit. In some things I am pleased, but not altogether. You write that you want the notices published just as you have written them, without a word of change. Then you have to repeat so often, "I am sore on some points." I want to tell you in love, it is your pride that is irritated and sore. When you have less of self and more of Jesus you will find rest in Him. But you think you must carry your own self or you will be crowded and hurt, and yet you continually place yourself where you are hurt. I like not your spirit of talk of your own individual independence, a spirit the Lord has been seeking to separate from you for years, and yet you cling to it with a vise-like grasp. Jesus' words are to you, "Come unto Me all ye that are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:28, 29.*] This lesson of meekness and lowliness you have daily to learn of Christ.⁴*LtMs, Lt 30, 1886, par. 2*

Do you feel it essential to keep lifting up yourself for fear people will not see and appreciate you? You cannot accomplish much in the work and cause of God, even with your many years of experience, unless you are daily learning in the school of Christ. The Lord would

make you a channel of light if you will lay your burdens on the Lord and not try to lift yourself up. I am pained when I read sentences in your letters about your independent judgment. After showing as great weakness as you have, after being often under the special, controlling power of Satan, these words are not appropriate, as though you were infallible, your decisions and judgment without a defect.*4LtMs, Lt 30, 1886, par. 3*

My brother, I do not want you should hurt yourself. It is just as easy for you to have a high estimate of your powers as it is for you to breathe. Then the Lord withdraws Himself from you. I write these words with much pain. If your case had not been laid open before me so many times, then I should not write as I do. Keep humble, meek, and lowly. Be willing to be counseled, to be entreated. Do not think you know it all and are competent to direct and plan and execute all yourself, for if ever a man needed a balance wheel, it is yourself. Now I tell you this because I feel it my duty to do so. Unless you get rid of this self-sufficient spirit and become humble, I do not know whatever the Lord will do with you. It is the men who walk in the greatest humility whom God honors. When God sees that it is not safe to let prosperity attend you, He will withhold it from you. It does not matter with the Lord how many years you have been in the truth, but what have you learned in these years that has given you advantage over those who have had less number of years in the truth. It matters not with the Lord how much learning you have, but whether you are willing to learn the lessons which He gives you. It is the character of the experience that determines its value. Has the long experience been such that it has made its possessor a wise man after God's own heart? Has this experience made him less trustful of self and more and more dependent upon God? Has your experience made you weak in self-control? Has it made you impatient of restraint? Has it made you a bold soldier, putting self out of sight? Oh, that God may enlighten your mind, soften and subdue your heart, and make you more like Himself. Oh, that your pen would never trace the words that you must follow your own independent judgment. Come on a level with your brethren, receiving counsel as every one must do. You cannot expect that every thing shall be deferred to your judgment when you have shown so great defects. Will you learn the lessons in the school of Christ that He would have you to learn, to wear His yoke and lift His

burdens?4LtMs, Lt 30, 1886, par. 4

Lt 31, 1886

Bourdeau, Augustin

Basel, Switzerland

February 11, 1886

Portions of this letter are published in *EGWE 174*.

Bro. Augustin Bourdeau:

Your letter was about what I expected from you. You speak of openings in Italy and halls where you could labor. You have been there all winter, and with but very few exceptions you have nothing to show for your time. Now you could just as well, had you had the burden of the work upon you, had these openings months ago as at this late period. Any other man sent out to Italy as you were would have done something.*4LtMs, Lt 31, 1886, par. 1*

I have need to speak plainly to you. You have but little burden for the work. You are content to see little matters about your home and let them absorb your time and whole mind. You do not make the cause of God first. When you went to Italy, you had in mind that you were to settle a house. Now this should have been with you as it has been with me a matter of secondary consideration. Every effort should have been made to do something to get the truth before others.*4LtMs, Lt 31, 1886, par. 2*

Your mind has received such a mold that you will see reasons and excuses where your brethren see none and the Lord sees none. These excuses are just what every father could make and then wait for openings and favorable circumstances. How would the work be done if entrusted with such hands as yourself? If all the workers should do as you have done in regard to Italy, the cause would do better without them. If you do no more than you have done, you could be spared from Italy, for your example to the inexperienced workers has already had an influence upon them that is not such as we want the workers to receive. You are not a bold soldier for Jesus. Remember that co-laborers with Christ are to save souls. Our work is aggressive.*4LtMs, Lt 31, 1886, par. 3*

The workers for God after the death and resurrection of Christ gave themselves to the Lord. They were doing the will of God. All selfishness was laid aside, and the salvation of souls for whom Christ died was the burden of their message.*4LtMs, Lt 31, 1886, par. 4*

You state in your letter to me dated Jan. 10, "I know that Daniel and his family have desired that I should go and help in the work in Genève and Lausanne. But as we talked the matter over we could not see how I could leave the Valleys at present. It seemed to us that I should try for a while to counteract the efforts that have been made against us by M. Grant and Mallon. I know that it would be advisable that Daniel should have some preacher to assist him, and I have felt deeply upon this point. But you and Bro. Whitney can readily see just how things stand here now. We have succeeded to find a hall at Angrogue that we can occupy for three months, and another hall in Lucerne that we can occupy any length of time. Would not have to pay high rent for them. Bro. Geymet feels really bad that I am going away. He thinks it is our best time in this season to get a hearing, and hardly knows what to say to the proprietors of these halls, to whom we have spoken with encouragement about wanting the halls. He says that he dare not undertake to hold meetings in halls."*4LtMs, Lt 31, 1886, par. 5*

What earnest, persevering effort did you put forth to obtain these halls at a much earlier date? You lost time in bemoaning your situation. Now my Brother, I have felt much distressed as I have considered in regard to what you have done in real efforts since the Conference at Basel. I might not have felt so keenly over this matter of seeing the time passing, you in the Valleys where labor was so essential, and yet your feeling so restful and unconcerned, and doing so little, had not these slow, sluggish movements been presented before me so distinctly at times in the past, and shown me to be one of the most serious errors of your life.*4LtMs, Lt 31, 1886, par. 6*

Had you had the real burden of God's cause you could not have pursued the course you have. Had you had the missionary spirit, you would have opened the way before you. You could not have rested day or night until the way was opened. You would have

found halls and gone to work doing something. While I could not recommend your entering the stables, I believe you could have many openings had you felt the burden of the work. But you seemed to rely upon Brother Geymet to do about everything that was done. The very fact of your being in the Valleys and doing nothing, or but little more than many lay members who had no special calling from God would have done, had they been in your place, was against you. The position you occupied in the Valleys was much like the array of Quaker guns to hold a fort. Your very presence there with no burden to push your way was in my judgment far worse than had you not been there at all. Your example was bad for Bro. G. Almost all errands you wished to have done, instead of doing them yourself as you had nothing else to do, you would call upon Bro. G. to attend to. Had you been unable to speak French, then it would have appeared more consistent. Had you had life and zeal and thoroughness in you, you would have been able to have educated Bro. Geymet, and your example would have been a pattern of industry. How can we talk to him with such an example as this before him? You had ample time to do things; but hour after hour was frittered away upon unimportant matters, and next to nothing was done.*4LtMs, Lt 31, 1886, par. 7*

You might have opened ways for me to have got into St. Johns, and to have gone to several places, had you done as most ministers would have done. But your taking things so easy was then and has been to me since a great marvel.*4LtMs, Lt 31, 1886, par. 8*

Some years ago I was shown your need of energy and zeal, and your need of studying the subjects that you presented to the people. But you were troubled with mental laziness. You let your mind and brain rust from inaction. You did not every day make it a point to progress. You were content to take the production of others' brains and arguments that other men had searched out while you were indolent yourself. These halls that were found, could they not have been found months before? As far as your presence in the Valleys is concerned, you might just as well have not gone there. But when you were sent to the Valleys, it was not for you to do nothing, but to feel the burden and work as a faithful servant of Jesus Christ. What did you do weeks before the Conference at Basel? What have you done since that meeting?*4LtMs, Lt 31, 1886, par. 9*

In your letter Jan. 27, you make many explanations, then state "While it is true that I would gladly labor with my might this winter to extend the work in these Valleys in view of our being located here etc., yet reason teaches me that I should help my brother, and I have felt a great drawing to labor in portions of France where there are fields needing workers. The Lord knows that while I am truly a lover of home, I do feel a willingness to sacrifice home comforts and the society of loved ones and labor for the Master."*4LtMs, Lt 31, 1886, par. 10*

I am glad to read these words and shall rejoice to see them practiced.*4LtMs, Lt 31, 1886, par. 11*

In regard to your boys' coming to Europe, no one asked our advice. From a letter you read to us in this house, I think your daughter Sarah expressed great regret that Arthur could not remain with them. In regard to your training them and caring for them, you must see that if you are doing missionary work, you would not, could not be with your children but a small portion of the time, and you would effectually close the door to your wife's being with you in your labors. You have but a very small experience in the training of children. Your wife had this burden principally upon her. You knew but little by experience of the care-taking and management of them.*4LtMs, Lt 31, 1886, par. 12*

You say you will leave out of your account the time from Sept.-Jan., but my brother, this is the smallest part of the matter. The Lord had a right to expect better things of you than this. You were the Lord's hired servant. In your letter dated Jan. 29, from Genève, you state, "I wish to say frankly and freely, that though I did not make a great noise, yet I felt an intense interest in seeing something accomplished in the Valleys, and had it at heart and felt determined to do what I could to push forward the work. I felt deeply because the way had been hedged up so long." Now, I do not think that the way has been hedged up, as it has been thus presented to me, any more than in many places where the truth has been introduced. When the Lord sees that we have it at heart to make a determined effort, He works with our efforts. But when we wait and wait for a favorable opening in every respect to meet our convenience and our plans, the way will be hedged up till time closes.*4LtMs, Lt 31,*

1886, par. 13

You may, my brother, have had thoughts and good intentions to do, but however good your intentions you certainly did not do in this case. There was no pushing at all, but a listless, do-nothing waiting. Just look over the time and see how it has been spent. Certainly not in doing the work you were expected to do. You see that as soon as you set to work to find a hall, you succeeded. Could not this have been done months before, had you carried out the intense interest you express that you had for those people in Italy? You say you meant to hold eleven meetings a week, and believed God would have helped you. Would He not have helped you in the months that have passed into eternity with their record of work to be done that was not done?*4LtMs, Lt 31, 1886, par. 14*

You say, "If an effort is not made this winter in these villages, we will not be likely to do much in halls before another winter." Will you reckon and see how many months have passed with one excuse after another to keep you from the work? You are grieved with thought of being located in these Valleys and nothing being done. This is what grieves me.*4LtMs, Lt 31, 1886, par. 15*

You say, "I ask myself the question, Was it in the order of God that I should move here as I did?" This matter none of us can determine. But there being nothing done I attribute to your manifest neglect of your duty. The Lord did not decree that you should make no effort. The Lord did not ordain that week after week pass away and nothing be accomplished. You were sent to the Valleys to do missionary work; and after engaging in the work to the best of your ability, then the moments aside from your work would be lawfully used in settling your house.*4LtMs, Lt 31, 1886, par. 16*

You say, "You cannot blame me if I say that I feel very bad that no more has been accomplished in the Valleys since last Oct." We do not blame you for feeling thus, it is natural and right that you should feel thus. I fear that the books in heaven will show that your talents and time have been misemployed, misdirected, and Satan came in and preoccupied the field while you were busy here and there serving tables.*4LtMs, Lt 31, 1886, par. 17*

You remember Jesus in His parable of the tares says that while

men slept, Satan sowed the tares among the wheat. You make a statement like this, "Daniel has had many more opportunities than I have to give lessons himself to his wife and children. My wife and boys say they learn much faster when I teach them than when any one else does." Are you not deceiving yourself here? If you had made good use of your time, one extra hour could certainly have been employed in giving instruction to your children when I was with you; but I concluded when you were hunting up a teacher in Italy for them, it was because you had not a sufficiently thorough education in the French to teach them. You say you had not opportunities; please say you had not tact, skill, energy, and ability to seize opportunities within your reach.*4LtMs, Lt 31, 1886, par. 18*

You say, "It would be very beneficial for me to spend an hour each day in teaching French and studying German." As far as studying is concerned, you can do this if you closely apply yourself. But you will have to put your powers to task in a much more orderly and determined manner, and make the most of your moments in a greater degree than you have hitherto done since coming to Europe.*4LtMs, Lt 31, 1886, par. 19*

What hindered your giving your children lessons every day since you have been in Italy? You could have had your rules and regulations and accomplished much both in teaching your children and studying yourself.*4LtMs, Lt 31, 1886, par. 20*

My brother, I have tried to respond to your letter and will not hesitate to say that you need a work done for you that must be done in order to make your work acceptable to God.*4LtMs, Lt 31, 1886, par. 21*

Do not, I beg of you, think that I have written this because I do not love and respect you. I do, and this is the reason I speak plainly to you, for no else will; and I dare not withhold from you the things which I know, for your future labors will be affected by the way you view matters. Now I want you to see and sense the situation as it is, and put away your childish petting and sympathizing with yourself, and be a man in every sense of the word. Lean not to your own understanding, but lean on God.*4LtMs, Lt 31, 1886, par. 22*

If the way is opened in Italy, I wish to come there and give another

trial. But if there is no opening, I do not desire to go there again. I respect you just enough not to allow you to be deceiving yourself to your own ruin. I was never a better friend to you than while writing to you these straight and pointed truths. You must reform. God help you to overcome all the defects in your character and win eternal life.⁴*LtMs, Lt 31, 1886, par. 23*

Lt 32, 1886

Kellogg, J. H.

NP

February 17, 1886

Portions of this letter are published in *3Bio 340*; *EGWE 153*.

Dr. J. H. Kellogg

Dear Brother:

I have received two letters from you and designed to answer them at once, but was not able. For two weeks I have suffered with congestion of the brain and intense pain in the back of the eyeball and through the temples. I flattered myself that this would soon pass away. I made most earnest supplication to the Great Healer several times a day that He would relieve my infirmities and restore my eyesight. For a time I could not exercise my brain in any way. I believed that the Lord heard my prayer and that I should be restored to health. Day and night this was the burden of my petition. The fourth of February I had a severe chill, two hours long. W. C. White and party arrived the fifth, finding me sick in bed. I was not able to sit up but a few minutes at a time for a week, then I began to gain a little strength, walked out a short distance several times, but found myself extremely weary. Wednesday morning I ventured to walk down in the city with W. C. W. and Mary to get our passports. I began to chill soon after leaving the house, but kept up until our business was done, and then called a hack and returned home, took a very hot bath, and went to bed. I had a very severe pain in my head, and my stomach would not take care of food. But I have not lost my faith. I think this is a crisis from which I will come out much better than I have been.⁴*LtMs, Lt 32, 1886, par. 1*

Yesterday for a time I felt homesick and discouraged; but the peace of Christ rested upon me in the night season, and I felt sure that the promises of God would be verified to me. Today has been a season of comparative freedom from pain and exhausting nervousness, and I feel a gratitude to God, for I do believe that He is working in

my behalf. The atmosphere of this climate has seemed to penetrate and cause me great chilliness, and then I would begin to plan where I would go to improve my health. I finally made up my mind that I would rest my case in the hands of God. If it is His will that I should remain here, I want to feel that I am in the way of my duty. The enemy would do to the uttermost of his power to discourage me and drive me away from the work.*4LtMs, Lt 32, 1886, par. 2*

When I was in Italy, I there met Elder Grant; and he commenced his mean work against me, and against the law worse than me. My mind was stirred day and night in regard to the position the opposers of the truth were taking. The light from heaven flashed upon my mind in wonderful clearness in regard to the subject of redemption in connection with the fall of Satan and the law of God. I believe that the Lord sent me to Italy that I might come in contact with those who were making a raid against the law of God. I knew not what to do on this occasion, only to pray to God with heart and soul, day and night, and I had the most precious assurance that God would work to vindicate the truth. I have lessons of faith and trust to learn over and over again. I wrote early and late upon this subject so precious to me.*4LtMs, Lt 32, 1886, par. 3*

I returned home very much worn to find Edith sick and dying. She sent for me several times to pray with her. It drew upon me in a wonderful degree, and my feebleness has been since her death. I did feel while praying for her, as I used to of old, as though Jesus were in the room and angels were round about us. It seemed as though I could bear her in the arms of my faith to the very feet of Jesus. I have the hope and assurance that she sleeps in Jesus.*4LtMs, Lt 32, 1886, par. 4*

I cannot now answer your letters as I would be glad to do because I dare not allow my mind to take on any burden of thought. Just as soon as my head becomes strong enough to think of the questions that you wish answered, I will answer them. I have a request to make to you that you will send me a copy of the letter that Willie handed to you. I had not time to make a copy before Willie left Christiania.*4LtMs, Lt 32, 1886, par. 5*

I hope, my brother, that you will not become confused, perplexed,

or discouraged. You are in a most responsible position, standing under a load of cares and perplexities and difficulties. I do not cease to pray that God will preserve you. I am glad to hear that you are in better health. I hope and pray that the prospering hand of God will be with the workers in the institution. We need special help from God every moment. I often feel that it would be a great pleasure if I could have from time to time the advantages to be found in the sanitarium. I much desire to see you and your wife and Sister Hall and talk over some important matters.*4LtMs, Lt 32, 1886, par. 6*

I am in perplexity to know just what to do. My crippled ankles forbid my walking much. My hip also at times is quite troublesome. I have always been where I could have a team at my command to ride out. I have thought that I would purchase a horse and carriage that I could be out doors more, but a good horse would cost me \$200 and an ordinary carriage \$200 and \$300 for a good one. As I do not expect to stay here longer than this summer and fall, I hardly feel free to invest so much means when money is wanted so much in so many places. It is against me that I cannot have more exercise in the open air. At Healdsburg I have my horses and comfortable carriage and have made it my practice to ride out every day at least two hours. Today our goods came that Willie sent by freight from Liverpool. The boxes of crackers that came from the sanitarium look homelike. They have no crackers here. Some of my friends sent us some dried fruit, which is very precious to us, as we put up no fruit. I had some dried peaches come from my place in Healdsburg, which seemed like a little piece of home.*4LtMs, Lt 32, 1886, par. 7*

I have written you this much merely to let you know that your letter was not being neglected for want of an interest in you and your work.*4LtMs, Lt 32, 1886, par. 8*

I am obtaining a new experience since my feebleness in writing by dictation. This is the only way that I can communicate with you at present. I have always said that I never could write in this way, but I may have to more or less.*4LtMs, Lt 32, 1886, par. 9*

Please tell my friends Brother and Sister Sawyer, Sister Hall, and your good wife that I have not forgotten them and would be more

than glad to see them.*4LtMs, Lt 32, 1886, par. 10*

Yours with respect.*4LtMs, Lt 32, 1886, par. 11*

(By dictation.)

Lt 33, 1886

Bourdeau, A. C.

Basel, Switzerland

February 27, 1886

Portions of this letter are published in *1MCP 101; 2MCP 399, 592, 656, 801; VSS 323-324.*

Brother A. C. Bourdeau:

You should cultivate energy of character, for the example of an energetic man is far-reaching and compels imitation. He seems to have an electric power on other minds. The earnest men are few in our world. Obstacles and barriers will meet every worker for God. But men must have the push in them. The energetic, earnest worker will not allow his way to be hedged up. He will force down the barriers.*4LtMs, Lt 33, 1886, par. 1*

You want a steady, uniform, unyielding energy. You must discipline yourself. Make an entire change. Put forth exertions, and overcome all childish feelings. You have pitied yourself too much. You should have a determination that life shall not pass with you in working at trifles. You should determine to accomplish something and do it. You have had good resolutions. You are ever going to do something, but you do not get at it and do it. Much of your doing is in talk rather than action. You would have far better health if you would have more earnest energy and accomplish something in spite of obstacles.*4LtMs, Lt 33, 1886, par. 2*

Be not dismayed at difficulties. You magnify seeming difficulties to large proportions and yield to weakness and despondency. A spirit of heroism would put them to flight. There are thorns in every path. All who follow the Lord's leadings have cares, disappointments, crosses, and losses.*4LtMs, Lt 33, 1886, par. 3*

The thoughts must be trained. Gird up the loins of the mind, that it shall work in the right direction and after the order of well-formed plans; then every step is one in advance, and no effort or time is

lost in following vague ideas and random plans. We must consider the aim and object of life and ever keep worthy purposes in view. Every day the thoughts should be trained and kept to the point as the compass to the pole. Every one should have his aims and purposes and then make every thought and action of that character to accomplish that which he purposes. The thoughts must be controlled. There must be a fixedness of purpose to carry out that which you shall undertake.*4LtMs, Lt 33, 1886, par. 4*

You have lost much time and valuable acquisitions through your neglect to search the Scriptures and to gather ideas of other minds. You should be a diligent student. But you are not to rely upon the ideas of others. Do not through indolence neglect to search the Scriptures. Take the ideas you have found by a careful study; and instead of repeating them in a parrot-like manner, make them your own from the material you have searched out. Frame these arguments yourself. Do not borrow the productions of others' brains and pens and recite them as a lesson, but make the most of the brainpower God has given you; use your talents and not other man's as your own.*4LtMs, Lt 33, 1886, par. 5*

No one but yourself can control your thoughts. In the struggle to reach the highest standard, success or failure will depend much upon the character and the manner in which the thoughts are disciplined. If the thoughts are well girded, as God directs they shall be each day, they will be upon those subjects that will help us to greater devotion. If the thoughts are right, then as a result the words will be right; the actions will be of that character to bring gladness and comfort and rest to souls. Every right action in the fear of God brings us nearer to Him. If the thoughts, the dreamings of the mind, are of great purposes in which self figures, there will be revealed in words and actions self-exaltation, a lifting up of self. These thoughts are not such as lead to a close walk with God. Those who move without thoughtful consideration move unwisely. They make fitful efforts, strike out here and there, catch at this and that, but it amounts to nothing. They resemble the vine; its tendrils untrained and left to straggle out in every direction will fasten upon any rubbish within their reach; but before the vine can be of any use, these tendrils must be broken off from the things they have grasped and trained to entwine about those things which will make them

graceful and well formed.*4LtMs, Lt 33, 1886, par. 6*

Brother Bourdeau, the afternoon sun of life may be brighter and more mellow and fruitful than the morning sun, and may continue to grow larger till it drops behind the western hills. Better, far better to die of hard work in some far-off mission field than to be resting with inaction. A true minister of Christ ought to be continually improving, and not settling down without improvement and without study. He can and should dig in the Word of God studiously for subjects that will feed the flock of God and instruct the ignorant. He should be full of matter and bring from the treasure house of God's Word things both new and old. His experience should not be ten, twenty years old, but a daily, living experience that he can give to each his portion in due season.*4LtMs, Lt 33, 1886, par. 7*

Your sermons should not be dull and lifeless, but all aglow with light, full of instruction. Look forward, not backward. Keep your heart and mind young by continuous exercise. Never be obliged to tug at your memory to relate your past experience. What is that to you today, or to others? You should have a fresh experience. Do not boast of what you have done in the past, but give evidence what you can do by doing something now. Let your works and not your words praise God. Prove the promises of God, that they who are planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age, to show that the Lord is upright and that there is no unrighteousness in Him.*4LtMs, Lt 33, 1886, par. 8*

You need the quickening grace of Christ to energize your movements, that you will not be so slow in all you do. You need to put earnestness into your sermons. You need not be lengthy, but have your subject matter clear and well defined. Do not deliver your discourses with hesitancy as though you did not yourself half believe what you were saying. You must learn to be a minuteman. Overcome slowness, hesitation, and undecided, sluggish movements. You are one of those who needs intellectual discipline. You need training of the mind as well as of the habits and the character. You have been altogether too well content with yourself as you are. Your education is not finished and never will be. Education is the work of a lifetime; and when this life ends, it goes

forward into the future life. You have subjects which you present before the people, but they are not half what they should be in strength of argument, in connection of ideas, and in presentation. They lack in force. You have not improved your capabilities; the faculties of the mind have not been cultivated. For this reason the precious fruit does not appear. Because of the want of protracted, determined, painstaking endeavor, there will flow out from you an influence that will be decided upon those who are young in the faith and experimenting as workers in the cause of God.*4LtMs, Lt 33, 1886, par. 9*

But if the young worker shows more earnestness than is evidenced by the experienced minister, how can the latter be any help to this man young in the faith and young in experience, and who has need of being educated in every movement, that he shall not receive a wrong mold? Your influence is not what it should be, and what it may be. Your mind needs to be taxed by dwelling upon difficult problems. Diligent, earnest students of the Scriptures will find leisure moments when walking, when riding upon the cars, or when at home with the Bible in hand they read, contemplate, and cultivate the mind to deep and earnest thought which will produce fruit. Vigorous mental efforts, habits of diligence, and prompt action will be established. As for failure, they do not think of this. They will not allow themselves to fail.*4LtMs, Lt 33, 1886, par. 10*

You could give an hour each day to your children, to educate them, even if it be in the early morning. You would thus teach them to place a value upon time. You can, when it is thought proper, be diligent in studying German or perfecting yourself more thoroughly in the French language. Efforts made in a determined, unconquerable spirit will succeed.*4LtMs, Lt 33, 1886, par. 11*

Many of our laborers might today be intellectual giants had they not been content to meet a low level, but been diligent and let their thoughts and investigations plow deep. Many of our young people are in danger of being superficial, of failing to grow up to the full stature of men and women in Christ Jesus. They consider that they have a sufficient degree of knowledge and understanding of subjects; and if they do not love study, they will not plow deep to obtain all the treasures possible for them to acquire.*4LtMs, Lt 33,*

1886, par. 12

Some of our ministers have a runway of discourses which they use without variation year after year—the same illustrations, the same figures, and almost the same words. They have ceased to be students. There is an end to improvement, and they stagger under the load of a few set discourses to prevent mental decrepitude. But by the everlearning student, new light, new ideas, new gems of truth will be found and eagerly grasped. He thinks; the laws of the mind require him to think. The human intellect gains expansion and vigor and acuteness by being taxed. The mind must work, or it will dwindle. It will starve unless it has fresh subjects to think upon. Unless it is made to think hard, it will surely lose its power of thinking.*4LtMs, Lt 33, 1886, par. 13*

The perusal of works upon our faith, the reading of arguments from other minds, the restoration of old sermons are not that which will make the mind work. There are powers to be brought in to penetrate beneath the surface. This is compared to digging for the truth as for hid treasures. There must be a continual tax placed upon the mind, a continual progress made. The Bible is the best Book in the world for the intellect. The grand themes that are presented, the dignified simplicity of its manner of handling the mysteries which it reveals, the illumination which it throws into the mind bring strength and vigor to the understanding.*4LtMs, Lt 33, 1886, par. 14*

Every student of the Scriptures will come from his discipline of study ennobled. His mind will be more elevated and expanded. He will, while searching the Scriptures with a humble heart, have suggestions and fresh ideas that he can present to other minds. The minister must receive a new endowment of life and power and be indeed a channel of light. There are those in the ministry who have been readers of the Bible, but who think themselves so well versed in the Scriptures that they do not study it, notwithstanding this very Book will be unfolding truth through eternal ages. God wants His delegated servants to be good preachers, and in order to do this they must be diligent students; they must bring out from the treasure house of God things new and old; they must understand the doctrinal subjects and be as well versed in the practical.

Studious habits, a firm hold from above, will qualify them for their position as ministers of the gospel of Christ. Mental activity will produce health, and this is better than a sluggish, disorderly, untrained mind. Many become worthless as ministers after advancing in age and cease their labors at the very time when their experience would be of advantage and when they can ill be spared. Had they worked the brain, they would have been fruitful in old age.*4LtMs, Lt 33, 1886, par. 15*

The gospel is not properly taught and represented before unbelievers by men who have ceased to be students, who have, as it were, graduated as far as the searching of the Scriptures is concerned, and they bring a reproach upon the truth by the manner in which they handle it. If men obtain the ears of the people, [the] very best quality of preaching is needed, because pleasing fables are presented by eloquent lips. Gray hairs may be crowned with superior wisdom and piety. Remember that that which we achieve here is not left behind; it is taken into the future immortal life. The mind must not be the repository of a confused medley of ideas, but it must be trained to bring these ideas into order. The mind must be disciplined and richly furnished with the knowledge of imperishable truths.*4LtMs, Lt 33, 1886, par. 16*

Brother Bourdeau, you are the man who has ceased to be a Bible student. You are the man who is intellectually lazy. You may now redeem the past in some degree, but never fully. Begin now and harness up the mind for effort and expansion, and say in the strength of Jesus Christ, I will study for eternity. Then you will rise above and overcome the sluggish temperament. You will do all quickly when the heart is enlisted in the work.*4LtMs, Lt 33, 1886, par. 17*

Lt 34, 1886

Butler, G. I.

Basel, Switzerland

March 1, 1886

See variant *Lt 34a, 1886*. Portions of this letter are published in *PM 230*; *PH102 15-17*; *SpM 132-134*.

Dear Brother Butler:

Your letters have been received. Your last in reference to the college came this morning. I was not aware that our college was in debt twenty thousand dollars. This must make it a necessity to call for donations. That which led me to write as I did was the great need of business managers—godly, devoted men to take hold of the work and push it in a God-fearing manner.⁴*LtMs, Lt 34, 1886, par. 1*

The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influence on the side of wrong. I can never feel exactly safe in regard to B. C. or B. C. College. I cannot at this time state all my reasons.⁴*LtMs, Lt 34, 1886, par. 2*

Whatever may have been the object in placing the tuition of students at so low figures, the fact that the college has been running behind so heavily is sufficient reason for changing the price that this shall not be the showing in the future. The low price is not in its favor even if the college is not so largely patronaged. Those who really want the advantages to be obtained at Battle Creek will make extra exertions to receive these advantages, and a large class who would be induced to come because of the low tuition would be of no benefit to other students or to the church. The larger the number, the more tact, skill, and vigilance [are] required to keep them in order and from becoming demoralized.⁴*LtMs, Lt 34, 1886, par. 3*

Some provision should be made in having a fund raised to loan to the worthy, poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations. Then these youth should have it plainly set before them that they must work their way, as far as possible, and partly defray their own expenses.*4LtMs, Lt 34, 1886, par. 4*

The churches in different fields should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary efforts. When they see any in the church who give promise of making useful workers, but who are not able to educate themselves, they should lift that responsibility and send them to the college to be instructed and developed with the object in view of becoming workers in the cause of God. There is material that needs to be worked up and that would be of good service as laborers for God, but are too poor to obtain the advantages of the College, and all the churches should feel it a privilege to bear the responsibility of defraying their expenses.*4LtMs, Lt 34, 1886, par. 5*

The tuition should be placed higher; and if there are some who need help, let them be helped as above stated. When the college was first started, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start and earn enough to replace the amount they had drawn, that others might be benefited by it. That which costs little will be appreciated little. That which costs something near its real value will be estimated accordingly.*4LtMs, Lt 34, 1886, par. 6*

If there were less students and those of a hopeful character, it would be a blessing to Battle Creek. If there are men as teachers in the college and associated with it who are well balanced, who have a strong moral influence, who know how to deal with minds, and who possess the true missionary spirit, then if the college were crowded so as to necessitate the building of another equally large, it would be the best missionary field in the world. But it is the ability that is greatly needed in the college.*4LtMs, Lt 34, 1886, par. 7*

If these superior qualities were found in the men connected with the office at Battle Creek so that they could have a controlling influence

over the students, then the outlook would not be so discouraging. Whatever the men employed there may think of their ability, I have reason to say that they will have to be greatly improved before they will fill the bill. They may feel competent to give counsel, but they are in need of counsel from Him who is unerring in wisdom. I know whereof I speak. Great and important interests are in danger of being misshaped and of coming forth defective from their hands. If some felt their ignorance more, and would depend less on self, be less self-sufficient, then they might learn of the great Teacher meekness and lowliness of heart.*4LtMs, Lt 34, 1886, par. 8*

I would say, in regard to the college, increase your prices and have a better class of students. But provision should be made to do the very best for those who do come; to secure to them every advantage healthwise and every advantage for intellectual strength and moral power. I do see the need of still another boarding house, and there may be need of another building for the students, but I cannot see how you can do better than to do as you have done in calling for means while that debt is on the college. It ought not to be there; and if there had been the right kind of planning, it would not have been there. I mean if those especially employed in the college were all enterprising men, they would not be narrowed down. Their ideas would be broader. They would constantly be exercising tact and ingenuity and devising means whereby the college should not become burdened with debt.*4LtMs, Lt 34, 1886, par. 9*

There are not men of sufficient breadth and depth in your councils or in the office, and this is the reason I wrote as I did. Now I will have nothing more to say in the matter. Go ahead according to your best light. I have confidence that the Lord will look upon us in mercy and will surely help us in every time of need.*4LtMs, Lt 34, 1886, par. 10*

If we only had devoted, spiritually minded workers connected with our important institutions, who relied upon God more than upon themselves, then we should certainly look for far greater prosperity than we hitherto have had. But where is a decided want of humble trust, and an entire dependence upon God, then we are sure of nothing. Our great want today is men who are baptized with the Holy Spirit of God. Men who walk with God as did Enoch. Men who

are not so narrow in their outlook that they will bind about the work in the place of enlarging it. Men who will not say as did Aldrich, "Religion is religion, business is business." Oh, we need men who can take in the situation. Men who are far-seeing. Men who can study from cause to effect. Well, I will say no more. Do what you can for the college. But I could not say this without saying more, which I have done.*4LtMs, Lt 34, 1886, par. 11*

I will give extracts from a letter written to Bro. Haskell Nov. 8, 1880.*4LtMs, Lt 34, 1886, par. 12*

"Dear Bro. Haskell:

"The interest of every part of the cause is as dear to me as my life, and every branch of the work is important. I was shown that there is great danger now of making the tract and missionary work so absorbing that it will become intricate through a multiplicity of plans, that it will become perplexing and absorb every other interest. I was shown that there was too much machinery in the tract and missionary work, and in the Sabbath school. There was form and arrangement, but little Christlike simplicity felt and practiced by the workers. We want less machinery and mechanical arrangement and more heart work, more real piety and true godliness. Especially in the missionary workings everywhere there needs to be piety, purity, and wise generalship, and then far greater and much better work would be done with less expenditure of means." [A page possibly missing here. See *Lt 2, 1880.*]*4LtMs, Lt 34, 1886, par. 13*

There is a broad field to be covered, and there is a getting above the simplicity of the work. Now is the time to work and to work in the wise counsel of God. If you connect unconsecrated persons with the mission fields and with the Sabbath schools, our work will take on the formal mold and be without Christ. The workers must study carefully and prayerfully in every part of the field how to work in the simplicity of Christ and in an economical manner, to plan and devise the most successful manner of reaching hearts.*4LtMs, Lt 34, 1886, par. 14*

We are in danger of spreading over and starting into enterprises to do more work than we can possibly attend to properly. There is danger of overdoing and of leaving some important parts of the

work to be neglected. To undertake a large amount of work and do nothing perfectly would be a bad plan. We are to move forward, but not get so far above the simplicity of the work that it will be impossible to look after the enterprises entered into without sacrificing our best helpers to keep things in working order. Life and health must be regarded.*4LtMs, Lt 34, 1886, par. 15*

While we should be ever ready to follow the opening providence of God, we should lay no larger plans, occupy no more ground in branching out than there is help and means to bind off the work well and keep up and increase the interest already started. While there are larger plans and broader fields constantly opening for the laborers, there must be broader ideas, and broader views in regard to the workers who are to labor to bring souls into the truth.*4LtMs, Lt 34, 1886, par. 16*

Our young ministers must be encouraged to take hold of the work with energy, and labor must be given as well as encouragement to these men. They must be trained and disciplined to carry forward the work in simplicity. I am astonished to see how little some of your young ministers are appreciated and how little encouragement they receive. Yet some of them cling to the work and do anything and everything with unselfish interest. These will yet be lost to the cause because they are not receiving proper encouragement.*4LtMs, Lt 34, 1886, par. 17*

Narrowness and dishonest dealing must not come into the settlement with the workers high or low. The course pursued towards Eld. Lane while he was laboring in the East was after the eastern fashion, but not after God's plan. The support in sympathy and union of help was withdrawn from him. He felt it keenly, and it nearly ruined him. He never fully recovered from this wound. The course pursued toward Elders Lane and Corliss in the South was not after God's order. The course Eld. L. Whitney pursued in New York in his sharp criticism, and giving them limited wages, was not as God would have it. It was his ways, but not God's ways. There must be more of Christ's ways and less of self. Sharp criticisms should be repressed. Sympathy, compassion, and love should be cultivated in every worker. Unless Jesus comes in and takes possession of the heart; unless self is subdued and Jesus exalted,

we shall not prosper as a people. I testify that which I have seen. I beseech of you, my brethren, to labor in God wholly. Do not have too many plans, but strive to have the work carried on healthfully, circumspectly, and with a thoroughness, that it will not ravel out.*4LtMs, Lt 34, 1886, par. 18*

There is a subject that I wish to mention to you. It is the matter of royalties on books. W. C. White has received letters since he returned from America from A. R. Henry of a very decided character on this point. W. C. W. has stated the positions taken by your board in Battle Creek. I am sorry that they are not farseeing in judgment. They evidence that they are narrow in their views and comprehension. They will arouse much unpleasantness of feeling in the bookmakers and will not accomplish that which they have undertaken. This movement will create a want of harmony. God will not sanction any such plans as they have in view, because they are not just. Here is where the danger comes in when such men as Russell Hart and Will Sisley are depended upon to make decisions. They cannot be proper judges in this matter. While I respect the men, I do not honor their judgment. Bro. A. R. Henry is not a proper judge in this matter. None of these men take in the situation. They are not writers or bookmakers.*4LtMs, Lt 34, 1886, par. 19*

Selfish policy is not heavenborn, but it is earthly. The leading maxim is, "The end justifies the means." And in pursuing the course entered upon, it stops at nothing, but will seek for its own success. This may be traced in every department of business. It is the presiding element in every class of society, and in the grand councils of nations, and presides in the council of every meeting where the spirit of Christ is not the ruling principle. Prudence and caution, tact and skill need to be cultivated by every one who is connected with the office of publication and with those who serve in our college and sanitarium. But the laws of justice and righteousness must not be left [to] one side, and the principle of all prevailing be to make their own branch of the work a success, regardless of other branches of the work. The interest of others should be closely investigated to see that no one's right is invaded.*4LtMs, Lt 34, 1886, par. 20*

The policy plan is a snare. While the council may pride themselves

in the thought that they are doing a very nice thing, they show a short-sighted wisdom which will cripple their own efforts for success. The structure must be built upon a right foundation in order to stand. When the board of the Publishing Association takes it upon them to urge the matter that all the profits of books shall go to the Publishing Association, they are seeking to control matters which do not come under their jurisdiction. They are taking upon themselves a work which they cannot carry out.*4LtMs, Lt 34, 1886, par. 21*

These brainworkers have as much interest in the cause of God as those who compose the board or council, who are willing to be conscience for them. Some of these have had a connection with the work almost from its infancy. God has not placed upon this board the work of being conscience for others. They should not seek so persistently to force men to their terms. The policy plan is not to be classed with discretion, although it is too often mistaken for this. The policy plan is a species of selfishness in whatever cause it is exercised. It will stop at nothing which will make them successful. But discretion uses judgment and is never narrow in its workings. It has large and broad ideas, and the eye of the mind is capable of taking in more than one object. It views things from all sides of the question, while policy has a short range of vision and can see every object near at hand, but fails to discover objects at a distance. It is ever watching for opportunities to obtain advantage which belongs not to them. They would build themselves up by pulling out the foundation from another man's building.*4LtMs, Lt 34, 1886, par. 22*

Let it not be necessary for God to send a rebuke to men in responsible positions who should be guardians of the people, and especially of the interests of those who have long served in the cause of God, whose pen and voice have been active in bringing up the work to its present proportions. I wish I could lay these matters before these men in their true light. I have been connected with the work of publishing from its commencement; and since the Publishing Association was formed, light has been given in perplexity and the Lord has oftentimes spoken and laid down principles and rules which must be carried out by all the workers. The grave responsibilities resting upon those in positions of trust were continually kept before us, and we sought the Lord from three

to five times a day to give us heavenly wisdom, that we should sacredly guard the interests of the cause of God and the interests of His chosen people. I have been repeatedly shown that we must sacredly guard the interests of God's cause as well as the interests of His chosen people. I was shown that those who preside over these institutions should ever bear in mind that there is a chief Director which is the God of heaven. There should be strict honesty in their business transactions in every department of the work. While there should be firmness in preserving order, there should be compassion, mercy, and forbearance incorporated into their characters. Justice has a twin sister which is love. These should stand side by side.*4LtMs, Lt 34, 1886, par. 23*

It has been repeatedly presented before me that God was observing every transaction in that office. "Thou God seest me" [*Genesis 16:13*] should be ever in the mind, and there should be with every one who bears responsibilities in the office courtesy and Christian politeness exercised. They should have a sense of the ever-abiding presence of Christ which will prevent the encroachment upon others' rights which is so common in the world's practice, but which is an offense to God. The board of directors should ever act as under the divine eye, and with a continual sense that they are only finite men, and are liable to make mistakes in judgment and in decisions and plans, unless they are closely connected with God. As they are only weak and erring men themselves, they should feel kindness and pity for others who may err. The divine standard must be met. You should take the Lord with you into every one of your councils. If you sense that God is in your assemblies, every transaction will be conscientiously, carefully, and prayerfully considered. Every unprincipled act will be repressed and uprightness characterize the dealings in small as well as great matters. There should be the cultivation of universal kindness with every worker. Seek counsel of God first, for this is necessary in order for you to properly counsel together.*4LtMs, Lt 34, 1886, par. 24*

There should be a watchcare lest the busy activities of life, the engrossment of business, should so accumulate as to lead the workers to neglect prayer when they most need the strength prayer would give them, because of business matters which are in danger

of crowding godliness out of the soul through overdevotion to business. Here come in all the evils, because they defraud their souls of the strength and heavenly wisdom which are waiting their demand upon them. They need that illumination which God alone can give them, and they are unfitted to transact business unless they shall have this wisdom. There are a few words of formal prayer uttered at the commencement of the meetings, but the heart is not brought into sympathy and harmony with God by earnest, importunate prayer offered with broken hearts and contrite spirits in living faith. If they divorce themselves from the God of wisdom and power, they cannot preserve that high-souled integrity in dealing with their fellow men which God requires. Without divine wisdom, their own spirit and the objectionable traits of their own character will be woven into the decisions they make. And if these men are not in communication with God, Satan will just as surely be one in their council and take advantage of their unconsecrated state in their decisions. There will be acts of injustice because God was not presiding in their councils. The Spirit of Christ must be an abiding, controlling power over the heart and mind. In the world, the god of traffic is the god of fraud. It must not be thus with those who are dealing with God's cause. The worldly principle and standard is not to be the standard of those who are connected with sacred things.*4LtMs, Lt 34, 1886, par. 25*

Some years ago the matter of the publication of books came up, and plans were laid which I cannot now call to mind. It was something like this, that no individual was to be benefited by the publication of their books. I think it was as far back as when J. Aldrich was serving as highest authority in the publishing association. [Line illegible regarding Elder White's suffering from disease] ... and a proposition was then made to us which my husband, without ability to fully consider, assented to, that the publishing association should have the benefits of his books. I was considering the matter and thought like this: I wish the testimonies to go to as many as possible. It was a message from God to His people, and I wished no benefits personally for this work. And thus we stated the matter. But shortly after, I was shown that this was not wisdom to relinquish our rights to manage and control our own writings: that we would know better how to handle the profits of these books than those who had far less experience; that

publications were to be multiplied, and the profits that we would receive would enable us to lead out in the advancing work and to build up the interests of the cause and to carry others with us in the work; that there was a principle to be maintained to guard the interests of the true workers—ourselves were not the only ones that this decision would effect; that there was justice to be maintained; that the cause of God would be continually widening; it would take in its embrace the whole world as its field; that the wants of the cause of God would not be determined by one man's mind and one man's obscured vision; that there would be important work done in God's moral vineyard, and no man should feel that the part of the work over which he presides is to be all absorbing and swallow up all other interests.*4LtMs, Lt 34, 1886, par. 26*

This settled our minds upon this point, and we have had no reason to change them.*4LtMs, Lt 34, 1886, par. 27*

I have been shown that brain workers have a God-given capital. The improvement of their brain belongs to God, not to man. If the worker gives the time to his employer for which he receives his pay, then he has no further claim upon him. If by diligent and close economy of moments he prepares matter for publication, it is his to do with in the fear of God as he thinks he can serve the cause best. If he gives up all except a small royalty, he should not be urged to do more; he has done a good work for the one who handles the books; but if the publishers want the whole, and cannot see how they are exceeding their rights in this urgency, it would be the worst thing that could be done, for the author to accommodate this grasping, avaricious spirit, even with the plea that it is for the cause of God. These authors are responsible for the means which they receive and how they use them. There will be many calls for means. I was shown that there would be many interests to build up, that my husband and myself would be called upon to invest in meetinghouses that would have to be erected that would never come into existence unless some one could feel and know the needs of the cause and lead out in investments of means themselves.*4LtMs, Lt 34, 1886, par. 28*

I was shown that mission fields would have to be entered which would require means. And those to whom God has entrusted

talents are to trade upon these talents according to their ability, for they are to act their part in carrying forward these interests. I was shown that we would not be working for the best and most successful interests of the cause of God to have our income barely enough to sustain life, for we would see many ways and opportunities to help the cause, because of our experience, which others would not discern. God had in His wise providence given the ability to write, and He designed means should come into our hands to be used wisely. We were not to be restricted by compromise, but use the means that we should obtain as God's stewards to invest in His cause when and where the Spirit of God should indicate. It was not our duty to shift our stewardship upon any man or men. God Himself had given us the ability to write, and God called upon us to use this entrusted talent for the advancement of His cause.*4LtMs, Lt 34, 1886, par. 29*

I was shown that there were poor men whose only means to obtain a livelihood was by the use of their brainwork. The position we would at that time take would surely affect others as well as ourselves. There were men who had not grown up with our institutions and been benefited with the instructions that God had given from time to time, businessmen who would not incorporate in their business management religion and the Spirit of Christ; they would separate religion in a large degree from their business; therefore even the publishing association should not be made an all-controlling power. Individual talent and individual right must be respected. Should rules then be established, arrangements entered into to invest the benefits of personal talent in the publishing association, other important interests would be crippled; men would have a controlling power in connection with the publishing association who would not at times have compassion and make a difference, ever guarding the interests of those in poverty and in distress. There would be one iron rule to bear upon all after the worldly policy rather than the Spirit of Christ. Principles established would mean more to others than to us; we must therefore guard every decision.*4LtMs, Lt 34, 1886, par. 30*

I was shown that we should not, my husband and myself, be dependent upon others, for there would be men connected with our institutions who have been educated and trained as businessmen of

the world who would make us feel our dependence if they had a chance; for all men are not in character as God would have them—tender, compassionate, and Christlike. He would have us guard the means entrusted to us to use in different branches of His work; we should have to lead out in different enterprises by investing means, and by this act stimulate others. We should not make donations largely to any one institution; for our message was a world-wide message, and there would be necessities continually arising that would demand means. To every man He has given his work, talents of means and of influence, and those who have the cause of God at heart will understand the voice of God telling them what to do. They will have the burden to push the work where it needs pushing, while some engaged in some other branch of the work will see only the interest of that branch. Other branches of the work would be left to suffer because of the want of far-seeing judgment.*4LtMs, Lt 34, 1886, par. 31*

I have several times been shown that there has been a close, ungenerous spirit exercised toward Bro. Bell from the very first of his labors in Battle Creek. It makes me sad to state the reasons: because he came to them in poverty, and a stranger; because he was a poor man, he has been placed in unpleasant positions and made to feel his poverty; because that men connected with our institutions have thought that they could bring him to their terms, he has had a very unpleasant time. There are unpleasant chapters in his experience that would not have passed into history, if his brethren had been kind and dealt with him after the manner of Christ. The record in heaven has been of that character that some will not be proud to meet in the day of final settlement of all accounts. The Lord's cause should always be free from the slightest injustice. Any work connected with God's cause should be free from the slightest act of littleness or oppression.*4LtMs, Lt 34, 1886, par. 32*

There were some men and women who invested means in the publishing association as a donation. Afterward these individuals through misfortunes were brought to actual distress and want. When my husband was stricken down by disease, they came to the ones who occupied his place and begged that some of the means which they had invested in good faith should be returned to them

again as they had no means at their command. The matter was treated on the policy plan: business is business, religion is religion. They reasoned that nothing donated to the cause should any portion of it be returned to the donor under any circumstances; and they took no means whatever to relieve the situation of those in distress. When my husband returned to his position in the office, these persons laid the matter before him. Some of the means received from widows my husband had objected to when they freely offered it and made statements upon the books that they should have their means back when they needed it. But notwithstanding this, their cases were past by with indifference. Every such matter treated in this way is after the worldly policy, but not in accordance with the character of Christ. The cause of God can best be served in ever considering in tenderness the cases of suffering humanity.*4LtMs, Lt 34, 1886, par. 33*

In the cause of God, Christ's spirit and manner of working is to be carried out in every particular. The laws of mercy and justice will be a ruling principle in every department where Christ abides. Men in connection with the work of God, in order to be qualified for their position of trust, must be Christlike in all their dealings with one another. These Bible principles we have labored to have maintained from the very first in our publishing association. We have had to fight these battles over and over with men connected with the publishing association. This is God's institution. We prize this instrumentality too highly to allow one blot or stain to rest upon it if we can do or say anything to prevent it.*4LtMs, Lt 34, 1886, par. 34*

The policy which worldly businessmen adopt is not to be chosen and carried out by men connected with our institutions. I think it was in 1881 that the precious light was given me upon the scenes of the judgment. Then the books registering the deeds and actions of men revealed [that] the dealings of men professing godliness in our institutions were after the worldling standard, but not in strict accordance with God's great standard of righteousness. That which bears some close relation to the question in dealing with others, especially those connected with the work of God, was opened to me quite fully. I had a message for Dr. Kellogg and Henry Kellogg, reproving their spirit and manner of dealing with one another. Neither of them was meeting the standard of God's law. The Spirit

of Christ did not enter in and control their business arrangements. Their dealing was too much after the sharp policy plan, but not according to God's rule of right and justice. Each was suspicious and jealous that the other was trying to be advantaged at his disadvantage. Their attitude toward each other was not as should exist between Christians.*4LtMs, Lt 34, 1886, par. 35*

I saw that there should be no close, sharp dealing with these brethren who were representative men of two important institutions of a different character, but branches of the same work, that both of these men should ever maintain a noble, generous, Christlike spirit in their deal with one another. The spirit of avarice and grasping should have no place in their dealings. God's cause could not be advanced with any action on their part contrary to the spirit and character of Christ. Both of these men should show an unselfish interest, and should seek to advance the interest of the other, for the cause of God and truth can afford to be fair. Any sharp dealing in a single instance would be an offense to God. That which they sewed in their deal to one another they would reap again. A selfish manner of dealing would provoke the same in his brother. Liberality and true courtesy, manifesting the Christian gentlemen in all words and in all business arrangements, would be reflected upon them again in the same kind. But I was shown that a spirit was coming into the councils and board meetings that was after the order of the worldly policy, but not in accordance with God's great rule of righteousness. Anything of this order is as distinct from the spirit of Christ as light is distinct [from darkness].*4LtMs, Lt 34, 1886, par. 36*

There is a critical spirit brought in and personal feelings molding to a greater or less degree decisions that are being made. There is a hard and unsympathetic spirit that is bearing control which is ruling out the spirit of kindness, of compassion, and of love. Those who compose our councils need daily to sit at the feet of Christ and learn in His school to be meek and lowly of heart. They are not prepared to deal justly, and love mercy, and to have the true courtesy which characterized the life of Christ, unless they see the necessity of yoking up with Christ and lifting all the burdens of Christ. The love of Christ must be incorporated into the branches of the several departments of work in the office in order to do justice not only to the work, but to the worker.*4LtMs, Lt 34, 1886, par. 37*

Your councils and your board meetings in 1886 need all this instruction just as much and more so than in 1881. Let such men as Russel Hart receive a mold of character and discipline in Christ's school, learning meekness and lowliness of heart of Jesus; then he will be less self-sufficient, less self-confident of his own ability, will not have so high an opinion of himself, and will be regarded by those connected with the office as a Christian brother walking humbly with God, trying to serve in any capacity where he can do the most good without exalting himself at all. This is a lesson he never yet has learned. Therefore he has a new character to form, a new experience to gain in order to give him a fitness to come close to the hearts of his brethren and to deal with minds who are acting a part in the work. He will have to guard himself closely or he will be dictatorial and officious, ready to speak and to give orders and have oversight of things that he is entirely ignorant of, and will disgust the workers in the office. If he takes hold in an humble way, trying to learn in every thing as much as he can, taking the position of a learner rather than a director, then he will make to himself friends and will have influence in the office. Unless he can, by a right manifestation of humbleness and universal kindness, take the position as one of his working brethren, not above them, not esteeming himself more highly than he ought, he cannot bind their hearts to his own, and he will utterly fail in the position that he is expected to fill. He should be swift to hear and slow to speak. He has nearly everything to learn before he can be an instructor to others. *4LtMs, Lt 34, 1886, par. 38*

Every one that serves in the board meetings needs to seek most earnestly the wisdom from above. The influence of the Spirit of Christ upon their hearts will then place a right mold upon the work. The transforming grace of Christ should transform every board meeting. It will be able to quell tumultuous actions and charm away the unhallowed effects of business, worldly policy which makes them sharp, critical men, ready to accuse and make them overbearing. There will have to be most earnest reformation in the characters of men who are now connected with our important institutions. There is most valuable talent in some respects which these men possess, while in other respects they must bring into their character a different mold after the divine character of Christ. Every one of them must remember they have not yet attained, that

the work of character building is not yet finished. If they will improve every ray of light that God has given, and walk in this light, then they will be learning lessons from Christ. They will compare their lives with Christ's life and character, they will discern where they have failed to meet the requirements of God's holy law, and will seek to make themselves perfect in their sphere even as God in heaven is perfect in His sphere.*4LtMs, Lt 34, 1886, par. 39*

In these hours of probation they are to seek for perfection of character. They must learn daily of Christ. They are connected with the work of God not because they are perfect, unerring men without defects of character, but notwithstanding their defects, God expects them while connected with His work to be constantly learning and studying how to copy the pattern.*4LtMs, Lt 34, 1886, par. 40*

Jesus connected John, Peter, and Judas with Him in His work, making them co-laborers with Him, but at the same time they were to be constantly learning lessons of Christ. They were to gather from His divine teaching instructions which were to correct their wrong ideas and incorrect views of what constituted Christian character. John and Peter were not perfect men, but they improved every opportunity to learn. Peter did not learn the lesson to distrust himself, to be jealous of himself, until he was overcome by the temptations of the devil and denied his Lord. Judas had the same opportunity that these disciples had to learn the valuable lessons from the teachings of Christ, but he was a hearer only and not a doer. The result was seen in his betrayal of his Lord. God has connected men with His instrumentalities, and He wants them to be learners. They are not to feel that there is no improvement for them to make because they stand in responsible positions. If they are to be representative men, to be guardians of the most sacred work ever committed to mortals, they must take the position as learners. They must not feel self-sufficient or self-important, but ever feel that they are treading on holy ground, that angels of God are ready to minister unto them, and they must be in reception of light and heavenly influences daily, or they are no more fit for the work than unbelievers. A transformation will be wrought in the characters of these men which will repress unfavorable traits of character and develop the Christlike, bringing them up to the highest standard of Christian perfection. Judas failed to be benefited because he did

not see the importance of being molded in character after Christ's example.*4LtMs, Lt 34, 1886, par. 41*

These men today, if they had realized the importance of their position, would have been far in advance, far more qualified to fill the positions of trust.*4LtMs, Lt 34, 1886, par. 42*

The Lord guards every man's interest. The interest of the poor man He would have sacredly guarded. He was always the poor man's friend. There is the most wonderful dearth of Christlike love in the hearts of nearly all who are handling sacred things. I want to echo from one part of the earth to the other the love of Christ. The love of Christ should be cultivated and well up in the soul of the Christian like streams in the desert refreshing and bringing gladness, peace, and joy into their own life and the life of others. No one liveth to himself. If there is shown the least oppression of the poor or unjust dealing with them in small or great things, God will hold the actor accountable. The very first work with my brethren is to secure the blessing of God in your own hearts. Here the work begins. Then bring this blessing in your own homes; put away your criticisms, overcome your exacting spirit, let the atmosphere of cheerfulness and kindness pervade your homes. The atmosphere of your homes will be carried with you in the office. Heavenly peace should be the atmosphere surrounding your own souls. Wherever the love of Jesus reigns, there is pitying tenderness and thoughtfulness of others. Here is the most precious work that my brethren can engage in. It is the work of fitting up the character to be Christlike, that they may enter into the mansions which Christ has gone to fit up for them. I cannot be a partaker in any way to injustice in dealing with any one of God's children.*4LtMs, Lt 34, 1886, par. 43*

Do not seek to make terms either with Eld. Smith or Prof. Bell or any other brainworker which is not just and fair. Do not urge these men to drive them to accept the terms of those who do not know what it is to make books. In this matter these men have a conscience and are accountable to God for their entrusted capital of talent and what use they make of its improvement. They want the privilege of investing the means which they will acquire by hard labor when and where the Spirit of God shall indicate. My brethren must remember that the cause of God covers more than the

publishing house at Battle Creek and the institutions there established. No one knows better than U. Smith how that publishing association came into existence. He has been connected with the publishing work from its earliest years, when it was oppressed by poverty; when the diet upon our tables was hardly sufficient to sustain the wants of nature because self-denial had to be carried into our practical life in eating and in dressing and in the receiving of wages, in order that the paper might live. This was positively necessary then. Those who obtain this experience would be ready under similar circumstances to do the same again, for they know how it is done. It does not come with a good grace for those to come in who have had no experience to take the work and cause when it is prosperous, who have had naught to do in bringing it up in this condition and to press and urge and force the early workers to submit to their terms which these men can see justice in. U. Smith loves the cause of God. He loves the truth, and he will invest his means in advancing the cause of truth where he sees there is a necessity. But leave this burden upon the men whom God has intrusted with talents of influence and of means. They are responsible to God for this. The publishing association or its chief workers are not to assume their stewardship. *4LtMs, Lt 34, 1886, par. 44*

If these men on the board should be able to bring these workers to their terms, would these writers feel that they had been dealt justly by? Would there not be open a door of temptation before them which would break up the sympathy and harmony of action between these men? The plan that these men would carry out to grasp all the profits for the publishing association would be the worst plan for them that they could imagine. There would a train of evils grow out of this arrangement that would be disastrous to the publishing association. Encouragement would be given to a spirit of intolerance that is coming in to preside in your council rooms—a narrow, conceited spirit which God cannot approve, but which Satan enjoys and longs to have take possession of the men who are connected with the sacred work of God. The Bible precepts must be carried into the every day life. It must be a lamp to your path. There can be no greater deception than for man to think that he can find a better guide in difficulty than the Word of God. It is the worst kind of folly to leave the Lord out of your councils and put

confidence in the wisdom of men. You are in your positions of trust in a special sense to be the light of the world. You should feel an intensity of desire to place yourselves in connection with the God of wisdom, light, and knowledge, that you may be channels of light. Important interests are to be considered that relate to the advancement and prosperity of the cause of present truth. How then can you be competent to come to right decisions, to make wise plans, and to give counsels, unless you are thus connected with the source of all wisdom and righteousness? Your councils have been considered in altogether too cheap a light. Common talk, common remarks, comment made upon others' doings have come in for a place in these important meetings. You should consider that the eternal God is a witness in all your councils. The all-seeing eye of Jehovah measures every one of your decisions, and they are compared with His holy law, His great moral standard of righteousness. Men in the position of counselors should be men of prayer, men of faith, unselfish men, men that will not dare to rely on their own human wisdom, but who will pray earnestly for light and intelligence as to the best manner of conducting their business.*4LtMs, Lt 34, 1886, par. 45*

Joshua, the commander of Israel, searched diligently the books written by Moses, in which he had faithfully chronicled the directions given of God in His requirements, in His reproofs, in His restrictions, lest he might move unadvisedly. He was afraid to trust his own impulses and his own wisdom. Everything that came from Christ, who was enshrouded by the pillar of cloud by day and the pillar of fire by night, was to him a matter of sufficient importance to be sacredly cherished. He meditated upon the words which had been spoken to [God's] servant Moses day and night. He wanted to know God's will. He wanted to do it.*4LtMs, Lt 34, 1886, par. 46*

He was commanded of God to study all the directions which he had been given, to meditate upon them: "For then shalt thou make thy way prosperous, and thou shalt have success." [*Joshua 1:8.*] This was the secret of Joshua's victory, that amid his accumulated cares and responsibilities, he dared not trust to his own finite wisdom, but he made God his counselor and guide.*4LtMs, Lt 34, 1886, par. 47*

The Pharisees and the scribes and elders in Christ's day

manifested an avaricious spirit. This brought them under the control of Satan, and was the main cause of their hatred to Christ, because His teachings and His example rebuked everything of this character. If this spirit should be cherished in our institutions under any policy, God cannot abide there. There should not be a grasping spirit toward their brethren, for this is not heaven-born but from beneath. Any injustice done to one of God's children is registered in the books as done unto Christ, as done unto His saints. That success which is gained in taking advantage of another in sharp-dealing will prove to be loss in the end. And that which appears to be failure through the practice of principles that represent the life of Christ is divine success.*4LtMs, Lt 34, 1886, par. 48*

The men in connection with the work of God have not yet the crown of immortal glory upon their brow. They are yet engaged in the earthly battles; the work of character building is still going on. They are on probation, being tried and tested by God's great standard of righteousness, and it is their business to show themselves men, true men, loving righteousness and hating every evil practice which makes our world today as was the old world before the flood. They must be men willing to venture something in order to carry out the precious principles laid down in the Word of God. They should make determined efforts to be representative men after God's pattern and rejoice in success only as it flows from obedience to duty and truth. They need not strive to show their wisdom, for the confession of their weakness and a sense of their inefficiency throw them upon the strength of Jesus Christ. They that are whole need not a physician. The greatest loss which they need to deplore is the want of elements woven into their character through life practice of earnestness to do right at whatever cost to themselves. The loss of humility, the loss of faith and sterling integrity should cause them intense sorrow.*4LtMs, Lt 34, 1886, par. 49*

If the soul is filled with earthly things, then there is no room for the heavenly intelligence. The affections have not been kept in close communion with God. There is an earthliness in every project that is devised. The communication must be opened. Clear the channel in some way. Man that is to plan and devise for the interests of God's cause must see that his connection with heaven is not cut off. This must be established before he should dare to come into the room

for counsel; unless this is the case, Satan will come in with him and manipulate his thoughts and his plans to suit his own satanic majesty. The heavenly atmosphere must surround you in order that your works and plans may be in harmony with heaven. Oh, how important that these representative men keep themselves in the love of God that they may be quick to discern the signals from heaven and ready to respond to them.*4LtMs, Lt 34, 1886, par. 50*

March 2

I could not complete this last night in time to mail it; my head became too weary. I wish to say, my brother, that Michigan has been shown me as bound about with extreme caution and with a determination to save means to the conference. Both caution and economy are essential in our work; but unless the mind is broad and can take in the real wants, these elements will be a block before the wheel of progress.*4LtMs, Lt 34, 1886, par. 51*

There is talent in Michigan, but it needs to be educated and disciplined. There are those who have some experience who should, with every effort they make in dying churches as well as in new places, select young men or men of mature age to assist in the work. Thus they will be obtaining knowledge by interesting themselves in personal effort, and scores of helpers will be fitting for usefulness as Bible readers, as canvassers, and as visitors in the families. But this kind of work is not being done because there is so great fear that some of the conference money will be used.*4LtMs, Lt 34, 1886, par. 52*

There should always be two and two of our brethren to go out together and then as many more as they can rally to engage in the work of visiting and seeking to interest families, making personal efforts. But those who would do something are not encouraged. If mistakes are made, they are not with tender compassion corrected, but they are disheartened. Michigan is one of the best fields in the world, but it wants men of far-seeing judgment who will push the work.*4LtMs, Lt 34, 1886, par. 53*

God would have those in responsible positions show tact, skill, and wise generalship in seeing talent, in seizing it, and of putting it to use. God will not work a miracle to advance the truth. He has

material in men and women, and He wants the generals in His army to have intelligence to bring it out and put it to use, not be constantly studying how to bind about the work so that it shall not branch out and make a demand for means. Set men to work under those who have some knowledge of the work, who can educate them. Thrust the workers out into the harvest field. All they want is encouragement.*4LtMs, Lt 34, 1886, par. 54*

Eld. Fargo's mind must grow with the work, or he must be replaced by someone who will take a more extensive view of what is needed to be done to warn the world. Do something, do it now. Let the pull-back principle go and the go-forward principle come in. The angel with the third message flies swiftly.*4LtMs, Lt 34, 1886, par. 55*

E. G. White.

P.S. I have spoken to you the truth because I dared not to withhold it. My words are not for the purpose of discouraging, but of opening before you the fact that although you may have good business qualities and business tact, yet something higher than this is necessary in the work in which you are engaged. You can become men valuable as gold, and this is why I have written as I have. Your characters must bear the character of Christ.*4LtMs, Lt 34, 1886, par. 56*

E.G.W.

I have received a good letter from Dr. Kellogg. He says he has had a talk with Dr. Maxson and finds him very much changed for the better. [I thought] perhaps the Dr. has changed somewhat, and this brought them where they could work together. I was more pleased than I can express at the reception of this letter.*4LtMs, Lt 34, 1886, par. 57*

Brother Whitney and W. C. White have been absent the two last Sabbaths, one week ago at Neuchâtel and last Sabbath at Lausanne. There was much that needed to be looked into. It is the hardest matter to tell what to [do] in the Bourdeau cases. Daniel is in a perfect distress and agony at the thought that any one shall have a word to say in regard to his plans, while he wants to have everything to say about everybody else's work, and on the French

paper in regard to their work. He takes upon himself too much responsibility. He was about to send two men into France to work, so Eld. Whitney and W. C. W. have gone down to Lausanne.*4LtMs, Lt 34, 1886, par. 58*

His efforts at Geneva proved about fruitless. A. C. Bourdeau joined him, but he has done so little in studying and in laboring that he is rusty. Neither of these men can see his mistakes. I pray that the Lord will help them and imbue them with His Spirit.*4LtMs, Lt 34, 1886, par. 59*

Brother Coggeshall and Jenny have just gone to the civil authorities to be married. I have not seen much of her for I have been sick for some weeks. I am better now, but I fear I will have to resort to crutches because of my lame ankles. The one I injured in Battle Creek I dare not bear my weight on.*4LtMs, Lt 34, 1886, par. 60*

I have written two articles on our Sabbath schools and sent one to Edson and the other [to] U. Smith.*4LtMs, Lt 34, 1886, par. 61*

Lt 34a, 1886

Butler, G. I.

Basel, Switzerland

March 1, 1886

Variant of *Lt 34, 1886*. Portions of this letter are published in *PC 364-379*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

Your letters have been received. Your last in reference to the college came this morning. I was not aware that our college was in debt twenty thousand dollars. This must make it a necessity to call for donations. *4LtMs, Lt 34a, 1886, par. 1*

The evils of centering so many responsibilities in Battle Creek have not been small. The dangers are great. There are unconsecrated elements that only wait for circumstances to put all their influences on the side of wrong. I can never feel exactly safe in regard to Battle Creek or Battle Creek College. I cannot at this time state all my reasons. That which led me to write as I did was the great need of business managers—godly, devoted men to take hold of the work and push it in a God-fearing manner. *4LtMs, Lt 34a, 1886, par. 2*

Whatever may have been the object in placing the tuition of students at so low figures, the fact that the college has been running behind so heavily is sufficient reason for changing the price, that this shall not be the showing in the future. The low price is not in its favor, even if the college is not so largely patronized. Those who really want the advantages to be obtained at Battle Creek will make extra exertions to receive these advantages, and a large class who would be induced to come because of the low tuition would be of no benefit to other students or to the church. The larger the number, the more tact, skill, and vigilance required to keep them in order and from becoming demoralized. *4LtMs, Lt 34a, 1886, par.*

Some provision should be raised to have a fund raised to loan the worthy poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations. Then these youth should have it plainly set before them that they must work their way as far as possible and partly defray their expenses.*4LtMs, Lt 34a, 1886, par. 4*

The churches in different localities should feel that a solemn responsibility rests upon them to train youth and educate talent to engage in missionary efforts. When they see any in the church who give promise of making useful workers, but who are not able to educate themselves, they should lift that responsibility and send them to the college to be instructed and developed with the object in view of becoming workers in the cause of God. There is material that needs to be worked up that would be of good service in the Lord's vineyard; but they are too poor to obtain the advantages of the college. The churches should feel it a privilege to take the responsibility of defraying their expenses.*4LtMs, Lt 34a, 1886, par. 5*

The tuition should be placed higher; and if there are some who need help, let them be helped as above stated. When the college was first started, there was a fund placed in the Review and Herald office for the benefit of those who wished to obtain an education, but had not the means. This was used by several students until they could get a good start and earn enough to replace what they had drawn so that others could be benefited by it. That which costs little will be appreciated little, but that which costs something near its real value will be estimated accordingly.*4LtMs, Lt 34a, 1886, par. 6*

If there were fewer students, and they were of a hopeful character, it would be a blessing to Battle Creek. If there are men as teachers in the college, and associated with it who are well balanced, and have a strong moral influence, who know how to deal with minds, and possess the true missionary spirit; then if the college were crowded so as to necessitate the building of another equally as large, that would be the best missionary field in the world. It is this ability that is greatly needed in the college.*4LtMs, Lt 34a, 1886, par.*

If these superior qualities were found in the men connected with the office at Battle Creek, the outlook would be more encouraging. Great and important interests are in danger of being misshaped and of coming forth defective from their hands. If some felt their ignorance more and would depend less on self, be less self-sufficient, they might learn of the great Teacher meekness and lowliness of heart.*4LtMs, Lt 34a, 1886, par. 8*

In regard to the college, I would say, Increase the cost of tuition, and you will have a better class of students. But provision should be made to do the very best for those who come; to secure for them every healthful, intellectual, and moral advantage. I see the need of still another boarding house, and there may be need of another building for the students. I cannot see how you can do better than you have in calling for means while this debt is against the college. It ought not to be there; and if there had been the right kind of planning, it would not exist: that is, if those especially employed in the college were all enterprising men of broader ideas. They would constantly be exercising ingenuity and tact and devising means whereby the college should not become burdened with debt.*4LtMs, Lt 34a, 1886, par. 9*

If we only had devoted, spiritually minded workers connected with our important institutions, who relied upon God more than upon themselves, we might certainly look for far greater prosperity than we have had hitherto. But where there is a decided want of humble trust, and of an entire dependence upon God, we are sure of nothing. Our great need today is men who are baptized with the Holy Spirit of God; men who walk with God as did Enoch; men who are not so narrow in their outlook that they will bind about the work in place of enlarging it; men who will not say "business is business, religion is religion." We need men who can take in the situation; men who are far-seeing; men who can reason from cause to effect.*4LtMs, Lt 34a, 1886, par. 10*

I will here give some extracts from a letter written Nov. 8, 1880:*4LtMs, Lt 34a, 1886, par. 11*

"The interest of every part of the cause is as dear to me as my life.

Every branch of the work is important. I was shown that there is great danger now of making the Tract and Missionary work so absorbing that it will become intricate through a multiplicity of plans; that it will become perplexing and absorb every other interest. It was also brought before me that there was too much machinery in the Tract and Missionary and in the Sabbath school work. There was form and arrangement, but little of Christlike simplicity felt or practiced by the workers. We want less machinery and mechanical arrangement and more heart work; more real piety and true holiness, especially in the missionary work everywhere. There needs to be piety, purity, and wise generalship, and then far greater and much better work would be done with less expenditure of means.”*4LtMs, Lt 34a, 1886, par. 12*

There is a broad field to be covered, and a getting above the simplicity of the work. Now is the time to work, and to work in the wise counsel of God. If you connect unconsecrated persons with the mission fields and with the Sabbath schools, our work will take on a formal mold and be without Christ. The workers must study carefully, prayerfully in every part of the field how to work with the simplicity of Christ, and in an economical manner, to plan and devise the most successful manner of reaching hearts.*4LtMs, Lt 34a, 1886, par. 13*

We are in danger of spreading over more territory and starting more enterprises than we can possibly attend to properly, <and they will become a wearing burden in absorbing means.> There is danger <to be guarded against> of overdoing some branches of the work and leaving some important parts of <the Lord’s vineyard> to be neglected. To undertake <and plan> a large amount of work and do nothing perfectly would be a bad plan. We are to move forward, but <only in the counsel of God.> [We] must not get so far above the simplicity of the work <we lose our spiritual perception> and it will be impossible to look after the <many accumulated lines of work and> enterprises entered into without sacrificing our best helpers to keep things in order. Life and health must be regarded.*4LtMs, Lt 34a, 1886, par. 14*

While we should ever be ready to follow the opening providence of God, we should lay no larger plans <in places where our work is

represented,> nor occupy more ground than there is help and means to bind off the work well. <Surface plowing means a limited, scattered harvest.> Keep up and increase the interest already started, <until the cloud moves, then follow it.>. While there are broader plans and fields constantly opening for the laborers, our ideas and views must broaden in regard to the workers who are to labor <in new fields in the Lord's vineyard> to bring souls into the truth. Our young ministers must be encouraged to take hold of the work with energy and labor in educating. Encouragement must be given to these men. They must be trained and disciplined to carry forward the work in simplicity. I am astonished to see how little some of our young ministers are appreciated and how little encouragement they receive. Yet some of them cling to the work and do anything and everything with unselfish interest, but some will yet be lost to the cause because they are not receiving proper encouragement.*4LtMs, Lt 34a, 1886, par. 15*

Narrowness or dishonest dealing must not come into the settlement with the workers, high or low. The course pursued toward Eld. Lane while he was laboring in the East was after the eastern fashion, but not after God's plan. The support, sympathy, and union of the brethren were withheld from him. He felt this keenly, and it nearly ruined him, never fully recovering from the wound. The course pursued toward Elders Lane and Corliss in the South was not after God's order.*4LtMs, Lt 34a, 1886, par. 16*

There must be more of Christ's ways and less of self. Sharp criticisms should be repressed. Sympathy, compassion, and love should be cultivated in every worker. Unless Jesus comes in and takes possession of the heart; unless self is subdued and Jesus exalted, we shall not prosper as a people. I testify that which I have seen. I beseech of you, brethren, to labor wholly in God. Do not have too many plans, but strive to have the work carried on healthfully, circumspectly, and with such thoroughness that it will not ravel out.*4LtMs, Lt 34a, 1886, par. 17*

There is another subject which I wish to mention to you. It is the matter of royalties on books. W. C. White has received letters since he returned from America from A. R. Henry of a very decided character on this point. W. C. W. has stated the positions taken by

your board in Battle Creek. I am sorry that they are not far-seeing in judgment. They evidence that they are narrow in their views and comprehension. They will arouse much unpleasantness of feeling in the bookmakers and will not accomplish that which they have undertaken. This movement will create a want of harmony. God will not sanction any such means as they have in view, because they are not just. Here is the danger in depending on unsanctified men to make decisions.*4LtMs, Lt 34a, 1886, par. 18*

Selfish policy is not heaven-born, but earthly. The leading maxim is, "the end justifies the means." And in pursuing the course entered upon it stops at nothing, but seeks its own success. This may be traced in every department of business; it is the prevailing element in every class of society, in the grand councils of nations, and in every meeting where the spirit of Christ is not the ruling principle. Prudence and caution, tact and skill, need to be cultivated by every one who is connected with our institutions. But the laws of justice and righteousness must not be left to one side, nor the all-prevailing principle be to make their own branch of the work a success regardless of other branches. The interests of others should be investigated to see that no one's right is invaded.*4LtMs, Lt 34a, 1886, par. 19*

The policy plan is a snare. While the council may pride themselves in the thought that they are doing a very nice thing, they show a short-sighted wisdom which will cripple their own efforts for success. The structure must be built upon a right foundation in order to stand. When the board of the Publishing Association takes it upon themselves to urge that all the profits from books shall go to the Publishing Association, they are seeking to control matters which do not come under their jurisdiction. They are taking upon themselves a work which they cannot carry out.*4LtMs, Lt 34a, 1886, par. 20*

These brainworkers have as much interest in the cause of God as those who compose the board, which is willing to be conscience for them. Some of these have had a connection with the work almost from its infancy. God has not placed upon this board the work of being conscience for others. They should not seek so persistently to force men to their terms. The policy plan is not to be classed with

discretion; although it is too often mistaken for this. It is a species of selfishness in whatever cause it is exercised and stops at nothing which promises success; but discretion uses judgment and is never narrow in its workings, has broad ideas, and the eye of the mind is capable of taking in more than one object and views questions from all sides. While policy has a short range of vision, seeing every object near at hand, but failing to discover those at a distance, it is ever watching to obtain advantages which do not belong to it and would build itself up by pulling out the foundation from another's building.*4LtMs, Lt 34a, 1886, par. 21*

Let it not be necessary for God to send a rebuke to men in responsible positions, who should be guardians of the people, especially of the interests of those who have long served in the cause of God; whose pen and voice have been active in bringing up the work to its present proportions. I wish I could lay these matters before these men in their true light. Ever since the Publishing Association was formed, light has been given in cases of perplexity. The Lord has often spoken, laying down principles and rules which must be carried out by all the workers. The grave responsibilities resting upon those in positions of trust have been continually kept before us, and we have sought the Lord from three to five times a day to give us heavenly wisdom, that we might sacredly guard the interests of the cause and of His chosen people. I have been repeatedly shown that we must do this. It was shown me that those who preside over these institutions should ever bear in mind that there is a Chief Director, even the God of heaven. There should be strict honesty in the business transactions in every department of the work. While there should be firmness in preserving order, there should also be compassion, mercy, and forbearance incorporated into the character. Justice has a twin sister—love, and they should stand side by side.*4LtMs, Lt 34a, 1886, par. 22*

It has been repeatedly presented before me that God is observing every transaction in that office. “Thou God seest me” [*Genesis 16:13*], should be ever in mind; courtesy and Christian politeness should be exercised by every one who bears responsibilities in the office. They should have a sense of the everabiding presence of Christ. This would prevent the encroachment upon others' rights which is so common in the world's practice, but which is an offense

to God. The Board of Directors should ever act as under the divine eye, with a continual sense that they are finite men and are liable to make mistakes in judgment, decisions, and plans, unless they are closely connected with God and seeking to have every deficiency removed from their characters. As they are only weak and erring men themselves, they should feel kindness and pity for others who may err. The divine standard must be met. You should take the Lord with you into every one of your councils.*4LtMs, Lt 34a, 1886, par. 23*

If you sense that God is in your assemblies, every transaction will be conscientiously, carefully, and prayerfully considered. Every unprincipled act will be repressed, and uprightness will characterize the dealings in small as well as in large matters. There should be cultivation of universal kindness with the workers. First seek counsel of God, for this is necessary for you to properly counsel together.*4LtMs, Lt 34a, 1886, par. 24*

There should be a watchcare, lest the busy activities of life, the accumulating business should so engross the workers that it would lead them to neglect prayer when the strength it would give them is most needed. Here come in all the evils, because they deprive their souls of the strength and wisdom of heaven which are waiting their demand upon them. We need that illumination which God alone can give, and we are unfitted to transact business unless we have this wisdom. There are a few words of prayer uttered at the commencement of the meetings, but the heart is not brought into sympathy and harmony with God by earnest, importunate prayer, offered by broken hearts and contrite spirits, in living faith. If they divorce themselves from the God of wisdom and power, they cannot preserve that high-souled integrity in dealing with their fellow men which God requires. Without divine wisdom, the objectionable traits of their characters will be woven into the decisions they make. And if these men are not in communication with God, Satan will just as surely be one in their councils and take advantage of their unconsecrated state in their decisions. There will be acts of injustice because God is not presiding in their councils. The Spirit of Christ must be an abiding, controlling power over the heart and mind. In the world the god of traffic is the god of fraud. It must not be thus with those who are dealing with God's cause. The worldly principle

and standard is not to be the standard of those who are connected with sacred things.*4LtMs, Lt 34a, 1886, par. 25*

Some years ago the matter of publication of books came up, and plans were laid which I cannot now fully call to mind. A decision was made something like this, that no one individual was to be benefited by the publication of his own books. A proposition was then made to us which my husband, without ability to fully consider, assented to, that the Publishing Association should have the benefit of his books. I was considering the matter and thought like this: I wish the testimonies to go to as many as possible; they are a message from God to this people, and I wish no personal benefit from this work. Thus we stated the matter. But shortly after, I was shown that this was not wisdom, to relinquish our right to control our own writings; for we would know better how to [use] the profits of these books, than would those who had far less experience. Publications were to be multiplied, and the profits we would receive would enable us to lead out in the advancing work, to build up the interests of the cause, and to carry others with us in the work. There was a principle to be maintained to guard the interests of the true workers. We were not the only ones who would be affected by this decision. Justice must be maintained; the cause of God would be continually widening—it would embrace the whole world as its field; the wants of the cause would not be determined by one man's mind and one man's obscure vision; there would be important work done in God's moral vineyard, and no man should feel that part of the work over which he presides is to swallow up all other interests.*4LtMs, Lt 34a, 1886, par. 26*

I have been shown that brainworkers have a God-given capital. The improvement of their brain belongs to God and not man. If the worker gives the time to his employer for which he receives his pay, the employer has no further claim upon him. But if by diligent and close economy of moments he prepares matter for publication, it is his to do with as he, in the fear of God, thinks he can serve the cause of God the best. If he gives up all except a small royalty, he should not be urged to do more; he has already done a good work for those who handle the books; but if the publishers want it all, and cannot see that they are exceeding their rights in the demand, it would be the worst thing that could be done for the author to

accede to their grasping, avaricious spirit, even though the plea be that it is for God's cause. The authors are responsible for the manner in which they use means received. There will be many calls for them. It was shown me that there would be many interests to build up and that my husband and myself would be called upon to invest in meeting houses that would have to be erected which would never be built, unless some one should feel and know the needs of the cause and lead out in investments themselves.*4LtMs, Lt 34a, 1886, par. 27*

I was also shown that there would be mission fields to be entered and this would require means. Those to whom God has entrusted talents are to trade upon these talents according to their ability; for they are to act their part in carrying forward these interests. We would not be working for the best and most successful interests of the cause of God to have our income barely enough to sustain life, as our experience would enable us to see many ways and opportunities of helping the cause which others would not discern. God in His wise providence [has] given the ability to write, and He designs that means should come into our hands to be used wisely, as His stewards, unrestricted by compromise.*4LtMs, Lt 34a, 1886, par. 28*

It is not our duty to shift our stewardship upon any man or set of men, but to invest our means in His cause when and where the Spirit of God shall indicate. God Himself has given us the ability to write and calls upon us to use this entrusted talent for the advancement of His cause.*4LtMs, Lt 34a, 1886, par. 29*

It was presented to me that there were poor men whose only means of obtaining a livelihood was their brainwork. There are men who have not grown up with our institutions and been benefited by the instruction that God has given from time to time, businessmen who will not incorporate in their business management the religion and spirit of Christ. They would separate religion in a large degree from their business; therefore even the Publishing Association should not be an all-controlling power. Individual talent and individual right must be respected. Should rules be established and arrangements entered into to invest the benefits of personal talent in the Publishing Association, other important interests would be

crippled. Men would at times have a controlling power in connection with the Publishing Association who would not have compassion and guard the interests of those in poverty and distress. There would be one iron rule, after the policy of the world rather than after the spirit of Christ, to bear upon all. The principles established would mean more to others than to us; therefore we must be guarded in every decision.*4LtMs, Lt 34a, 1886, par. 30*

It was shown me that my husband and myself should not be dependent upon others, because there would be men connected with our institutions who have been educated and trained as businessmen of the world, and they would make us feel our dependence if they had the chance; for all men are not in character as God would have them—tender, compassionate, and Christlike. He would have us guard the means entrusted to us and use it in different branches of His work, at the opportune time stimulating others, by our example, to invest in the different enterprises. We should not invest largely in any one institution, for our message is a world-wide one, and there are necessities continually arising that demand means. To every man He has given his work and talents of means and influence, and those who have the cause of God at heart will understand the voice of God telling them what to do. They will have a burden to push the work where it needs pushing, but others will only see the needs of their own respective branches, and other branches will be left to suffer for want of far-seeing judgment.*4LtMs, Lt 34a, 1886, par. 31*

It has several times been pointed out to me that there has been a close, ungenerous spirit exercised toward Bro. Bell from the very first of his labors in Battle Creek. It makes me sad to state that the reason is that he came to them in poverty, and a stranger. Because of this poverty he has been placed in unpleasant positions and made to feel his poverty. Because men connected with our institutions have thought they could bring him to their terms, he has had a very unpleasant time. There are unpleasant chapters in his experience which would not have been recorded if his brethren had been kind and dealt with him after the manner of Christ. The record in heaven is of such a character as some will not be proud to meet in the day of final settlement of all accounts. The Lord's cause should always be free from the slightest act of littleness, injustice, or

oppression.*4LtMs, Lt 34a, 1886, par. 32*

There were some men and women who invested in the Publishing Association as a donation. Afterwards through misfortune they were brought to actual distress and want. When my husband was stricken down by disease, they came to the one who occupied his place and begged that some of the means which they have invested in good faith should be returned to them. The matter was treated on the policy plan that business is business and religion is religion. The managers reasoned this way that nothing donated to the cause should be returned under any circumstances, and they took no measure to relieve the situation of those in distress. When my husband returned to his position in the office, these persons laid the matter before him. In the case of means donated by widows, my husband had objected when it was freely offered and had entered upon the books that the money should be returned when the donors needed it. Notwithstanding this, their cases were treated with indifference. Such management may be dictated by worldly policy, but it is not in accordance with the character of Christ. We can best serve the cause of God by ever considering in tenderness the wants of a suffering humanity.*4LtMs, Lt 34a, 1886, par. 33*

In the cause of God, Christ's spirit and manner of working are to be carried out in every particular. Mercy and justice will be the ruling principles where Christ abides. In order to be qualified for their positions of trust, men who are connected with the work of God must be Christlike in all their dealings with each other. These principles we have labored to have maintained from the very first in our Publishing Association. We have had to fight the battle over and over with men connected with the Publishing Association. This is God's institution, and we prize it too highly to allow one blot or stain to rest upon this instrumentality if we can do or say anything to prevent it.*4LtMs, Lt 34a, 1886, par. 34*

The policy which worldly business men adopt is not to be chosen or carried out by men connected with our institutions. I think it was in 1881 that the precious light was given me upon the scenes of the judgment. The books registering the deeds of men revealed the dealings of those professing godliness in our institutions, showing that it was after the world's standard and not in strict accordance

with God's great standard of righteousness. That which bears a close relation to the question of dealing with others, especially those connected with the work of God, was opened to me quite fully. The Spirit of Christ did not enter into and control the brethren's business arrangements. Their dealings were too much after the sharp policy plan, and not according to God's rule of right and justice. Some were suspicious and jealous, imagining that others were trying to gain advantages at their expense. Their attitude toward each other was not such as should exist between Christians.*4LtMs, Lt 34a, 1886, par. 35*

I saw that there should be no close, sharp dealing between these brethren who were representatives of two important though different characters of institutions, for they are branches of the same work. They should ever maintain a noble, generous, Christ-like spirit; the spirit of grasping avarice should have no place in their dealings with one another. God's cause cannot be advanced by any acts which are contrary to the spirit and character of Christ. Men should show an unselfish interest, seeking to advance one another's interests; for the cause of God can afford to be fair. Even a single instance of sharp dealing is an offense to God; and that which is sown will be reaped again. A selfish manner of dealing will provoke the same spirit in others. Likewise the manifestation of a Christian gentleman's spirit in word and deed—by liberality, courtesy—will provoke the same spirit in others.*4LtMs, Lt 34a, 1886, par. 36*

There is a spirit of worldly policy coming into the council and board meetings, a critical spirit in which personal feelings mold in a greater or less degree decisions that are being made. A hard, unsympathetic spirit is ruling out the spirit of kindness, compassion, and love. Those who compose our councils need to daily sit at the feet of Christ, learning in His school to be meek and lowly of heart. They are not prepared to deal justly, to love mercy, and to exhibit that true courtesy which characterized the life of Christ, unless they see the necessity of yoking up with Christ and bearing the burdens of His cause. The love of Christ must be incorporated into the work of the several departments in the office, not only to do justice to the work, but to the workers also.*4LtMs, Lt 34a, 1886, par. 37*

Your council and board meetings in 1886 need this instruction just

as much and even more than in 1881. Let men receive a mold of character in the school of Christ, learning meekness and lowliness of heart from Jesus, and they will be less self-sufficient, less self-confident, and will not have such a high opinion of their own ability, but will be regarded by those in the office as Christian brethren, walking humbly with God, trying to serve in whatever capacity they can do the most good without trying to exalt themselves. This lesson has not been learned by some. Therefore they have a new character to form, a new experience to gain, which shall fit them to come close to the hearts of their brethren and to deal with those who have a part to act in the work. They will have to guard themselves closely, or they will be dictatorial and officious, ready to give orders, to speak of and to take the oversight of things of which they are ignorant, and will thus disgust the workers in the office. If they take hold in an humble way, trying to learn as much as they can, maintaining the position of learner rather than of a director, they will make themselves friends in the office. *4LtMs, Lt 34a, 1886, par. 38*

Every one that serves in the board meetings needs to seek most earnestly the wisdom from above. The influence of the Spirit of Christ upon their hearts will then place a right mold upon the work. The transforming grace of Christ should be manifest in every board meeting, quelling tumultuous actions and charming away the unhallowed effects of business, and checking the sharp, critical, worldly policy which makes men overbearing and ready to accuse. There will have to be most earnest reformation in the characters of those who are now connected with our important institutions. Some of these men possess valuable talents, but they must fashion their lives after the divine character of Christ. Every one must remember that he has not yet “attained”—the work of character building is not yet finished. [*Philippians 3:12.*] If they will improve every ray of light God has given, and walk in this light, they will learn lessons from Christ. By comparing their lives with Christ’s character, they will be able to discern where they have failed to meet the requirements of God’s holy law and will seek to make themselves perfect in their sphere, even as God is perfect in His sphere. If men of today realized the importance of their positions, they would have been far in advance, far more qualified to fill positions of trust than they are. *4LtMs, Lt 34a, 1886, par. 39*

In these hours of probation we are to seek for perfection of character. We must learn daily of Christ. We are connected with the cause of Christ, not because we are perfect and unerring, but notwithstanding these defects; and God expects those connected with His work to be constantly studying how to copy the Pattern.*4LtMs, Lt 34a, 1886, par. 40*

Jesus connected John, Peter, and Judas with Him in His work, making them co-laborers with Him, and at the same time they were to be constantly learning lessons of Christ, gathering from the divine Teacher instructions that would correct their wrong ideas and incorrect views of what constituted a Christian character. John and Peter were not perfect, but they improved every opportunity to learn. Peter did not learn to be jealous and distrustful of himself until he was overcome by the devil and denied his Lord. Judas had the same opportunities to learn as did the other disciples, but he was a hearer only, and not a doer. The result was manifested in the betrayal of his Lord. God has connected men with His instrumentalities, and He wants them to be learners; they must not feel self-sufficient, or self-important, but must ever realize that they are treading on holy ground. Angels of God are ready to minister unto them, and they must receive light and heavenly influences daily, or they are no more fit for the work than are unbelievers. A transformation will be wrought in those who will repress unfavorable traits of character and develop Christ-like dispositions; this alone will bring them up to the highest standard of Christian character. Judas failed to be benefited because he did not see the importance of having his character molded after the example of Christ.*4LtMs, Lt 34a, 1886, par. 41*

The Lord guards every man's interests. He was always the poor man's friend and would have his interests sacredly guarded. There is a most wonderful dearth of the love of Christ in the hearts of nearly all of those who are handling sacred things. I would echo from one part of the earth to the other that the love of Christ should be cultivated; it should well up in the soul of the Christian like streams in the desert, refreshing the heart, bringing gladness, peace, and joy into their own as well as into other lives. No one liveth unto himself. If there is the least oppression practiced toward the poor, or unjust dealing with them, either in large or small things,

God will <make> the actor accountable. The very first work, my brethren, is to secure the blessing of God in your own hearts. This is where the work begins. Then take the blessing into your homes; let the atmosphere of cheerfulness and kindness prevail; put away your criticisms, overcome your exacting spirit. The atmosphere that surrounds you in your homes will also envelop you in the office. Wherever the love of Jesus reigns, there is pity, tenderness, and thoughtful care for others. The most precious work that my brethren can engage in is that of forming a Christlike character, that they may enter into the mansions which Christ has gone to prepare for them. I cannot be a party to any unjust dealing with any of God's children. *4LtMs, Lt 34a, 1886, par. 42*

Do not seek to make terms with Elder Smith, Prof. Bell, or any other brainworker that is not perfectly just and fair. Do not urge or compel them to accept terms dictated by those who do not <know what> it <means> to make books. They have a conscience and are accountable to God for the use and improvement of their entrusted talents; and they want the privilege of investing the means which they acquire by hard labor, when and where the Spirit of God shall indicate. My brethren must remember that the cause of God includes more than the publishing house and other institutions established at Battle Creek. No one understands better than Brother Smith the difficulties through which the Publishing Association was brought into existence, for he has been connected with it from its earliest years when it was oppressed by poverty, and self-denial had to be carried into our practical life. The table was hardly supplied with sufficient food to sustain our lives; there was economy in dressing and in wages paid. This was positively necessary in order that the paper might live. Those who passed through these experiences would be ready, under similar circumstances, to undergo the same privations again. It does not show very good grace for those who have had no part in <bringing> the work up to its present prosperous condition, to press and urge, and even try to force the early workers to submit to terms which they can see no justice in. Brother Smith loves the cause of God. He loves the truth and will invest his means to advance it wherever he sees that it is necessary. But leave this burden upon those with whom God has entrusted talents and means; they are responsible to Him, and the Publishing Association or its chief workers are not

to assume their stewardship.*4LtMs, Lt 34a, 1886, par. 43*

If the board should succeed in bringing the workers to their terms, would the writers feel that they had been dealt with justly, would it not rather open a door of temptation to them and break up sympathy and harmonious action between the brethren? If they should carry out this plan to grasp all the profits for the Publishing Association, it would be worse than they can imagine. A train of evils would grow out of such an arrangement that would be disastrous to the association. And it would encourage a spirit of intolerance, a narrow, conceited spirit, which God cannot approve, but which Satan enjoys and longs to have take possession of those who are connected with God's sacred work.*4LtMs, Lt 34a, 1886, par. 44*

The Bible precepts must be carried out in every-day life. They will be a lamp to your feet and a light unto your path. The greatest of all deceptions is for a man to think that he can find a better guide through difficulties than is found in the Word of God. It is the worst kind of folly to leave the Lord out of your councils and put your confidence in the wisdom of men. In your positions of trust, you are, in a special sense, to be the light of the world; and in order that you may be clean channels of light, you should feel an intense desire to place yourselves in connection with the God of light, of wisdom, and knowledge. Important interests that relate to the prosperity and advancement of present truth are to be considered; and how can you be competent to arrive at right decisions, to give wise counsels, and to make proper plans, unless you are connected with the Source of all wisdom and righteousness.*4LtMs, Lt 34a, 1886, par. 45*

Your councils have been regarded in altogether too cheap a light, and common talk and comments upon others' doings have found a place in these important meetings. You should bear in mind that the all-seeing eye of Jehovah is a witness in all your councils; He measures every one of your decisions and compares them with His holy law, the great moral standard of righteousness. Those holding the positions of counselors should be unselfish men, men of faith, men of prayer, men that will not dare to rely upon their own human wisdom, but will seek earnestly for light and intelligence as to what

is the best manner of conducting their business. Joshua, the commander of Israel, searched the books diligently in which Moses had faithfully chronicled the directions given by God, His requirements, reproofs, and restrictions, lest he should move inadvisedly. Joshua was afraid to trust his own impulses or his own wisdom. He regarded everything that came from Christ, who was enshrouded by the pillar of cloud by day and the pillar of fire by night, as of sufficient importance to be sacredly cherished. He meditated day and night upon the words which had been spoken to Moses, the servant of God. Joshua desired to know and to do God's will, and he was commanded by God to study and meditate upon all the directions which had been given: "For then, shalt thou make thy way prosperous, and thou shalt have success." [*Joshua 1:8.*] The secret of Joshua's victories was that, even amid his accumulated cares and responsibilities, he dared not trust to his own finite wisdom, but made God his counselor and guide.*4LtMs, Lt 34a, 1886, par. 46*

The Pharisees, scribes, and elders in Christ's day manifested an avaricious spirit which brought them under the control of Satan and was the main cause of their hatred toward Christ; for His teaching and example rebuked everything of this character. If such a spirit should be cherished in our institutions under any pretense, God cannot abide there. There should not be a grasping spirit manifested toward brethren, for it is not born of heaven, but from beneath. Any injustice done to God's children is registered in the books of heaven as done unto Christ. That success which is attained through taking advantage of another by sharp dealing will prove to be loss in the end, but that which appears to be loss through the practice of principles that represent the life of Christ is divine success.*4LtMs, Lt 34a, 1886, par. 47*

Those connected with the work of God have not yet the crown of immortal glory upon their brows, but are still engaged in earthly battles. They are still on probation, being tried and tested by God's great standard of righteousness; and it is their business to prove themselves true men, lovers of righteousness and haters of every evil practice which makes our world today like the world before the flood. They must be men willing to venture something in order to carry out the precious principles laid down in the Word of God. They

should make determined efforts to be representative men after God's pattern, rejoicing in success only when it arises from obedience to duty and truth. They need to strive to show their wisdom by the confession of weakness and inefficiency; for this throws them upon the strength and all-sufficiency of Christ. They that be whole need not a physician, but they that are sick. The most deplorable lack any can suffer is that of an earnest determination to do right at whatever cost to self. The lack of humility, the loss of faith and sterling integrity should cause intense sorrow. *4LtMs, Lt 34a, 1886, par. 48*

If the soul is filled with earthly things; if the heart has not maintained close communion with God, there is no room for heavenly intelligences to work; and there is an earthliness in every project that is devised. The communication with heaven must be kept open, clear the channel in some way. He that is to plan and devise in the interests of God's cause must see that his connection with heaven is not cut off before he should dare come into the room for counsel, otherwise Satan will accompany him and manipulate his thoughts and plans to suit his satanic majesty. The atmosphere of heaven must surround you if you would have your plans and works in harmony with heaven. O how important it is that the representative men keep themselves in the love of God, so that they may be quick to discern and respond to the signals from heaven. *4LtMs, Lt 34a, 1886, par. 49*

March 2nd. My head became so weary I could not complete this in time to mail it last night. I wish to say to my brethren that Michigan has been shown to me as being bound about with too extreme caution, a determination to save means for the Conference; but while economy and caution are essential in our work, unless the mind is broad enough to take in its real needs, these elements will be a block before the wheel of its progress. *4LtMs, Lt 34a, 1886, par. 50*

There is talent in Michigan, but it needs to be educated and disciplined. There are some who have experience who should put forth every effort in the dying churches as well as in new places to select suitable young men and men of mature age to assist in the work. Thus they will obtain useful knowledge by interesting

themselves in personal efforts, and scores of helpers may be fitted up for usefulness as Bible workers, canvassers, and family visitors. But this kind of work is being neglected because there is such great fear of using the Conference money.*4LtMs, Lt 34a, 1886, par. 51*

Our brethren should always go out two and two, taking as many other as they can rally to engage in personal visiting, seeking to interest families. But those who would work in these lines are not encouraged; but when mistakes are made, they are not corrected in tender compassion, but are disheartened. Michigan is one of the best mission fields in the world, but it needs men of far-seeing judgment to push the work.*4LtMs, Lt 34a, 1886, par. 52*

God would have those in responsible positions show tact, skill, and wise generalship in detecting, seizing upon, and putting talent to use. He will not work miracles to advance the truth. He has material in men and women, and He wants the generals in His army to have intelligence to bring it out and put it to use, not be constantly studying how to bind about the work so that it shall not branch out and create a demand for more means. Set men to work under those who have some knowledge of the work and who can educate them. Thrust the workers out into the harvest field. All they want is encouragement.*4LtMs, Lt 34a, 1886, par. 53*

Elder _____'s mind must grow with the work, or he must be replaced by some one who will take a more extensive view of what needs to be done to warn the world. Do something, do it now. Let the pull-back principle go and the go-forward principle come in. The angel with the third message flies swiftly.*4LtMs, Lt 34a, 1886, par. 54*

P.S. I have spoken to you the truth because I dare not withhold it. My words are not designed to discourage, but to open before you the fact that although you may have good business qualities, and tact, yet something higher than this is necessary in the work in which you are engaged. You may become men as valuable as gold, and this is why I have written as I have. Your character must reflect the character of Christ.*4LtMs, Lt 34a, 1886, par. 55*

[Recopied November 27, 1894.]*4LtMs, Lt 34a, 1886, par. 56*

Lt 35, 1886

Bourdeau, D. T.

Basel, Switzerland

March 7, 1886

Portions of this letter are published in *EGWE 171*.

Dear Brother Daniel Bourdeau:

I have been reading over the letter written to you from Healdsburg, and I have inquired whether you have read it thoroughly so as to take in all that was written. I fear greatly that you have not done this, and that you will go on just as you have done in past times, feeling self-confident, that you know better than any one else how to labor, and that you shall continue to estimate your powers more than they will bear.⁴*LtMs, Lt 35, 1886, par. 1*

You have an opportunity, now that you are engaged with others in labor, to see whether you will want to load on to yourself the whole burden of preaching, or whether you will esteem your brethren as you do yourself, and will give them room and opportunity to labor. If you do as you have done in the past, you will press yourself forward, grasp the opportunities which your brethren should have, and use the time yourself to your own injury and to the disappointment of the hearers. You flatter yourself that you can interest the hearers better than any of your brethren, and sometimes in this you deceive yourself. In the past you have done this and done the main part of the speaking with the idea that you could do better work than any of the brethren.⁴*LtMs, Lt 35, 1886, par. 2*

Now, my brother, I write for your good. You have lessons to learn that are very hard for you to understand. That is not to think more highly of yourself than you ought to think, and not place yourself high above your brethren, and of feeling so sensitive if your way is questioned or your plans interfered with. No one must suggest to you anything that will change your course of action. I have been surprised to read letters of this character that you have written to

Bro. Whitney, with request that they should be read to me. I cannot hold my peace, for I see that you do not sense your danger and do not realize the necessity of constantly learning in the school of Christ, of accepting the light that God has given you, and acting upon this light.*4LtMs, Lt 35, 1886, par. 3*

My brother, self is your greatest enemy. You have not even heeded the light given you because self was so determined to have its own way. I see by the expression of your letters that you need to die daily to self. You need to obtain victories over yourself. God will not work a miracle in your behalf while you do not bring yourself into submission before Him, but are continually striving to have yourself exalted. That independence you have so much to say about maintaining is the very element in your character which makes the work so exceedingly hard for you and for others. If you cannot stand first, you will not do anything.*4LtMs, Lt 35, 1886, par. 4*

I have heard a voice say, "I will be no man's second. I will be dictated to by no man." He is sleeping in the grave now. I know, my brother, that Eld. Andrews might have been alive today if he had received and improved the light that God sent him. But he took those parts of the testimony that agreed with him in every point, but those which corrected his course he said were the mind of Sr. White. The Lord has sent you light, and He wants you to heed it and improve in every way, that you may meet the mind of the Spirit of God. The Lord has cautioned you; and if you draw away like a rebellious child as did Eld. Andrews, the Lord has no reserve means to bring to bear upon you. You have refused to be advised and counselled by any of your brethren because you think you know better than any one that would teach you; and if the testimony of the Spirit of the Lord does not effect the change in you that must be made, then nothing more can be done. You are not above your brethren, but on an equal with them, and you grieve the Spirit of the Lord when you talk about your individuality, your independence, your being sore upon these points. These are words that I never wish to read from your pen or hear uttered from your lips, for you have nearly ruined your own soul over these misgivings.*4LtMs, Lt 35, 1886, par. 5*

Lt 36, 1886

Lockwood, Brother and Sister

Basel, Switzerland

March 16, 1886

Previously unpublished.

Dear Bro. and Sr. Lockwood:

Your letter reached me this noon. I thank you for your faithfulness in writing. I did not write you in regard to the furniture and carpets, that you need not dispose of them, for it would only make more work for me to find them and get things together again. I wrote that we were no longer pressed for means, for we had been able to borrow or hire money at the bank in Basel.*4LtMs, Lt 36, 1886, par. 1*

Yesterday we received a draft sufficient to pay for my horse and carriage, which draft I hired of a sister in England at six per cent. If you have received the letter, you may have forgotten it, or you many not have received the letter at all. Well, you need not sell the carpet, seeing that my rag carpet is sold.*4LtMs, Lt 36, 1886, par. 2*

The money you mention in your letter as having set to my account I do not want to receive, Bro. Lockwood. You will need it yourself. Just use it to live on. And I do not want you to pay the expense of horse-keeping either. The Lord bless you for your liberality. I am hoping in one year more to get out of debt, and I do not worry about anything. It is not long since I wrote you, but your letter calls for an answer.*4LtMs, Lt 36, 1886, par. 3*

Now, Brother Lockwood, some things you wrote me made me think you needed to be cautioned. Do not be strong in spirit, but be childlike, free and humble. I beg of you, do not go to extremes.*4LtMs, Lt 36, 1886, par. 4*

Offend not in words. Talk less. You will by talking so strongly make others have a wrong impression of you. And they think that you have a hard spirit. It is your work to keep well balanced. Because

you think others have done wrong, it is no reason that you should sin, and retaliate, and keep talking of their wrong. You just do right yourself. Be wise in words and actions. Your father was an extremist, and your mother was in many things very set and unyielding. Now these things were reproofed in them, and you have their traits of character transmitted to you as a legacy. Therefore, you need to watch and not feel strong or act strong. I have respect for Bro. Daniels. I shall not tell you all my ideas in this matter, but the Lord knows that I have not dropped him or lost confidence in him. He only develops under these circumstances weaknesses which I knew he possessed in a large degree, but he did not rise up against the testimony of reproof. God will help Bro. Daniels if he lies low, and He will bring him forth pure as gold if he will preserve his integrity of character. I would, if I saw Bro. Daniels today, not hesitate to lay my hands upon his head with all the freedom and heartiness I did once before. I do not think Bro. Daniels has done a wilful wrong. I believe God loves him and will bring him forth as gold if he will watch and pray and cultivate piety and meekness and lowliness of heart. *4LtMs, Lt 36, 1886, par. 5*

The way for you to obtain and retain the confidence of your brethren is to not feel so strong, to show a mellow spirit. Just sit at the feet of Jesus and learn of Him. I love you and your good wife in the Lord. I believe God loves you, and I cannot bear the thought that you will give the least occasion for any one to think that they cannot place any confidence in you because you are an extremist. Now, my brother, if your brethren have erred, do you think it will help the matter to talk about it and draw as far apart from them as you can? No, you have no right to do this. I do not think any one of them did or said wrong wilfully. I think they have misjudged some things. But do not talk over things you take exceptions to. Christ prayed that His disciples might be one as He was one with the Father. Now it is your duty to do your part to answer this prayer. If they do not do their part to press together, the sin lies at their door. You must be right whether any one else is right or not. Now is the time to show the true spirit of Jesus. Under test and trial, the genuine religion of Christ will appear. Has God blessed you with freedom and light and peace and joy in the Holy Ghost? Then let this appear, not in boasting and self-confidence, but in meekness and lowliness, bearing your testimony for God because you are God's hired

servant, and let all the light shine God has given you.*4LtMs, Lt 36, 1886, par. 6*

My brother, Christ is soon to come, and I want your influence to be good upon others. If others do not agree with you it is your nature to draw away from them and have no sympathy for them. Is this Christlike? No, no, my brother. I want you to be guided by your feelings less and by principle more than you have done during your past life. Be calm. Do not become easily excited, and talk strong and feel strong, for if you do this you will certainly lose out of your heart the sweet Spirit of Christ. You will lose your consecration. You will begin to feel bitter, and you will not seek to harmonize with your brethren. You must seek to be a peace-maker, not one who would make a breach and widen the breach after it is made. You have no right to think unkind thoughts. Just open the door of your heart to Jesus and let Him in. Let Him take the lines of control. Let your brethren see that the good work wrought in you was genuine. Draw together, but don't draw apart. May the Lord bless you and give you much of His Holy Spirit. I see that Satan is trying to make capital out of the revival at Healdsburg. He would divide the church; but do not do anything on your part to help this matter. Close the door against him. Let not a word or breath be in the direction of drawing off. Do not feel bitterness in your heart against your ministering brethren. If you do, your peace will be poisoned. It is your duty to work and talk and think and plan, to be one as Christ was one with His Father.*4LtMs, Lt 36, 1886, par. 7*

Well, I can write no more now. This I want to go in the mail tonight. Do not be discouraged.*4LtMs, Lt 36, 1886, par. 8*

Mother.

Lt 37, 1886

Bourdeau, A. C.

Basel, Switzerland

March 19, 1886

Previously unpublished.

Dear Brother A. C. Bourdeau:

I have received both of your letters in answer to mine. That which you say is your mind in regard to Daniel I thought and understood to be just as you stated it. But Bro. Adamer Vuilleumier made inquiry if I had been shown that the cause of Daniel's sickness was in consequence of the trials brought upon him by his brethren in Bien, that you told him that this was the case. Bro. Vaucher wrote the same thing to Bro. Whitney. I think they both received that impression whether you designed to convey it or not. I do not think that you have felt the necessity of being guarded in your conversation as you should be. My brother, do not think that I have no confidence in you; I have. If I had not, I would not labor as I do to present your case before you as it is. But I know that you have not had a true knowledge of yourself, what you might be and could be, and have not sensed what you were not. But I am encouraged in your case, because the Spirit of the Lord will not let me rest, but keeps the burden upon my soul to write to you and present these things before you again and again, because I see that the Lord will not leave you to yourself. I feel more confident that the Lord has work before you, and He wants you to prepare for it. He wants you to be fitting up for this work. He wants you to let go the last rope of self and hang your helpless soul upon Jesus. He wants you to have faith, to put away your weakness of pitying yourself and gathering sympathy to yourself. He wants you to be a man in your time of life. He will do those things for you that you cannot do for yourself. *4LtMs, Lt 37, 1886, par. 1*

My brother, you have thought that you were a wonderful help to Martha, but you do not know how much you are leaning upon her. She will be a greater help to you than you have been to her if you

will allow her to be. Your blessed, good Charlotte was not a woman that would interfere with your plans, because in her experience she found you took it so to heart and pitied yourself so much and grieved over it so hard that she did the very thing she ought not to have done, acceded to your plans and your wishes. She lost her individuality in you. With Martha there are capabilities and powers that she does not know that she possesses. She is a treasure in mind and soul and purpose. I estimate her as fine gold. Yet she may be, through wrong management, one who will not maintain her individuality, but think that every one else can be and do better than she can. She will never exalt herself, but will, if she has room and encouragement, be a woman of great value. God loves her, and her voice and judgment will supply a want that you have if you will encourage it. She has no babyish qualities in her make up. She needs circumstances and emergencies to develop the true sterling worth which she possesses.*4LtMs, Lt 37, 1886, par. 2*

Now I have presented this matter that you will not feel that Martha needs you so much, so very much, for you need her far more than she needs you. And she will help you in every way if you will give her room. You have such a habit of pouring out your troubles upon some one that you hurt yourself and hurt those you should help. Well, I love you both, and I want to do my whole duty to you in the fear of God and the love for your souls.*4LtMs, Lt 37, 1886, par. 3*

Sr. Martha has been desponding because the enemy saw that he could take advantage of her conscientiousness. But on this point Jesus has helped her, and He will not leave nor forsake her. Satan is well aware that with her principles and naturally good judgment she can be a blessing to others. All her feelings and distress and agony of mind have been from the cruel power of the oppressor through her large conscientiousness. But Satan's power is broken. She will have temptations to distrust God, to write little things against herself, but she must look to Jesus; and in looking at His mercy and knowing that He died for her, she has the positive evidence that He will not cast her aside if she will only trust in Him. She loves Jesus, although Satan may tell her that she does not. Satan is a liar. He is an accuser of the brethren.*4LtMs, Lt 37, 1886, par. 4*

Well I must close now with the request that you send to me the testimony for Daniel. I would be very much pleased if you would look among your books and find me *Jewish Antiquities*. It is there, for I saw it and I would so much like to have the use of it for a while.*4LtMs, Lt 37, 1886, par. 5*

Love to you all, especially your children.*4LtMs, Lt 37, 1886, par. 6*

Your sister in Christ.*4LtMs, Lt 37, 1886, par. 7*

Lt 38, 1886

White, J. E.; White, Emma

Basel, Switzerland

March 28, 1886

Portions of this letter are published in *EGWE 172-173*.

Dear Children Edson and Emma:

I sent you a letter from Lausanne, but I thought I would write you again. I was able to speak to the people in Basel last Sabbath with freedom.⁴*LtMs, Lt 38, 1886, par. 1*

As we journeyed from Geneva to Basel, we passed through large and small cities; and my meditations were, How are these people in these large cities to be warned? In the vision of John, four mighty angels were shown him as holding the four winds, that they should not blow upon the earth until God's servants are sealed in their foreheads. [*Revelation 7:1-3*.] When this work is done, then the ministers of vengeance are called and commanded to pour upon the earth tempests, thunders, pestilences, calamities. Now then is the time to work when Jesus is interceding in the heavenly sanctuary. Now is our opportunity and privilege to be co-workers with God.⁴*LtMs, Lt 38, 1886, par. 2*

The law of duty is supreme. It claims authority over reason, over conscience, over talents, over business, over every capacity of man. Everything that is noble in man belongs to the service of God. He admits no rival in anything. He makes no abatement of His demands. God enters into no compromise with men for a divided heart. The voice of duty is the voice of God to win souls. Obedience to its claims brings us into living personal relation with God. It makes us channels of light, and the humblest service will be an honor, for it is the great plan of God to associate men with His plans and His purposes. In the work of duty we go out of ourselves and beyond ourselves, and we may lay upon the foundation gold, silver, and precious stones. We are not excusable if we do not do all in our power to enlighten souls that are in darkness. We may shun duty,

delay duty, but it is duty still. No business is of sufficient value to deter us from duty that is marked out for us by the Lord, Him whose word of command is the highest law for the soul.*4LtMs, Lt 38, 1886, par. 3*

The excuses Satan will make and present before the mind are not one but many to neglect God's specified will for what seems to be an urgency of business, and the same will be pushed in as barriers day by day. But this will not diminish our obligations to God. The duty of today God requires His soldiers to perform.*4LtMs, Lt 38, 1886, par. 4*

How my soul is drawn out for the State of Michigan, planning day and night, dreaming and waking, to arouse our brethren to see and to seize the opportunities within our reach, before Michael shall stand up, before probation closes. The people of our faith seem locked in midnight slumbers. God's angel of mercy is pleading for entrance to the obdurate heart in vain. Those who should come up to the help of the Lord, to the help of the Lord against the mighty, those who should be channels of light, polished instruments for God, are doing nothing. Many of them are locked in stupid indifference when they should be winning souls to Christ.*4LtMs, Lt 38, 1886, par. 5*

Michigan is a good field, but strangely neglected. May the Lord of heaven open the blind eyes, arouse the dulled senses, quicken the desire in hearts to devotion, to earnest effort for the salvation of souls. My heart is burdened for Michigan. I dreamed I was in a meeting where were our leading men, and a messenger from heaven came in and said, "Why are ye slow of heart to believe? why are ye doing so little? why do ye not see the fields all ripe for the harvest? Why have ye not shown wise generalship in securing your workers in the Lord's harvest? Your ideas are not after God's order; you are too narrow. You bind about the work with your own narrow plans. You are dying out in much. While you should feel the necessity of caution, and avoid extravagance, you should have that far-seeing judgment to plan rapidly, to execute without delay, to seize the talent wherever you can find it, educate, discipline, train it, that faithful workers shall be in the field. Where now there is one there should be one hundred. You are far behind. The wheels of

time are rolling on, and you are doing little less than nothing. Death is seizing the workers in the wide harvest field because of your overstrained ideas of economy of means." Much more was said which I cannot now write.*4LtMs, Lt 38, 1886, par. 6*

I must close this, for there are other duties I must do in writing to many. May the Lord help you, my son, much loved children, to do all your duty, for there is a crown of life for the faithful.*4LtMs, Lt 38, 1886, par. 7*

Your mother.*4LtMs, Lt 38, 1886, par. 8*

Lt 38a, 1886

White, J. E.; White, Emma

Extract from *Lt 2, 1886*.

Lt 38b, 1886

White, Mary

Orebro, Sweden

June 27, 1886

Portions of this letter are published in *3Bio 346*; *5MR 190*.

Dear Daughter Mary:

I was sorry indeed to hear of Ella's affliction. While I am sorry for her, I am sorry for you because these things are trying, and I want to charge you particularly to be careful. I know that you may think now that all danger is past, but I am not so sure of this. I think that by you especially, great care should be exercised. Do not forget yourself in lifting any weights, in bending over, ironing, or anything of this kind. I know what I am talking about, and I do not want you should have care and taxation of any kind. This period must be one to you of comparative rest and freedom from mental taxation and overexertion of the physical. Take just the very best care of yourself that you can. Do not you lift Ella once. Let her walk on her two feet. She can do this much better than you can carry her. If you get through this critical period all right, I think your health will be better than it has been for years in the past; but you must have plenty of rest and sleep and be in the open air when it is pleasant. Do not think that Mother does not know, for she does know, by painful experience.⁴*LtMs, Lt 38b, 1886, par. 1*

I am praying for you, and I have trusted your case in the hands of the Lord. I cannot endure the thought of the possibility of harm coming to you, and your being a lifelong sufferer, or your life extinguished when it can be devoted to useful service in the cause of God. I hope and pray and worry some. This morning I was able to lay your case in the hands of the Lord and say, "I will not carry the burden. The Lord will do all things well. He will not willingly afflict or grieve the children of men." [*Lamentations 3:33*.] I hope to be able to hold you upon the altar, but sometimes my faith trembles. I have you so much interwoven in my life and heart that I have a dread of your being exposed to any risks. Well now, we will trust in

the Lord.*4LtMs, Lt 38b, 1886, par. 2*

Before rising, which was half-past four this morning, I had a precious season of prayer for you, and I felt much more peace and rest afterward. I think sometimes I am shrinking from the least approach of trial because I have been so many times so severely tried that I do not have all that confidence in God I should have, but I am feeling better. My conflict is over, and I trust Jesus with you with everything, and I feel that whatever the Lord sees is for our good He will do for us. God ever has and ever will have an interest in the work of His hands, and nothing can happen to us but our heavenly Father has some object for our good. But I believe that you will be carried through this critical period in safety.*4LtMs, Lt 38b, 1886, par. 3*

I desire that you should take the journey W. C. White has proposed, if you will have a good driver and be entirely free from care. Make your position in the carriage that of as perfect ease and rest as possible. I believe this journey will do you great good if you take time enough to rest as you go and do not become too weary in journeying. Now just take all the happiness you possibly can, and may the peace of Christ be with you is the prayer of*4LtMs, Lt 38b, 1886, par. 4*

Mother.

I think that the work here is going well, and I have felt much better healthwise than for months in the past. I have already spoken four times at length and ten times in all. The brethren are much encouraged. It is a good meeting, and everything moves harmoniously. Brother Matteson, I think, had some fears that we were going to place Brother Olsen in here in his place, but we told them plainly Elder Matteson had done a good work and we could not spare him. We wanted Elders Matteson and Olsen and many others, if we could get them, to work in these kingdoms, and I think Elder Matteson appears well at this meeting. I think the letters I have sent him have not been without influence. Yesterday we had an excellent meeting; quite a number of outsiders were in, and we had a good congregation of attentive listeners. Well, I am sure the Lord has given me health and strength and the light of His

countenance.*4LtMs, Lt 38b, 1886, par. 5*

W. C. White's testimony is received by all. I tell you, things look much different than when we were here last fall. There is a good hall, good seats to accommodate the people; and if Jesus will work with our efforts, we will be encouraged indeed, and He will be. Well, He has promised it, and His Word will not fail. There are beautiful parks close at hand here, and nicely laid out roads, and seats plentifully supplied. All this is in groves of trees. W. C. W. and I walk out between eight and nine o'clock. The sun sets forty minutes after nine, rises before three. I think it is daylight at two.*4LtMs, Lt 38b, 1886, par. 6*

I wish you and Ella were here this moment and could accompany us to Norway. They have made arrangements for us to occupy the old part of the printing office. This will be agreeable to us. And we can do more than if we were in any house, to be entertained as guests. I hope Marian and you will arrange the seats in the carriage where you can both have a restful, enjoyable time. I speak once more today at six o'clock, and then my labor here ends.*4LtMs, Lt 38b, 1886, par. 7*

Brethren Matteson and Olsen go to Denmark, and then they come to Norway. We stay here until Thursday, then take the cars for Norway, spend two weeks there, return to Copenhagen, spend nearly two weeks there when we will have a similar effort to that we have had here—to educate the young men and encourage the believers to all take hold and work with energy. Then we make our way back home again to Basel.*4LtMs, Lt 38b, 1886, par. 8*

Ella May White, Grandma would be very much pleased could she see you this morning. I was very sorry to hear that you fell down the stairs. Was it the long back stairs or the short stairs? I think one of the good angels of the Lord was close by you to prevent your falling and breaking your limbs or killing you. These good angels are watching over you, else you might get into many difficulties.*4LtMs, Lt 38b, 1886, par. 9*

Remember that the Lord loves you, and you please the dear Saviour when you are gentle and kind and obedient; and if you are pleasant and have a beautiful character, Jesus will, when He

comes, give you a beautiful harp that you can play upon. He will give you a crown of gold, and you will be very happy always. You will never fall downstairs, never be sick, but be happy. Try hard every day to be a good, sweet-dispositioned little girl.⁴*LtMs, Lt 38b, 1886, par. 10*

Grandma.

Lt 39, 1886

Henry, A. R.

Basel, Switzerland

March 28, 1886

Portions of this letter are published in *5MR 441-442; PH102 17-18*.

Dear Brother Henry:

I have heard Willie read your letter written to him, and I thought I would write you a few lines.*4LtMs, Lt 39, 1886, par. 1*

My much respected brother, I wish to say that I have no selfish motives in claiming the royalty on my books, but I consider that there is a principle involved which affects not only my own rights, but the individual rights of others which the Lord would have me guard. I have duties to do in this matter which the want of far-seeing judgment of my brethren does not comprehend or take in.*4LtMs, Lt 39, 1886, par. 2*

All that I receive of royalty on foreign books is dedicated to the foreign missions, and when I see how difficult it is for my good brethren to outgrow narrow plans and narrow ideas in some things, connected with our work, I feel that I can understand, through the light God has given me, where means is really needed, and I do not mean to shirk my stewardship on to my brethren, even if it is their judgment that I should do this; I dare not leave it for their judgment to apply this means. I do not mean that the means that should come to me justly shall be under control of any board of directors. I might see necessities, and often do, that some minds composing your board would not see; for one would lead out, taking a position, and others would follow and, having great confidence in their own opinions, would not be easily entreated, but would be very unyielding and make me much unnecessary labor to explain, and urge, and press matters, and perhaps fail after all my labor. I know perfectly well what I am about, and I know that I should control the means God has made me steward of. All is the Lord's.*4LtMs, Lt 39, 1886, par. 3*

The small amount of means that I shall receive for my books I shall claim the right to appropriate. I do not charge you with selfish interest, I do not charge any one with personal, selfish interest, but I know that not only your ideas, but Brn. Amadon's, Hart's, and Sisley's need a molding over, and greatly to be enlarged. God's cause in the publishing house can afford to be fair.*4LtMs, Lt 39, 1886, par. 4*

While I respect all these brethren as having good qualifications and appreciate them, especially your capabilities as a businessman, which lead me to urge your coming to the great heart of the work in Battle Creek, I still shall urge that you may in some respects greatly improve. I know that this coming was not your choice, yet notwithstanding God had lessons for you to learn that were essential. You need a different mold of character. There is need of your bringing into your character more of Christ. Bro. Sisley especially needs to put considerable more of the softening, subduing influence of the Spirit of God into his character. He is not compassionate and far-seeing. His own peculiar temperament has a controlling power in your councils. God is not pleased with this element; it tastes too strongly of self. It bears not the fragrance of the spirit of Jesus. Bro. Sisley has too much of the cast iron to be a man after God's own heart, and, my brother, you have the same trait of character. You need the love of Christ, the winning charms of Jesus. Compassion, tenderness, and love need to be cultivated. This will not make you a less successful businessman, but will give you greater success. You have valuable traits of character, but without this love, this compassion, you will only be a one-sided, imperfect man.*4LtMs, Lt 39, 1886, par. 5*

If all your entrusted capabilities are submerged in Christ, and you take on the mold of Christ's character, you will grow up into the full stature of a perfect man in Christ Jesus. You need this love in your family. You need it woven into all your plans, and into all your words and actions. You need to be often tender and express sympathy, but there is none allowed to come into your life. Bind your family to your heart in love. Make no rules, lay no demands on your wife, but treat her with tender compassion. She has trials and heart sorrows as well as you. Be pleasant to her at all times. Carry sunshine into your home, restrain threatenings, put away your criticism, and do

not rule too much. Let mercy and love bear sway. Do not cover these up.*4LtMs, Lt 39, 1886, par. 6*

Oh, my brother, you want more of Jesus in dealing with the minds of your children. You are so stern, so severe; the law of love is so little regarded that in dealing with your wife and children you raise their combativeness and place them beyond your reach. There should be altogether a different atmosphere in your home. They do not respect you or your words or government. Bitter words are passed from one to another. This has a depressing influence upon you. Let all the sunlight into your family you can, in pleasant words, in commendation, but don't criticize and censure and threaten; all this will be reflected back upon you.*4LtMs, Lt 39, 1886, par. 7*

The Lord loves your wife. Jesus died for her, and you should use your influence to win her, not to force her, but to win her. The Lord loves you, but He wants you to love Him, to meditate upon Him. Reflect upon the purity, the loveliness of His character, and be like Him. He wants you to be a kind, loving, affectionate husband, and father, and brother, and friend.*4LtMs, Lt 39, 1886, par. 8*

I might write much more on this subject, but I forbear at present. May the Lord enlighten your eyes and give you an understanding mind, that you may be firm as a rock to principle, while you will be humble and meek and lowly as was Christ, kind, tender, forbearing, easy to be entreated, ready to yield your ideas and personal feelings. This is the work that must be done for you, but it will not be done unless you shall learn lessons daily in the school of Christ.*4LtMs, Lt 39, 1886, par. 9*

You often feel that you would gladly get away from the position you now fill, which involves great responsibilities. But, my dear brother, the voice of duty is the voice of God; and should you tear yourself away from the work, it would not bring to you the relief you imagine. What you want is an element woven into your character which will make you more tender, more forbearing, more patient; you need to be transformed, expressing your love, expressing your affection, showing a zeal, an interest in the happiness of your wife. This lesson you must learn before you can have peace. Dictate to your wife in nothing, cease to be overbearing to your children. This will

be a strong battle for you to fight, but it is home that tests the religious character. If you save your own soul and win your household, you must be more tender, pitiful, and merciful. May the Lord help you, my brother.⁴*LtMs, Lt 39, 1886, par. 10*

Lt 40, 1886

Bourdeau, Brother and Sister

Basel, Switzerland

April 4, 1886

Previously unpublished.

Dear Brother and Sister Bourdeau:

I wish to say of the book you sent me, this is not the book that I desired. There is in your library a smaller book entitled *Jewish Antiquities*. It is something in the form of a dictionary, but it is not after the order of this book which you have sent me. It does not say *Josephus's Works*. I know that I looked into this book when I was at your place. If you can find such a book in your library, please accommodate me with the use of it for a short time.⁴*LtMs, Lt 40, 1886, par. 1*

My health is much better than it was when I last wrote you. The Lord has been merciful to me. He has heard my earnest prayers to remove physical infirmities, that I might be the better able to do the work which seems necessary to be done. The last letter received from you gave information that you were having a crowded hall. Does this interest continue? May God help you in this work, that you may so closely connect with Him, that you may be able not only to interest, but to educate and instruct the people. I know Italy is a hard field, and we may say the same of very many places in Europe. But if there is earnest praying to God and working as well as praying, we do believe that the Lord will bless the efforts made, that the opposition which will be fierce and determined in Italy will not prevent honest souls from accepting the light of truth.⁴*LtMs, Lt 40, 1886, par. 2*

Let us ever remember that God has intrusted with us a most solemn and testing message for the world. If we work in His strength, putting our whole dependence upon God, my faith is we shall see souls converted to God. I never felt more deeply than at the present time the necessity of constant, living faith that will not be quenched

by seeming impossibilities. We are in constant danger of relying upon our own finite powers. It is God alone that can make His truth to triumph, and we should feel highly honored if we can have the privilege of triumphing with it.*4LtMs, Lt 40, 1886, par. 3*

I hope you will be very guarded not to allow minor things to divert your mind away from the work of God. This work is of that importance that it requires all the powers which we possess, and then we must rely wholly upon the power of Jesus Christ to work with our efforts. May the Lord give you wisdom and be your everpresent counselor by having success attend your labors in Italy. We have no time to lose; while the angels are holding the four winds, that they shall not blow, is our opportunity to work.*4LtMs, Lt 40, 1886, par. 4*

Tell us when you think is the best time for us to again visit Italy, not merely Torre Pellice, but Naples and other places where there are souls in the faith. May the Lord bless you both with a large measure of faith is the prayer of your sister.*4LtMs, Lt 40, 1886, par. 5*

Lt 41, 1886

Sharp, Brother

Basel, Switzerland

April 7, 1886

Portions of this letter are published in *TSB 203*.

Dear Brother Sharp:

I have this morning received and read your letter, and if I do not answer at once I fear it will pass from my mind. I am happy to say that we are enjoying good health and beautiful weather. Every thing is looking so green and lovely that we are sure winter is passed and spring has come.*4LtMs, Lt 41, 1886, par. 1*

In regard to your changing your location, I would mention to you England. There is a large field and but few workers, plenty of work to be done in which all may act a part, all of your family if they desire to give themselves to the Lord and act a part in His cause. You will find room enough to work, and if you go forth to labor in meekness and humility, redeeming the past errors of your life, God will accept you. There is need of laborers in England, and the advantage of that country over other parts of Europe is that our American brethren do not have to work through an interpreter. There is great need in Denmark, Sweden, and Norway of experienced workers in their own language. France, Switzerland, Germany, India, and Russia need workers in their own tongue. Calls come to us from all these countries, begging for helpers and ministers to teach them the truth more perfectly as they have accepted it through reading. They want missions established in Russia, but where are the men? Lord, raise up laborers is my prayer.*4LtMs, Lt 41, 1886, par. 2*

Should you come to England, you will certainly find work enough to do, and God is merciful; He pities our weakness, He forgives our transgressions; and if we will only live humble and penitent, if we will cease from evil and do well, the Lord will approve. May the Lord teach you and work for you. I wish that there were many more men

who would give themselves to the missionary work in England. That kingdom has but few workers. We want missionaries whom God can work with and bless. We want men who will feel the burden of souls, men who will work as Christ worked, zealously, disinterestedly, to save sinners and enlighten those in darkness.*4LtMs, Lt 41, 1886, par. 3*

I write this short letter to you, thinking it is as well as more that might be written. Your sister in Christ.*4LtMs, Lt 41, 1886, par. 4*

Lt 42, 1886

Ramsey, Brother

Basel, Switzerland

April 7, 1886

Portions of this letter are published in *5T 651-654; UL 111; 3SM 228*.

Dear Brother Ramsey:

I have just sent an article to the Healdsburg College and I will send a copy to you, for it embraces not only Healdsburg, but South Lancaster and Battle Creek. I specified Healdsburg because it refers to them as I was laboring with them.*4LtMs, Lt 42, 1886, par. 1*

I am glad you are today in South Lancaster; and, my brother, if you make God your trust, you will be the right man in the right place, but let not self come in, though this will be natural. Keep self out of sight. Walk humbly with God. Let us work for the Master with disinterested energy. Think of the life of Moses. What endurance and patience characterized his life. Paul in his epistle to the (*Hebrews 11:27*) says, "For he endured seeing Him who is invisible." This character of Moses does not simply mean passive resistance of evil, but perseverance in a firm, consistent course. He kept the Lord ever before him, and the Lord was at his right hand to help him. Moses had a deep sense of the personality of God. He saw God. He was not only looking down through the ages to a Christ that would be revealed, but he saw Christ in a special manner accompanying the children of Israel in all their travels. God was real to him and present in his thoughts. When called upon to face danger, to bear insult, and to be misunderstood for Christ's sake, he was persevering to endure without retaliation. Moses believed in God as one whom he needed and one who would help him because he needed His help. God was to him a present help in time of need.*4LtMs, Lt 42, 1886, par. 2*

We have far too much dead, nominal faith, but the real trusting,

persevering faith we do not have. God was to Moses a rewarder of those who diligently seek Him. Moses had respect unto the recompense of the reward. Here is another point in faith we wish to study; and if brought into the life and experience, it will enable every one who fears and loves God to endure trials. God will reward the man of faith and obedience. Moses was full of confidence in God because he had appropriating faith. He needed the help of God, and he prayed for it, and believed for it, and wove it into his life experience that God cared for him. He believed that God ruled his life in particular. He knew that God had assigned to him a special work, and he would make that work thoroughly successful so far as possible. But he knew that he could not do this without the help of God; for he had a perverse people to deal with. The presence of God, he knew, was strong enough to carry him through the most trying positions that a man could be placed in. He could see and acknowledge God in every detail of his life, that he was under the eye of an all-seeing God who weighs motives, who tries the hearts. He looked to God and believed in Him for strength to carry him through uncorrupted every form of temptation. Moses did not merely think of God, but saw Him. He saw Jesus as His Saviour; he believed the Saviour's merits would be imputed to him. This faith was to Moses a reality, no guesswork. This is the kind of faith we need, faith that will endure the test. God was the constant vision before Moses; he never lost sight of His face. Oh, how often we yield to temptation, because we do not keep our eye upon Jesus; our faith is not continuous because through self-indulgence we sin, and then we cannot endure as seeing Him that is invisible.⁴*LtMs, Lt 42, 1886, par. 3*

My brother, make Christ your daily, hourly companion, and you will not complain that you have not faith. Contemplate Christ. View His character. Talk of Christ. The less you exalt self, the more you will see in Jesus to exalt. God has a work for you to do. Let not self mar the work, but endure as seeing Him who is invisible. Keep the Lord ever before you. Brother and Sister Ramsey, reach up higher and still higher for clearer views of the character of Christ. When Moses prayed, Lord show me Thy glory, the Lord did not rebuke him, but He answered his prayer. We keep apart from God, and this is why we do not see the revealings of His power. My brother, my sister, may the Lord impart wisdom to you both, that you may know how to

deal with minds. May the Lord teach you how great things He can do if you will only believe. Carry Jesus with you, as your companion, into the school room. Keep Him before you as you open your lips, that the law of kindness may proceed from your lips. Do not allow any one to mold you in this matter, but allow that the children have an individuality as well as yourself. Ever try to lead them, but never drive them.*4LtMs, Lt 42, 1886, par. 4*

I see some things here in Switzerland that I think are worthy of imitation. The teachers of the schools always go out with their pupils while they are at play and teach them how to amuse themselves and repress any disorder or any wrong. This is an invariable law and includes children from five to fifteen years of age. As a reward for good behavior and studious habits, the teachers take their scholars out and have a long walk with them, dismissing the school earlier than usual. I like this; I think there is less opportunity for the children to yield to temptation. The teachers seem to enter into the sports of the children and to regulate them. I cannot in any way sanction the idea that children must feel that they are under a constant distrust, and must be watched, and cannot act as children. But let the teachers join in the amusements of the children, be one with them, and show they want them to be happy, and it will give the children confidence. They can be controlled by love, but not by a stern, strict, unbending rule, to follow them in their meals and in their amusements.*4LtMs, Lt 42, 1886, par. 5*

Let me say here that those who have never had children of their own are not the best qualified to wisely manage the varied minds of children and youth. They would make one law from which there can be no appeal. Teachers must remember that they were once children. When they do not place the crib too high, the children can reach it and be instructed and benefited, both by precept and example.*4LtMs, Lt 42, 1886, par. 6*

May the Spirit of Jesus come in to mold every heart, to fashion every character, to elevate and ennoble every soul. Christ said to His disciples, "Unless ye humble yourselves, and become as this little child, ye cannot enter into the kingdom of heaven." [*Matthew 18:3.*] There is need of coming down from these cast iron stilts to the humbleness of the child. Oh, that some of the spirit of severity

may change to a spirit of cheerfulness, love, happiness, and sunshine rather than shadow. If I were writing this to some who had a different mold of character than have some in South Lancaster, I would write differently. May the Lord bless you and your family is the prayer of your Sister.*4LtMs, Lt 42, 1886, par. 7*

Lt 43, 1886

Matteson, Brother

Basel, Switzerland

April 13, 1886

This letter is published in entirety in *17MR 98-106*.

Brother Matteson:

Your letter was received yesterday. You state in your letter, "Your mother speaks of Bro. Hanson as a transgressor of the Sabbath. I suppose you know that Bro. Hanson is not a member of the church, consequently we cannot labor with him, or cut him off because he is already cut off by his own positive request." *4LtMs, Lt 43, 1886, par. 1*

He places himself outside of the pale of the church where he cannot be brought under the discipline of the church, and yet he has a voice in the church as if he belonged to the church. I cannot see the consistency of this and know that this move is all out of God's order. It shows blind, hazardous movements; it is giving influence to a man who refuses to be in harmony with the church, and through this one man whose way is after the world and not after the Lord's plans Satan comes in to control other minds. Then how could you or any member of the church, if they stood in the light, place him on a committee? *4LtMs, Lt 43, 1886, par. 2*

You state, "I do not know whether he will make an application for admittance. If he should do so, he would have to take a better stand than he has ever done yet." My brother, notwithstanding this attitude of Bro. Hanson who has cut himself loose from the church, he is made one of the committee of your board to have influence in the matters of the church, and you have allowed this thing done. Strange foresight!—a man who does not keep the Sabbath, for he does do business on the Sabbath, collects debts, pays his workmen, settles accounts, and has no more sacred sense of the Sabbath than to keep it when convenient and transgress it when it is convenient for his own interest. *4LtMs, Lt 43, 1886, par. 3*

I know that God cannot approve of your connecting Brother Hanson with a committee or giving him any trust while he has cut himself loose from the church and stands dishonoring God in his business matters. It shows that the man has not true and sacred ideas of holy things, and you are fastening him in a fatal deception in thus treating his case. My brother, you have done more to keep him in this position of blindness than any other man could do. You have in your attitude said to the sinner, "It shall be well with you." You say you could not labor with him, or turn him out because he is not in the church, yet you have linked up with him and showed your preference for him and made him your confidant and counsellor. He has upheld you, and you have upheld him, and God is dishonored by you both. *4LtMs, Lt 43, 1886, par. 4*

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." [*Ezekiel 3:17-21.*] These solemn words speak to you and me. I have to bear the plain notes of warning from God. I must not suffer my brother to continue in sin; [I must warn him of] his danger; I must tell him "the wages of sin is death." [*Romans 6:23.*] God has said it. "Cry aloud and spare not. Lift up thy voice like a trumpet and show My people their transgressions and the house of Israel their sins." [*Isaiah 58:1.*] Here, my brother, is a work that you have not done as you should have done. And why? Because your own soul was not right before God. [Line illegible.] *4LtMs, Lt 43, 1886, par. 5*

My brother, had you felt the necessity of preaching the lessons of true Christianity yourself, and of taking J. G. Matteson under strict discipline, then you could have seen and felt the necessity of instructing others. When you do not reach the standard yourself, how can you bring others up? When I see the people in Christiania and other places regarding you in the light they do, as though you were almost as Christ, and then know how far short you come of practical godliness, I am distressed beyond measure. A man who has ability as you have, and with your entrusted talents, is far more accountable than those who have less light and less ability. Your position, then, what you have done or may do, will be no excuse in your case that you do not reach the Bible standard in Christian character. You need daily the transforming grace of Christ on your heart, or you cannot do the work of God with clear spiritual discernment, with an eye single to His glory.*4LtMs, Lt 43, 1886, par. 6*

From time to time God has seen fit to open before me your life, your temperament, your character; and I must say to you that you have a work to do for yourself before you can be admitted to become a member of the Lord's family in the heavenly courts. Sin is sin, whether it is in J. G. Matteson or in the man of lowly position. You are not right with God. A man in God's eye is just what he is in his own family. The converting power of God will be seen in his home. You should have had a testimony to bear to individuals and families in the Spirit of Christ, and a love for their souls that would have placed you among the faithful watchmen, but, I feel compelled to say, you are not there now. You must set your own heart in order. You have a work to do for yourself which no other can do for you, to overcome your pettish spirit and to cleanse the soul temple of its defilement.*4LtMs, Lt 43, 1886, par. 7*

When you see yourself as God sees you, you will possess genuine humility, not humility put on for special occasions, but a principle that is abiding. You cannot be clear before God and prepared for His appearing unless you put away every wrong from you. It will be a most difficult lesson for you to learn true humility. While you appear to be at times very humble, there is a self-esteem, a self-devotion, a high opinion of yourself which leads to dangers that you do not discern. You are not ready for Christ's appearing; and unless

you are a changed man in heart and in character, in manner, in deportment, you cannot be a true watchman on the walls of Zion. There is earnest work before you. You must be a different man.*4LtMs, Lt 43, 1886, par. 8*

While it is duty for the watchmen to be wide-awake, faithful to discern evil, and understanding the necessities of the cause and work of God, they will frequently be called to bear a plain, pointed testimony to individuals who are in danger. Their testimony must not be given in an impatient spirit, not in an overbearing spirit, not with a domineering spirit, but with the spirit and meekness of Christ. There are two extremes to be avoided, one is the shunning to declare the whole counsel of God, and running into the spirit of revivalists in this age of crying, "Peace, peace, where there is no peace" [*Jeremiah 6:14*], and weaving into the labors an element which moves the feelings and leaves the heart unchanged. A sensational religion is to be dreaded, for it is hard work when once it has been woven into the experience to ever make the individuals feel that they must go deeper than mere emotional exercise; that they must practice true godliness.*4LtMs, Lt 43, 1886, par. 9*

My brother, you have been weaving into your labors this kind of an element. While evils have been growing and gaining the mastery, you have fastened many to J. G. Matteson, but not to the cross of Jesus Christ. Now I am alarmed for you because I was shown that you have unbounded confidence in yourself and your manner of labors. You have not laid the ax at the root of the tree, and various kinds of evils have been springing up that needed to be rooted out from the church, with judicious labors and with far-seeing judgment.*4LtMs, Lt 43, 1886, par. 10*

The very work that needed to be done has not been done. Your ways appear right in your own eyes, but not so in the eyes of the Lord. The truth of God may be proclaimed from the lips while it has not a sanctifying influence upon the heart and character, having a constraining power upon the man. The thoughts, the affections are engrossed by worthless revolting things, and the heart is defiled. The salvation of the soul will not be secured without a deeper work. Your supreme love and confidence in yourself must be broken up in some way, or you will be weighed in the balance and found

wanting. Your conscience feels the power of the truth, you work earnestly to present the truth, and for this reason I feel so bad because I know that unless you are an overcomer, you will not have the overcomer's reward. You lack the very experience you need to make you what God would have you to be. You need to study the law of God. Look in the mirror; bring your own heart to its searching, far-reaching principles, and go not away and forget what manner of man was presented to you in that mirror. I have not much hope for the church, unless the very ones who labor for them are converted men and Christlike in character. I am pained to write you these things. I hoped I should not have to write them. Search and see if self is not idolized. You must cleanse the soul temple. *4LtMs, Lt 43, 1886, par. 11*

The second extreme is to be always hammering at the people and in a harsh, unchristlike manner, talking in a way that they think you are provoked, weaving self into your labors, in the place of learning lessons of Jesus and having His Spirit. Now, my brother, whatever you have done or may do, I feel burdened with the Word of the Lord. The Lord says to you as to Nicodemus, "Unless ye are born again, ye can never see the kingdom of God." [*John 3:3.*] The truth has been accepted and preached by you, but the heart has not been cleansed of its moral defilement. You need the divine impression on your character. There are men like Bro. Hanson who are not controllable by the Spirit of God, who are harsh in their families, dictatorial, severe, and overbearing. If you were a thoroughly converted man and a daily learner in the school of Christ, a man to put away your childish, babyish feelings and manners at home, and put on meekness, gentleness, kindness, forbearance, and long-suffering, then you would be prepared to give instruction to those who need it. *4LtMs, Lt 43, 1886, par. 12*

You have so little self-control that when you read these words I greatly fear you will act like a child that when reproved or corrected will throw itself down. "A new heart will I give you, a new spirit will I put within you." [*Ezekiel 36:26.*] While you are desirous to appear right with your brethren, do for Christ's sake surrender your soul to God. The truth is kept far away from the center of your being; [part of line illegible]. This is an individual work. I was shown while in America the condition of the churches in the kingdoms that had

your labor. Many precious souls had been raised up, but they were receiving a mold that would not tend to make them perfect and entire, wanting nothing. One of the most earnest prayers in the Bible is, "Create in me a clean heart." [*Psalm 51:10.*] Oh, will men in any position, as superiors, inferiors, or equals, learn the simple lessons to begin at the beginning and have the heart right with God through the new creating power of His Holy Spirit? Then what pure streams would flow forth from a pure fountain. How precious the experience; how precious the lessons that they have learned and can in their turn teach others. But if they have not reached the standard themselves, how can they teach others to reach it? The church must be refined, purified. Better if they had never connected themselves with the truth than to claim to believe it, take the name of Seventh-day Adventists, and yet not stand as high in the scale of morality and practical godliness as do many who have never seen the truth. Thus Christ and the truth are misrepresented; the world is encouraged in their unbelief; other churches do not care to examine the evidences of doctrine and faith that bear such fruit. The example of men and women professing the truth is of such a character that it works against the truth. *4LtMs, Lt 43, 1886, par. 13*

They are holding the truth in unrighteousness because they are destitute of the first principles of Christianity exemplified in the life. Hearts are buried up in worldliness, saturated with that which is earthly, sensual, cut off by their own course of action from communion with God, dead to holiness, twice dead, plucked up by the roots. *4LtMs, Lt 43, 1886, par. 14*

Now you can never cure these evils till you see the necessity of subduing and controlling J. G. Matteson. The truth must be planted deep in your own soul first and then in the souls of others. I want you to be a conqueror, God wants you to be a conqueror, but you are far from this today. You need to be busy and earnest with your own soul. A solemn message is to be given to the world, and you are standing directly in the way of our reaching the hearts of many because all their experience and all their religion centers in their high estimate of yourself. No one can ask you to labor more than you do; but you must have a living connection with God so that you will have His grace to be with you. You must bring religion into your home; religion must regulate your life. The truth must sanctify your

words, your thoughts, and your actions. Your faith must produce beauty of soul that will be manifested [in] words and actions, else it will be a sounding brass and a tinkling cymbal.*4LtMs, Lt 43, 1886, par. 15*

When you are sanctified through the truth, you will be a Christian, patient, kind. You have an overbearing temperament. You hold yourself too high and others hold you too high; therefore anything you may do looks right in the eyes of others, but they do not look into the soul. The great Searcher of hearts says, "I know thy works." [*Revelation 14:15.*] Your heart needs to be humbled before God. You need to be very jealous of yourself. You have made acknowledgment of your errors at different times in your experience, but you have not put them away. You have not seen the sinfulness of many thoughts or the offensive character of your works before God. As a faithful watchman, I see the danger, if you die as you are, of your losing your soul; therefore I warn you.*4LtMs, Lt 43, 1886, par. 16*

Now, my brother, I have not thrown you aside, I have not lost my interest in you; but I do urge upon you to face the mirror. Sin is offensive to God. We must live so near to Jesus that we shall protest against iniquity and disobedience of God's requirements. While self is strictly disciplined, God will give wisdom and power to aid in disciplining others. Thus all the influence will be exerted on the side of pure, faultless, undeviating obedience, and no exception will be made on any policy principle and no unsanctified influence will be tolerated to weaken and demoralize a church. Oh, how I dread to write these things to you! But I dare not withhold them, lest my soul will be chargeable with your sin.*4LtMs, Lt 43, 1886, par. 17*

There must be a decided reformation in Bro. Hanson's family or they will all be lost together, parents and children. Their attitude to the help in their family is, How can flesh and blood be turned to the profitable account? The management in the house is conducted upon principles the reverse of Christians. The employer is too ready to prey upon the employed. They are often arrayed against each other like natural enemies. How can angels abide in that house?*4LtMs, Lt 43, 1886, par. 18*

May the Lord turn and overturn in Christiania. Better, far better, would it be today, so far as the church is concerned, if a blow had not been struck there until an altogether different mold could have been placed upon the work and the church. This work may look all right in your eyes, but oh, my soul, how it looks in the eyes of the Lord! Now I shall write no more on this, although there are other things I might say in reference to the work as God has presented it before me. Now you can see why I have not desired to come to Christiania again. I am soul-sick. If you stood free and clear, then I should know that God would work for us; but as you have stood, I have no confidence that He will.⁴*LtMs, Lt 43, 1886, par. 19*

Lt 44, 1886

Littlejohn, Brother and Sister

Basel, Switzerland

May 10, 1886

Portions of this letter are published in *5MR 275-276*.

Dear Brother and Sister Littlejohn:

My mind has been exercised for some weeks to write to you. I commenced and half finished a letter to you last January, but sickness came upon me and I ceased to write any one; therefore you did not get your letter. But I will try to finish this.⁴*LtMs, Lt 44, 1886, par. 1*

A few days since, we returned from a tour into Italy, and our homeward route was through Geneva and Lausanne. In the latter place, which is a very beautiful city, laborers have been at work to interest the people. And as the result of Bro. Bourdeau's efforts in French, Brn. Ertzenberger's and Conradi's in German, about twenty from the Methodist and Baptist churches have embraced the truth.⁴*LtMs, Lt 44, 1886, par. 2*

In all the places we have visited we see much work to be done, and but few to do this work. It is a marvel to me that there is not a greater missionary spirit among our people to bear the truth to other nations, and especially of that class that speak the languages of the different nationalities of Europe.⁴*LtMs, Lt 44, 1886, par. 3*

It will require far greater effort to accomplish the work than in America because of the poverty of the people. Then the ministers are so plentiful. I think of the words of the apostle, "They shall heap to themselves teachers having itching ears." [*2 Timothy 4:3.*] As soon as the truth is brought in to the place, the ministers of the different churches become alarmed and send at once for ministers to come in and commence revival meetings. Here they are called conferences. These meetings will continue for weeks, and no less than ten ministers will be on hand; the very best talent will be

enlisted, and warnings and threatenings will be poured out from the churches against the seventh-day people, who are classed with Mormons, and who they say are breaking up churches and causing divisions.*4LtMs, Lt 44, 1886, par. 4*

It is very hard to get any hold of the people. The only way that we find to be successful is in holding Bible readings, and in this way the interest is started with one or two or three; then these visit others and try to interest others, and thus the work moves slowly as it has done in Lausanne; but twenty have embraced the truth there, and this is not all the good that has been accomplished, for the young men who are preparing themselves for laborers have here had a good drill and received an education that will fit them for greater usefulness in the cause of God.*4LtMs, Lt 44, 1886, par. 5*

At first some thought they could go out on their own responsibility and do the work singly and alone, and keep everything to themselves, fearing that another might come in upon their ground. We visited Lausanne, and W. C. White and myself did the best we could to talk, and pray with them, and show them that this was not the way to work; that all must work in harmony; that no one person was competent to perfect these persons in the knowledge of the truth. We labored earnestly by letters and by word of mouth, and we are pleased to see a more pleasant and Christlike mold given to the laborers, and the work is of a much more substantial character.*4LtMs, Lt 44, 1886, par. 6*

It has called forth much labor to organize the workers. Brother Conradi is the right help here, and we thought no pains or expense too great to get the work once started right; then the men who were educated to go out as laborers would take hold of the work intelligently and do much better work, and the right ideas of working communicated to them would extend to others.*4LtMs, Lt 44, 1886, par. 7*

There is one man who has been laboring in Naples, who by appointment met us in Torre Pellice, Italy, and we labored with him and sought most earnestly to help him to take hold of the work, not as a fighter, contending and debating, as was his habit, driving people away from the truth rather than into it. He saw we talked the

truth, not with storm; not pelting the people with denunciations like hailstones. We had very precious seasons of prayer. We held meetings in three different villages in the Waldensian valleys with good interest.*4LtMs, Lt 44, 1886, par. 8*

This brother from Naples said he had received much light and would labor in altogether a different manner than he had done. The Italians are an excitable people. They will bring every power to bear suddenly, and under great excitement will exclaim, "Is this so? What will you do? Will you keep the Sabbath? Say Yes or No!" They are as sharp as a razor, [and] cut off the ears of the people, and make them mad, and that is the end of the business, so far as converting them to the truth is concerned.*4LtMs, Lt 44, 1886, par. 9*

Now we have to work with these men who are really intelligent, just as we worked with them one by one in the infancy of the Seventh-day Adventist cause; separating from these precious souls their unsanctified ways and manners; talking to them about Jesus, His great love, His meekness, His lowliness, His self-denial. These rough stones we bring if possible into the workshop of God where they will be hewed and squared, and all the rough edges removed, and they be polished under the divine hand until they will make precious stones in the temple of God and shall be living stones, emitting light. Thus they may grow up into a holy temple for God.*4LtMs, Lt 44, 1886, par. 10*

Some who are really capable men, intelligent in the Scriptures, do not know what it is to bring religion into their homes. They treat the wife and mother of their children as an inferior, never ask her advice, never consult her taste, never think she has a right to her individual taste or feelings, or judgment. They order, she obeys. I know this is a rag of heathenism, but it is the custom of many in this country. They do not know anything better. They need to be Christianized; and when the truth is once received in the love of it, then we can obtain their confidence and instruct them.*4LtMs, Lt 44, 1886, par. 11*

When you see women in Italy doing the heaviest work that belongs to men, driving or leading their cow teams, and great strong men in the wagon riding, you can have a little degradation put upon

women. They rear their children, do the hardest part of the work, and they fade early and look far older than the men.*4LtMs, Lt 44, 1886, par. 12*

In winter they leave their houses, which they call cold, and because they cannot afford wood for a fire, go into the stables with their cattle. Here are the cows, donkeys—if they are rich enough to have a donkey—sheep, goats, hens, and perhaps one pane of glass, little square holes, or oblong crevices for ventilation. These are kept carefully stuffed with hay in winter to exclude the air. In such places is where our laborers in Torre Pellice and adjoining valleys hold their meetings. They have to reach the people where they are. One would not think of such a thing as sympathizing with them, for they do not know any better way, although some who do thus are financially considered well off, and some have intelligent countenances and minds.*4LtMs, Lt 44, 1886, par. 13*

They pity Americans when told that they do not live in stables in winter. They inquire if they do not suffer greatly with cold? The warmth of the cattle they consider as good as stoves. They eat, keep their provision hung up in baskets in the stables. Bro. A. C. Bourdeau has shared their hospitality several times when he has been holding meetings in these stables. This repast would be a piece of black bread, nearly as black as a stone. This bread is made from smutty wheat, ground up smut and all, and eaten with a little milk or wheat cheese. Fifty or seventy-five will congregate in one of these stables and sit on the straw of dry leaves which have been carefully gathered for bedding for the cattle and for their beds. These stables have no floors in them, but the people will sit on the leaves or musty straw, and with ears, eyes, and mouth open listen with intense interest to the Word of God, and they seemed charmed. Some of the very best members of the Vaudois churches are among the hearers in these meetings, and the ministers are doing their best to break up the meetings, but they have not as yet succeeded. Bro. A. C. Bourdeau occasionally attends these meetings, but the principle workers are Italians. The Americans are not inured to the atmosphere of the stables, and their throat and lungs become inflamed and diseased. Italians can stand this atmosphere much better, so we are seeking to educate the Italians to go into the stables, and when once the people are interested,

then halls are hired. These halls are generally only rooms in a private dwelling, which will hold about one hundred people. Then Eld. A. C. Bourdeau, our laborer in Italy, speaks to them. But if they should once get the impression that he would not condescend to meet them in the stable, they would say, Because he is an American he thinks himself too good to associate with us and we will not go to hear him. So great care has to be taken to this matter.*4LtMs, Lt 44, 1886, par. 14*

Brother Geymet, an Italian, is doing what he can. We tried to educate him. He can talk both French and Italian, so he is fitted for this field. This brother walks up the rugged mountains through the defiles, in paths where precipices are on either side, and where in fogs, which are so common to these mountains, a stranger would most surely imperil his life; but one who is accustomed to these trails can find his way, but he dare not go alone. He is holding meetings in three different villages, one five miles away, another seven, and the other three. He goes on foot to these places, holds his meeting commencing at eight o'clock, and then walks home, getting to his bed about midnight. This is done night after night. W. C. White accompanied him to one place, by name Angronia, meaning the valley of groans. The place was seven miles distant. Mary K. White and I went in a carriage part way, and when we could go no farther because there was no carriage road, we returned and stopped in a pretty village in the narrow valley and inquired for the noted place where so many Protestants perished. We left the carriage, and a venerable-looking man about sixty years of age communicated to us freely the history of the village. Once it was a flourishing village. But the Catholics who had found entrance there burned the village. The inmates of the dwellings were driven out. We were then standing in a beautiful level spot of land clothed with living green. Plum, cherry, and peach trees scattered here and there were in full bloom. Our guide walked along, conversing as he went. Thousands of poor souls were driven to the edge of this level table land which ended abruptly in a deep precipice, from the sides of which projected rugged rocks, sharp and cruel, and were pitched over, and many of their mangled bodies were a prey to the wild beasts or birds. There on those pointed rocks hung for weeks the bodies of pastor, peasant, mother and child, having [been] caught by their clothes. At present there stands a house of worship called

Vaudois temple, and at a little distance upon a strong fortification of rocks stands a Catholic church and a monastery. No carriage can reach this from the road some distance below. Our guide informed us that no less than three times had their church been destroyed by fire, and as many times rebuilt. He pointed towards it and the fence and said, We built a strong foundation of stone and then an iron fence with sharp picks on the top, and a Catholic divine asked us what we were doing that for. We answered, You have burned our church three times and we wish to make it as secure as possible, and after we have done all we can on our part we will trust it with God. He said the Catholic flew into a rage and said he was glad they had burned it and wished they would do it again, it ought to be burned. Well the view or the scenery from this point is grand, awful, and awe inspiring. It is indescribable. You look at the mountains reaching thousands of feet above the level of the valley, and there are houses clinging like nests to the brown rocks all up the sides of the valley, terrace after terrace to the very summit. There are houses that are hundreds of years old. These were the places of refuge for the persecuted ones; among God's mountains was their stronghold and fortress. We turned from this place of interest and stepped into the carriage and carefully descended the steep heights. The Italians dared not drive a carriage along these precipice roads which to avoid the castle-like rocks and high mountains wind up the mountainside like this. We left W. C. White with Bro. Geymet to attend the meeting in the stable. He said there were about fifty present sitting on the mangers, straw, dry leaves, or ground floor. He said he conversed with several before the meeting, and they were deeply interested in the Bible light which has been given to them. They said at first they thought these strange and interesting things were not in the Bible until they began to search their Bibles and found them for themselves. And they were still searching the Scriptures. The Sabbath has been presented, and they want to see the evidence for it themselves. *4LtMs, Lt 44, 1886, par. 15*

Now this is good work, but performed under the greatest difficulties. But God has precious souls in these valleys, and this is the only way we can see to reach them. But we shall have to limit our labors unless means shall come into these missions. I have prayed much over this matter, and my mind was carried to you. I have presented

to you the hardest fields; there are more favorable fields. God is working in Lausanne, Switzerland, and in France and Russia, and India. Letters are coming, begging for help. We have sent Bro. Albert Vuilleumier to Africa in response to an urgent call. He has made some reports to us, in reference to his visit, which as yet have not been translated to me.*4LtMs, Lt 44, 1886, par. 16*

I have a request to make of you, my brother and sister. As God has placed in your hands means and made you His agents, I feel as a servant of the Lord to ask you to give something for this missionary field. I ask Sister Addie if she could not replace that one thousand that was cut off from this mission fund. We need means. We are unable to support laborers in the work. They are poor and cannot work without means. They do not live at all as our ministers in America. They are very economical in both food and clothing; but they must live, and many of them have families to support; these must be fed and clothed.*4LtMs, Lt 44, 1886, par. 17*

Brother Littlejohn, how much of your earthly treasure are you laying up in heaven? What are you doing with the means entrusted to your stewardship? I hope you have not wrapped it in a napkin and buried it in the earth. I hope that while you live you will dispense that which God has lent you in a wise, judicious manner, and not leave these things as did Bro. Harvey, throwing upon others the burden of the work which belongs to you, but attend to it while you have your reason and ability.*4LtMs, Lt 44, 1886, par. 18*

Jesus for our sake became poor that we through His poverty might be made rich. He requires of us self-denial. He requires us to act a part in sustaining with our means and influence the cause of truth. This work will go, but you and I want to have a part to act in its advancement. There never was a time when we could do more earnest work than now; and while the angels are holding the four winds, we want to work with our means and with our influence.*4LtMs, Lt 44, 1886, par. 19*

I have confidence that you will place by the side of your wife another one thousand. You can do this much and not distress yourself. I am working with hired money. My property is for sale, and until I can sell it I borrow money and am paying eight per cent

on thousands and shall use it until God shall open the way for me to pay both principal and interest. The Lord wants us to be laborers with Him. Will you carefully consider this proposition? I thought your wife could not feel justly free and clear until that one thousand should be replaced to this European mission. I have been waiting and hoping that she would do this without my introducing the matter to her, but I have now done so.*4LtMs, Lt 44, 1886, par. 20*

May the Lord keep you both is my prayer,*4LtMs, Lt 44, 1886, par. 21*

Your sister in Christ.*4LtMs, Lt 44, 1886, par. 22*

Lt 45, 1886

Vuilleumier, Brother and Sister

Basel, Switzerland

May 12, 1886

Previously unpublished.

Dear Brother and Sister Vuilleumier:

I am anxious to obtain the loan of a book entitled *The Giant Cities of Bashan*. Will you please to send it to me? I will take good care of it and return it to you again soon.⁴*LtMs, Lt 45, 1886, par. 1*

I cannot tell you how anxious I am for the work in Lausanne, that it shall take a right mold and prosper. There is a great work to be done in many places in this great European harvest field. And I hope that the work in Lausanne will so shape itself that you will not feel that you must be confined to this locality, but be ready to take hold with earnestness in other places as the Lord shall open the way. There is a great work to be done and but few workers. And there is need of every one who can work, taking hold with disinterested effort wherever and whenever duty seems to indicate. Every worker must now make the most of the precious time and opportunities to win souls to Christ. There is need of broader views with most of our workers and of their cultivating a spirit of unselfishness. These are the lessons we must learn and teach to others. There is need of your cultivating a trait of character of thoughtfulness, of tenderness, and of respect for your brethren. You need to cultivate tact to build up and draw men to Christ.⁴*LtMs, Lt 45, 1886, par. 2*

There has been encouraged in yourself and your brothers a constant temptation to criticize, to find fault, and to question others' motives. Now, my brother, work out of this as fast as possible. The state of the church in Bienne I regard in a very sad condition. God is not pleased with that church, because the spirit of criticism has been largely indulged, and they have not been cherishing the spirit of the meek and lowly Jesus. There has been much said to the

injury of those whom Christ calls His brethren; and Christ charges it to them as though done unto Himself. Christ identifies His interests with His people. God will not work with the church to add souls to it when they do not show wisdom and tact to strengthen and build up those of their own number.*4LtMs, Lt 45, 1886, par. 3*

God's people should become wise, and the church in Bienne need a special work accomplished for them in order that they may correctly represent the religion of Jesus Christ, the need to come into a position of humiliation before God. They must seek the meek and lowly spirit of Jesus and love as brethren. The church must work as Christ worked, and love as Christ loved. They need not expect that God will add souls to the church, when they do not know how to treat them. With their present spirit they will criticize and sit in judgment upon any one who does not agree with their own ideas. What they want is the grand principles of truth interwoven in their experience and mingled in their character, and then they will be fit to represent Christ and to lead souls to the truth. When their meetings are meetings of criticisms, the Spirit of God leaves them to themselves. They need the sweet, abiding Spirit of Christ in their own hearts; then angels will accompany them in their meetings. But self has been interwoven into their religious experience, and self has ruled and controlled in their meetings. There is a weak and sickly state of things in the church, because of the condition of its members. This spirit I hope will never be revealed in the church at Lausanne. I hope and pray that all the workers may feel the solemn responsibility that rests upon them, that they may so conduct their labors that they may leave a Christlike mold upon the work and not the mold of finite man. They should be kind and affectionate and sacredly guard the interests of each other. They should be courteous like Christ; pure, holy, and humble; constantly gathering with Christ; binding up wounds, but not making them. They should bring all the fragrance of the graces of the Spirit of Christ into their work. They must study never to repel, but to win.*4LtMs, Lt 45, 1886, par. 4*

We have reason to expect that more will embrace the truth in Lausanne, if the workers place themselves in right relation to God; for then they will become channels of light. Remember ever, that you can only reach the people through God. If Jesus is brought into

your hearts, then your works will reveal Christ. You will not become narrow in your ideas, but broad and extended. Just as soon as the spirit of criticism comes in, then the Spirit of the Lord departs. It is Satan's work to be an accuser of the brethren. I feel very deeply over this point, that the very first example that is given to this church in Lausanne should be that of kindness, compassion, and true Christian courtesy. If the workers cultivate gentleness, and meekness, and love for one another, this example will be far reaching. It will be well to dwell much upon the exercise of thoughtfulness in words and actions towards each other. There is altogether too little of the love of Jesus exhibited in the hearts of those who profess the love of the truth, and in those who teach the truth to others, because they are not daily learners themselves in the school of Christ. Hearts are too much bound up in selfishness; they love that which appertains to self more than they love God and their brethren. The love of God will bind hearts together. Selfishness will separate hearts. We want more of Jesus and less of self.*4LtMs, Lt 45, 1886, par. 5*

May the Lord help you, my brother, that you may be in the hands of God, as clay in the hands of the potter, molded and fashioned to be a vessel unto honor. You have light; you have knowledge of the truth; and God wants you to impart all this to those who are in darkness. You cannot live to yourself, and yet please God. God will do for you great things if you will only believe in Him and walk before Him in meekness and humbleness of mind. Never, never become self-sufficient. Rely wholly upon Jesus. His might and power will attend you. Throw your whole energies into the work; looking to Jesus, trusting in Jesus, put on the whole armor of righteousness; weave the golden threads of love into your character; reveal it in your labor; and you will carry a holy atmosphere with you; you will win souls to Jesus Christ. Oh, my brother, the Lord is good! He wants to work for us, and He will work for us if we only believe and trust Him. But self-sufficiency often excludes Jesus. I long to see this work move forward as I know it will if we have a close connection with God. You can do a good work if you hide self behind Jesus.*4LtMs, Lt 45, 1886, par. 6*

May God bless you abundantly, that you may present every man perfect in Christ Jesus is my prayer.*4LtMs, Lt 45, 1886, par. 7*

Lt 46, 1886

Gibbs, Dr.

Refiled as *Lt 8, 1888*.

Lt 47, 1886

Bourdeau, Brother

Basel, Switzerland

June 5, 1886

See variant *Lt 47a, 1886*. This letter is published in entirety in *6MR 178-188*.

My dear Brother Bourdeau:

I write you at this time because it is the first opportunity I have been able to secure to do this. We feel deeply interested in your work in France, and we are sure that God will give success to the work if you go forward in His name and heed and observe the cautions He has given you from time to time for years in the past. Do not place yourself in a position to be constantly weary; for God does not place you there. I have been shown in your case as in that of others of our brethren that you make mistakes in your manner of labor; and the reason why I feel urged upon to keep this matter before you is you are blind to these mistakes yourself. When you begin an effort you load yourself down with many burdens that are not essential to the present work, but only hinder it. You feel that the Lord lays these upon you and that He calls and directs your mind in many things, when He does not do this; it is the working out of a nervous, intensely active temperament, which in a great degree defeats the very purpose and work which you so much desire to do. *4LtMs, Lt 47, 1886, par. 1*

In order to make a success in this work you must do one thing at a time, concentrate your powers upon that one work. Your judgment in this direction is at fault. When you begin to give a series of discourses, make these discourses the main business. Do not begin to write letters and articles for the papers; for you divide your strength in doing this. Elder Waggoner and Elder Loughborough were corrected in this matter. The Lord showed me that the important work of presenting the truth was being marred in their hands; not one-half the strength was brought into their work, because of their devoting so much time to letter writing. The visiting

is the important part of the labor; but the time of these brethren was occupied in almost constant writing which wearied them, occupied their time, and did not help the present work, but hindered it. The people were robbed of the clear, convincing exposition of Scripture, and the devotional part of the work was neglected.*4LtMs, Lt 47, 1886, par. 2*

Their manner of presenting the truth was far from being perfect. They rambled too much in their discourses, bringing in too large an amount of matter. They were well satisfied with their work themselves; they did not discern their mistakes and see that their work was far from being what it might and should have been with their capabilities. Now the reason: out of the desk they employed much of their time in writing, excusing themselves from visiting because they were so busy and so tired. As the result, they were brain weary when they came into the desk; they were not prepared to do a work that God could set His seal upon. They made nothing clear. Yet if they worked themselves up to a high pitch of excitement, they thought their discourses were powerful.*4LtMs, Lt 47, 1886, par. 3*

They touched here and there, bringing a large mass of matter which they regarded as convincing and overwhelming evidence, but in fact they buried the truth under a mass of matter poured out upon the hearers so that the points never could be found. Everything they presented was muddled. So many subjects were brought into one discourse that no point stood proved and clear in the minds of those unacquainted with the truth. That which was perfectly clear to them they thought must be clear to others when they had presented a mass of matter which the mind could not handle. One subject, a few points made plain and clear, would be of more value to the hearer than this mass of matter which you may call evidence and think your point substantiated. But it is this which the people do not comprehend, and it cannot benefit them.*4LtMs, Lt 47, 1886, par. 4*

Your mistake has been this: Just as soon as you enter upon an effort, you begin to do much writing. Now if your part of the work is to write, if God has said to you as He did to John, Write these things, then give yourself to that, and do not attempt more. If you are to give discourses, your mind is not vigorous enough, although

intensely active, to sustain the strain of speaking and visiting and writing. You should let your mind rest in a great degree when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. You need to carefully select your subject, make your discourses short and important points of doctrine very plain. Take up one point at a time in a discourse, make it strong and clear and plain, with reasons drawn from the Word of God that all may understand. Your discourses should be short. When you preach at great length the mind of the hearer cannot grasp one quarter of what you say.*4LtMs, Lt 47, 1886, par. 5*

You manifest strong faith in the truth and express it. You express strong faith in God and what He will do for His people. But on one point you cannot trust the Lord; that is, to do your part only and leave the Lord to do His part. You take the work out of the hands of God to do yourself. You seem to think that the Lord has not power to bless a short discourse to the good of the hearer. While you may give the whole counsel of God, it is not all to be given in one discourse, but to extend over a period of labor when you engage in a protracted effort.*4LtMs, Lt 47, 1886, par. 6*

I know that you plead not to be interfered with, that you must work in your own harness, you must be independent and follow the leadings of your own mind. But you are far from being a safe and successful worker in doing this. Your mind is not always in such a condition that you can safely follow its leadings. Frequently things come into your mind which you regard as the special teachings of the Spirit of God, impressions direct from the Lord; but they are not. You cannot rely upon these impressions. Elder Andrews did this, and it was to a great degree ruin of body as well as to the detriment of his soul. It was the Lord's way to instruct him by warnings and counsels through the testimonies. This light was to correct the force of his impressions; and yet these impressions were preferred and relied upon. The light given of God was rejected because it did not coincide with these impressions and sustain the intense feelings he had upon many points. This is the very way with yourself. God has given you light, not because He wants to embarrass you and tear you in pieces, but to correct your mistakes, that He may build you up, strengthen, stablish, settle you; that you may not be at one time on the mountain top and at another in the lowest depths. The

reason why we have to keep pressing these points is that they do not have the force on your mind that your own impressions have. The light God has given you is set aside, and Daniel has his own will and his own way, whatever betides.*4LtMs, Lt 47, 1886, par. 7*

Now you are to engage in an important work and let the Lord come into your counsels. Preach short, govern your voice, put all the pathos and melody into it you can, and this terrible exhaustion that is liable to come through long protracted preaching will be avoided. Remember that the whole counsel of God is not to be brought out in one discourse. Let the people have the heavenly food in such measure that they can retain it and carry it away with them and digest it, so that their minds can comprehend the truth and their souls be impressed with it.*4LtMs, Lt 47, 1886, par. 8*

It should be uttered in the most pleasant manner, that they may want to hear again. The gospel seed is to be sown and take root and bear fruit. The truth is precious, of more value than gold; therefore its delivery should be carefully considered, that the message may be presented in such a manner that it will be to the hearer as the voice of God.*4LtMs, Lt 47, 1886, par. 9*

Much of the effect of discourses is lost because of the manner in which they are delivered. The speaker frequently forgets that he is God's messenger, and that Christ and angels are in his audience as listeners. His voice should not be raised to a high key, shouting out the truth as through a trumpet; for this is more nervous power than the calm spirit and power of the Holy Ghost. Jesus, the greatest teacher the world ever knew, was calm, earnest, and impressive in His discourses. He is our example in all things.*4LtMs, Lt 47, 1886, par. 10*

It is of little consequence how much we either hear or read from the Word of God, or how much we write upon the truth, unless we make the message our own, bring it into our life practice. We ourselves are to be sanctified through the truth. The message of salvation, the tidings we proclaim concern our individual life and character and practice. We are to read the Word as written expressly for us and practice the teachings of Christ for our own individual salvation. Then we shall be strong in the strength of the Mighty One.*4LtMs, Lt*

47, 1886, par. 11

The people need to be educated. This cannot be done if all the preacher's powers are given to sermonizing or to brainwork and writing; for this unfits for the real work at the right time, and it has to be neglected for want of strength. The vitality, both physical and mental, has been expended needlessly, and the work has not been done with efficiency to present every man perfect in Christ Jesus. The mere hearing of sermons Sabbath after Sabbath, or the reading of the Bible through and through, or the explanation of it verse by verse will not benefit us or those who hear us unless we bring these precious truths into our own individual experience. In short, my brother, you must take time to be a Christian, not tax brain and nerve to such an extent that you cannot be Christlike under difficulties. It is only by living a life in harmony with that of the Saviour that we meet the requirement of God to be not only hearers, but doers of the Word.*4LtMs, Lt 47, 1886, par. 12*

The counsels are of God, and His Word was not given in a few days on a high-pressure plan. It took a long space of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm was composed, a proverb penned, a vision from God recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years were occupied from the time Moses began to write the book of *Genesis* down to the completion of the *Revelation* by the beloved John. God would not have us so excitable, in such a hurry; and yet there are some who need to be taught diligence.*4LtMs, Lt 47, 1886, par. 13*

God help the teachers of His Word that they may give due attention to their discourses. I know that you do not do this. I know that you write too many letters that tire the mind and have an exciting influence upon the nervous system. You need less of the ways and impulses of Daniel Bourdeau and more, far more, of the oil of grace which will make the machinery run without so great heat and friction.*4LtMs, Lt 47, 1886, par. 14*

There are sermons that are so filled with heavenly dew and fatness that the people never get weary of listening. But where this is the

most lacking there is an endeavor to make up in length for want of the Spirit of God. But when the people are impressed that the message they hear has first been brought home to the soul of the speaker, that he has proved the preciousness of the truth, that his heart enlarged by the love of God is reaching out for others, that they may be blessed as he has been, that they may be partakers of the same consolation and receive the same joy, then souls will be stirred. They will come into sympathy with the speaker.*4LtMs, Lt 47, 1886, par. 15*

“I do not like to go much beyond the half hour,” said a faithful and earnest preacher, who certainly never gave to his hearers that which cost him nothing in the preparation. “I know that the spiritual digestion of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away.”*4LtMs, Lt 47, 1886, par. 16*

The discourses given upon present truth are full of important matter; and if these discourses are carefully considered before being presented to the people, if they are condensed, and do not cover too much ground, if the Spirit of the Master goes with the utterances, no one will be left in darkness, no one will have cause to complain of being unfed. The preparation both in preacher and hearer has very much to do with the result.*4LtMs, Lt 47, 1886, par. 17*

I will here quote a few words that have come under my notice just now: “I always know by the length of Cannon’s sermon whether he has been much from home during the week,” said one of his flock. “When carefully studied, his discourses are of moderate length, but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long, and it is equally impossible to get anything out of them which will stick to the memory.” Another able minister was asked how long he was accustomed to preach. “When I prepare thoroughly, half an hour. When only partially, an hour. But when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact I never know when to stop.” Here is another forcible statement: “A good shepherd,” says a writer,

“should have always abundance of bread in his scrip, and his dog under command. The dog is his zeal, which he must lead, order, and moderate. His scrip full of bread is his mind full of useful knowledge, and he should ever be in readiness to give nourishment to his flock.”*4LtMs, Lt 47, 1886, par. 18*

We have important, solemn truth to give to the people. Thank God, my dear brother, that you can act as a co-laborer with Christ; but do not, I beg you, groan under a yoke that Christ has never placed upon your neck. Do not bend under a burden which He has not made it your duty to lift. That which has greatly lessened the effect of your discourses in an important effort is that with that effort you keep up almost incessant writing, so that the vital elements and the condensed arguments are not matters of thoughtful consideration with you. You keep on hand no reserve force. You preach too many discourses, and too long, on a high key. When you cannot speak without being obliged to cough quite frequently, do not try to speak; for you so enlist the sympathies of the hearers that they take no true sense of what you are saying. These points are worthy of consideration. You imperil your own health and make it painful, exceedingly painful, for the hearers, so that anything you may present to them will not have much effect on their hearts or principles.*4LtMs, Lt 47, 1886, par. 19*

I write this because I want you to preserve your life and your influence, and I want the cause of God to have the very best kind of service we can any of us give it. We must not be fitful, changeable, as the weather vane in our feelings. Nervous prostration comes from over taxation. Now God gives you a part to act in His cause in connection with your brethren. In these important efforts, it is best that as strong a force as possible should be connected with the work. No one's freedom is to be limited, no one is to be ignored, no one is to bear universal sway; but you are to counsel together and pray together and realize that if left to the strength and wisdom of any one of you, you will surely fail. You must not trust your own experience or wisdom or knowledge. God must be your dependence, and your trust. If you look to Him, trust in Him, believe in Him, and feel your own utter helplessness, then you will have help of the right kind just when it is most needed. God help the workers! Do we estimate the truth above the estimate we have of

ourselves? Do we appreciate it according to its value? If we believe that we are engaged in a work of preparing people to stand in the great day of God, then we shall labor accordingly. It is not the busy activity that we bring into the work that makes it a success, but it is the well-directed effort that we make, not trusting in ourselves, but through the grace of Christ, taking God at His word, working humbly with the Spirit of God, keeping self under strict control, preserving nerve and brain from overtaxation, that religion may be the controlling element in our life, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere. *4LtMs, Lt 47, 1886, par. 20*

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of thought, word, and action to Christ. The Word of God, not impulses, not impressions, must be your guide. A solemn, sacred work is this, to preach the truth for these last times to perishing souls. Take the things God has revealed in warnings, reproofs, corrections, encouragements. But if we have eyes that see not, ears that hear not, and hearts that feel not, then it is in vain that the declaration from God has ever come to us. God has come very nigh to us; He has honored us by making us the depositaries of His truth, and this places us under the most sacred obligation to be keepers and diffusers of the light that must illuminate those who are in darkness. Has God made a mistake in us? Are we His chosen vessels? Are we the agents whom He has selected to carry out and send forth the last message of mercy to the world? Oh, if we only had Jesus in our works, if His Spirit controlled our actions, if it were the rule and law of our life, what a power for good we should be in the world. We must remember that others have pleaded and preached for souls; persons more learned and talented than we have pleaded in vain. But the humble, devoted worker, feeling his own weakness and depending only upon God, will realize the strength and sufficiency of the Mighty Helper. *4LtMs, Lt 47, 1886, par. 21*

We must pray more, have more faith. We only partially believe God's Word. We shall reveal all the faith we have. We want to take in the greatness of the work, believing every word that proceedeth out of the mouth of God. We must show our faith by our works. *4LtMs, Lt 47, 1886, par. 22*

Let not one of you seek for the supremacy. Let each regard his brother laborer as a worker for God. Let all plans be opened before the council, and not one labor to be the greatest. Alas, we are blind to our own deficiencies. We are not easily impressed with our weakness and the necessity of seeing as far as possible our errors, not to discourage our efforts, but to bring us to reform and thorough reformation. The minister must stand perfect in Christ, wanting in nothing, if he would present every man perfect in Christ Jesus, coming behind in no grace.*4LtMs, Lt 47, 1886, par. 23*

Lt 47a, 1886

Bourdeau, D. T.

[Basel, Switzerland]

[June 5, 1886]

Variant of *Lt 47, 1886*. Portions of this letter are published in *8MR 328-330*.

My Dear Brother:

We feel deeply interested in your work, and God will give success if you go forward in His name and heed the cautions He has given you from time to time. He does not require you to place yourself in a position where you must necessarily be constantly wearied. I have seen that you, as well as others of our brethren, make mistakes in your methods of labor; and I feel urged to keep this matter before you because you are blind to these mistakes yourself. *4LtMs, Lt 47a, 1886, par. 1*

Your error has been this: Just as soon as you enter upon a ministerial effort, you begin to write letters and articles for the press, which tax your brain, exhaust your nerve power, and unfit you for labor in the pulpit. In order to be successful, you must do but one thing at a time, concentrating all your powers upon that. If God has said to you as he did to John, "Write" [*Revelation 1:11*], then give yourself to that, and do not attempt more. But if you are to give discourses, your mind, although intensely active, is not vigorous enough to sustain the strain of speaking and visiting, and writing too. You should let your pen rest in a great measure when you engage in an effort to present new and startling truths to the people, the reception of which involves a cross. *4LtMs, Lt 47a, 1886, par. 2*

Elders Waggoner and Loughborough were reprov'd for this same error. The Lord showed me that the message for this time was being marred in their hands. The work just before them did not receive half their strength, because they devoted so much time to writing. They excused themselves from visiting, which is an important part of labor, because they were so busy and so tired. As

the result of this extra work, they were brainweary when they entered the pulpit and were not prepared to do a work upon which God could set his seal. They made nothing plain. Everything they presented was confused, and thus the people were robbed of the clear, convincing exposition of Scripture. The devotional part of the work also was neglected. Their manner of presenting the truth was far from having that strength and perfection it should have had; yet if they worked themselves up to a high pitch of excitement in delivery, they thought their discourses were powerful. They were well satisfied with their own efforts and did not discern their mistakes nor see that their work was far from being what their capabilities might have made it. *4LtMs, Lt 47a, 1886, par. 3*

In their discourses, they touched here and there, bringing in a large mass of matter which they regarded as convincing and overwhelming evidence for the truth; but in fact the proof was so buried up that the people could never find it. So many subjects, too, were brought into one discourse, that not one point stood out clear in the minds of those unacquainted with our peculiar views. That which was perfectly clear to the speaker he thought must be so to the hearers; but the brethren did not realize that these are new and starting subjects and should be presented slowly. The mind cannot grasp so much at once. One subject brought out at a time, a few points made clear and strong, would be of more value to the hearer than such a mass of matter poured on to the people to substantiate the points. *4LtMs, Lt 47a, 1886, par. 4*

In your own work, you should select your subjects carefully and bring out important points of doctrine very plain. It will cost you an effort to take up one point at a time, making it clear and strong with proofs drawn from the Word of God that all may understand; but it is the only way that you can be really successful. *4LtMs, Lt 47a, 1886, par. 5*

And make your discourses short. When you speak at great length, the minds of your hearers cannot grasp one quarter of what you say. The mistake of preaching long discourses is one which you should correct at once. You express strong faith in God, and in what He is ready to do for His people; but on one point you do not trust Him; that is, to do His part of the work. You not only try to do your

own part, but you take God's part out of His hands to do yourself. You seem to think that the Lord cannot bless a short discourse to the good of the hearers. Remember that while you may give the whole counsel of God, it is not all to be given in one discourse. Let the people have the heavenly food in such a measure that they can retain it, and carry it away with them, and digest it, that their minds may comprehend the truth and their souls be impressed with it. It should be uttered in the most pleasant manner, that the people may want to hear again. You should govern your voice and put all the melody and pathos into it you can. Then this terrible exhaustion which is liable to come through long-protracted preaching will be avoided. When you cannot speak without being obliged to cough quite frequently, do not try to speak; for you so enlist the sympathies of your hearers that they can get no true sense of what you are saying.*4LtMs, Lt 47a, 1886, par. 6*

I write thus because I want you to preserve your life and influence, and because I want the cause of God to have the very best service you can give it. Nervous prostration comes from overwork.*4LtMs, Lt 47a, 1886, par. 7*

We have an important, solemn truth to give to the people. Thank God, my dear brother, that you can act as a co-laborer with Christ. Do not, I beg of you, groan under a yoke that Jesus has never placed upon your neck; do not bend under a burden which He has not made it your duty to lift. The gospel seed is to be sown, that it may take root and bear fruit. It is more precious than gold; therefore its delivery should be carefully considered, that it may be presented in such a manner that it may be to the hearer as the voice of God.*4LtMs, Lt 47a, 1886, par. 8*

Much of the effect of many discourses is lost because of the manner in which they are delivered. The speaker forgets that he is God's messenger, and that Christ and angels are in his audience. He should present the truth in a calm, earnest, impressive manner; for this is the way Jesus did, and He is our example. Then the Holy Ghost will have room to work upon hearts and melt them into tenderness before God.*4LtMs, Lt 47a, 1886, par. 9*

It is of little consequence how much we either hear or read from the

Word of God, or how much we write upon the truth, unless we make the message our own, bring it into our life practice. We ourselves are to be sanctified through the truth, that others may be sanctified through us. The message of salvation, the tidings we proclaim, concern our individual life, our character and practice. We should read the Word of God as if written expressly for us and practice the teachings of Christ for our own individual salvation; then we shall be strong in the strength of the Mighty One. The mere hearing of sermons Sabbath after Sabbath, the reading of the Bible through and through, or the explanation of it verse by verse will not benefit us or those who hear us, unless we bring these precious truths into our own individual experience.*4LtMs, Lt 47a, 1886, par. 10*

There are sermons that are so filled with heavenly dew and sunshine that the people never get weary of listening to them. When the people are impressed that the message they hear has first been brought home to the soul of the speaker; that he has proved the preciousness of the truth; that his heart, enlarged by the love of God, is reaching out for others, that they may be blessed as he has been, and may be partakers of the same consolation and receive the same joy, then their souls will be stirred. They will come into sympathy with the speaker.*4LtMs, Lt 47a, 1886, par. 11*

The discourses given upon present truth are full of important matter; and if they are carefully prepared before being presented to the people; if the Spirit of the Master goes with the utterances, no one will be left in darkness or will have cause to complain of being unfed. The preparation, both in speaker and hearer, has very much to do with the result.*4LtMs, Lt 47a, 1886, par. 12*

My brother, you must take time to be a Christian, not tax brain and nerve to such an extent that you cannot be Christlike under difficulties. It is only by living a life in harmony with that of the Saviour that we meet the requirements of God, to be not only hearers, but doers of the Word of God.*4LtMs, Lt 47a, 1886, par. 13*

The Lord would not have us be so excitable, in such a hurry. The counsels of God in His Word were not given in a few days, on the high-pressure plan. It took a long period of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter

was written, a psalm composed, a proverb penned, a vision recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years passed from the time Moses began to write the book of *Genesis*, down to the completion of the *Revelation* by the beloved John.*4LtMs, Lt 47a, 1886, par. 14*

The people need to be educated. This cannot be done if all the preacher's powers are given to other things. If your vitality, both mental and physical, has been expended needlessly, you cannot do your work with efficiency.*4LtMs, Lt 47a, 1886, par. 15*

"I do not like to go much beyond the half hour," said a faithful and earnest preacher, who certainly never gave to his hearers that which had cost him nothing in the preparation. "I know that the spiritual digest of some is but weak, and I should be sorry for my hearers to spend the second half hour in forgetting what I had said in the first, or in wishing that I would cease when I had given them as much as they could carry away."*4LtMs, Lt 47a, 1886, par. 16*

"I always know by the length of Cannon's sermons whether he has been much from home during the week," said one of his flock. "When carefully studied, his discourses are of a moderate length; but it is almost impossible for his hearers to forget the teachings conveyed in them. When he has had no time for preparation, his sermons are unreasonably long; and it is equally impossible to get anything out of them which will stick to the memory."*4LtMs, Lt 47a, 1886, par. 17*

Another able minister was asked how long he was accustomed to preach. "When I prepare thoroughly, half an hour; when only partially, an hour; but when I enter the pulpit without previous preparation, I go on for any length of time you like; in fact, I never know when to stop."*4LtMs, Lt 47a, 1886, par. 18*

Here is another forcible statement: "A good shepherd should always have abundance of bread in his scrip and his dog under command. His dog is his zeal, which he must lead, order, and moderate. His scrip full of bread is his mind full of useful knowledge, and he should ever be in readiness to give nourishment to his flock."*4LtMs, Lt 47a, 1886, par. 19*

I know that you plead not to be interfered with, that you must work in your own harness, that you must be independent and follow the leadings of your own mind. But in doing this you are far from being a safe, successful worker. Your mind is not always in such a condition that its leading can be safely followed. Frequently things come into your mind which you regard as the special teaching of the Spirit of God—impressions direct from Him—when they are not from Him at all. You cannot rely upon these impressions.*4LtMs, Lt 47a, 1886, par. 20*

Elder Andrews did this, and it was to a great degree the ruin of body as well as soul. The Lord tried to instruct him and counteract the force of these impressions; but he preferred to rely upon them, and therefore, because the light God gave him did not coincide with these impressions, and sustain the intense feeling he had upon many points, it was rejected.*4LtMs, Lt 47a, 1886, par. 21*

God has given you light, not because He wants to embarrass you, but so that you may see and correct your mistakes, that you may be built up, strengthened, and established. He does not want you to be so unstable—on the mountaintop that one time, and then in the lowest depths. The reason why these points have to be pressed upon you is because they do not have the force on your mind that your own impressions have. The light God has given you is set aside, and you have your own way, whatever betide.*4LtMs, Lt 47a, 1886, par. 22*

But you must not trust your own experience or wisdom. God must be your dependence, your trust. If you look to Him, believe in Him, and feel your own utter helplessness, then you will have the right kind of help just when it is most needed. In these important efforts to present the truth before the people, it is best that as strong a force as possible be connected with the work. No one should be ignored, no one should have universal sway; and no one's freedom is to be limited. They should counsel together and pray together, realizing all the time that they are not to trust in their own strength and wisdom, but in the living God, and then they cannot fail. God help the workers!*4LtMs, Lt 47a, 1886, par. 23*

Let no one seek for the supremacy; but let each regard his fellow

laborer as a worker for God. Let all plans be opened before the council. Alas! we are blind to our own deficiency. We are not easily impressed with our own weakness. We do not see the necessity of becoming acquainted with our errors; not to discourage us, but to bring us to thorough reformation. The minister himself must stand perfect in Christ, wanting in nothing, if he would present every man perfect, coming behind in no gift. We must have more faith. By our works we shall reveal all the faith we have. We must comprehend the greatness of the work, believing every word that proceedeth out of the mouth of God.*4LtMs, Lt 47a, 1886, par. 24*

Is our estimate of the truth above the estimate we have of ourselves? Do we appreciate it according to its value? If we believe that we are engaged in the work of preparing a people to stand in the great day of God, then we shall labor accordingly. It is not so much the activity that we bring into the work that makes it a success, but it is the well-directed efforts, not trusting in ourselves, but through the grace of Christ, taking God at His word, working humbly with Him, keeping self under strict control, preserving nerve and brain from overtaxation, and having religion the controlling element in our lives, that the atmosphere of heaven may be diffused in the home circle, in the church, everywhere.*4LtMs, Lt 47a, 1886, par. 25*

Show that you believe in God. Self-will indulged will drive to infidelity. Self subdued will lead to the submission of every thought, word, and action to Christ. The Word of God, not impulses, not impressions, must be your guide.*4LtMs, Lt 47a, 1886, par. 26*

A solemn, sacred work is this, to preach the truths for these last times to perishing souls. Take the things God has revealed in warnings, reproofs, corrections, encouragements. But if we have eyes that see not, ears that hear not, and hearts that feel not, then it is in vain that the declaration from God has ever come to us. God has honored us by making us the depositaries of His truth; and He has placed us under the most sacred obligations to diffuse that light, that it may illuminate those who are in darkness.*4LtMs, Lt 47a, 1886, par. 27*

Has God been mistaken in us? Are we not His chosen vessels? Are

we not the agents He has selected through whom to send forth the last message of mercy to a world? Oh, if we only had Jesus in our hearts, if His Spirit controlled our actions, if His law was the rule of our life, what a power for good we would be in the world! We must remember that others have pleaded and preached for souls—persons more learned and talented than we—and have pleaded in vain. But the humble, devoted worker, feeling his own weakness, and depending only upon God, will realize the strength and sufficiency of the mighty Helper.*4LtMs, Lt 47a, 1886, par. 28*

Lt 48, 1886

Brethren Engaged in Labor in Nimes

Basel, Switzerland

August 24, 1886

This letter is published in entirety in *17MR 67-74*.

Dear Brethren Engaged in Labor in Nimes:

I feel very grateful for the success you have had and sincerely hope that you will cling to the work until it is nicely bound off. When the first efforts are made in a place by giving a first course of lectures, there is really greater necessity for a second course than for the first. The truth is new and startling, and the people need to have the same presented the second time, to get the points distinct and the ideas fixed in the mind.*4LtMs, Lt 48, 1886, par. 1*

I have been reading over some of the light God has given me. It is like this: There should be great wisdom used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people. Paul's habit was to dwell upon the prophecies when with the Jewish people and bring them down step by step and then after some time open the subject of Christ as the true Messiah.*4LtMs, Lt 48, 1886, par. 2*

I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross that should be kept before their minds day after day, and even weeks, before the Sabbath and immortality questions are entered into. Then you gain the confidence of the people as being men who have clear, forcible arguments, and they think you understand the Scriptures. When once the confidence of the people is gained, then it is time enough to introduce publicly the Sabbath and immortality questions. But men who are not wise advance these questions too soon, and thus close the ears of the people, when with greater care, and more faith and aptness and wisdom, they could have carried them along step by step through the

important events in the prophecies and in dwelling upon practical subjects in the teachings of Christ.*4LtMs, Lt 48, 1886, par. 3*

In efforts made in large cities, one half of the effort is lost because they close up the work too soon and go to a new field. Paul labored long in his fields, continuing his work for one year in one place and one year and a half in another place. The haste to close up an effort has frequently resulted in a great loss. Never weary the hearers by long discourses. This is not wise. For many years I have been laboring on this point, seeking to have our brethren sermonize less and devote their time and strength to making important points of truth plain; for every point will be assailed by our opponents. Every one connected with the work should keep fresh ideas. They should not allow themselves to become merely spectators, but interested workers watching for opportunities to speak with souls; to come close to them by personal, interested efforts. And by tact and foresight, bring all that is possible into your work to interest your hearers, but avoid long sermons, for they soon weary of this. They want a diversity of labor.*4LtMs, Lt 48, 1886, par. 4*

The Bible readings are of great advantage and will do more to fasten the points of truth in the minds than many discourses. But short, plainly made points, avoiding all rambling, will be of the greatest advantage. God would not have you exhaust your energies before you come into the meeting, either in writing or in any other employment; for when you come with a tired mind, you give a very imperfect discourse to the people. Put your freshest energies into the work, and let not the slightest dullness or imperfectness be seen in any of your efforts. If from any cause you are tired, and exhausted, for Christ's sake do not attempt to give a discourse. Let another who is not thus exhausted speak short, to the point, or else have a Bible reading; anything but sickly discourses. These will do less harm where all are believers; but when the truth is to be proclaimed before a people who are not in the faith, the speaker must prepare himself for the task. He must not ramble all through the Bible, but give a connected, firm discourse, showing that he understands the points he would make. Put all your energies and soul into the work. But every discourse given when the mind is wearied is an injury to the truth. Things must and will be managed by skilful workmen, rightly dividing the words of life, that the interest

will be kept up.*4LtMs, Lt 48, 1886, par. 5*

A few forcible remarks upon some point of doctrine will fasten in the mind much more firmly than to bring in a mass of matter where nothing lies out clear and distinct in the mind of those ignorant of our faith. There should be interspersed with the prophecies practical lessons of the teachings of Christ. There should ever be the softening, subduing influence of the Spirit of God upon our own heart. The self-denial and the sufferings of Christ should be brought into our labors and the great love wherewith He has loved us appear in all our efforts.*4LtMs, Lt 48, 1886, par. 6*

I wish you to distinctly understand this point, that souls are kept from obeying the truth by a confusion of ideas, and also because they do not know how to surrender their wills and their minds to Jesus. They want special instruction how to become Christians. The work done for Christ in the world is not made of great deeds and wonderful achievements. These will come in [as] needed. But the most successful work is that which keeps self as much as possible out of sight. It is the work of giving line upon line and precept upon precept, here a little and there a little; coming close in sympathy with human hearts. This is the service done to Jesus Christ that will be recognized at the last day. The worker has not made himself prominent, but just picked up the opportunities and privileges to do work for the Master which God alone counts of precious value. The little fillings in, the cup of cold water given, the word spoken in due season, all these count; and yet they have not been treasured up by the actor as any wonderful work "I have done." The labor of love for Christ's sake, if treasured by the giver, ends there, for he has all the reward he will ever have. But if he does this work for Christ's sake, thinking not of the matter afterward, angels of God gather up these incidents and cherish them as precious pearls.*4LtMs, Lt 48, 1886, par. 7*

The gentleness of Christ that is revealed in laboring for souls, while self takes no credit, will be rewarded. With God the deeds of all are counted for just what heaven values them, not as they are estimated by the worker. It becomes us to do no more than we can do with order, with thoroughness and exactitude.*4LtMs, Lt 48, 1886, par. 8*

If our active temperament gathers in a large amount of work that we have not strength nor the grace of Christ to do understandingly and with order and exactitude, everything we undertake shows imperfection, and the work is constantly marred. God is not glorified however good the motive. There is a want of wisdom which is too plainly revealed. The worker complains of constantly having too heavy burdens to bear, when God is not pleased with his taking these burdens; and he makes his own life one of worryment and anxiety, and weariness because he will not learn the lessons Christ has given him, to wear His yoke and bear His burdens, rather than the yoke and burdens of his own creating. Christ says, "My yoke is easy, My burden is light." [*Matthew 11:30.*] Then let every extra burden be left for Jesus, and all the necessary burdens He will also take and bear them, and us too.*4LtMs, Lt 48, 1886, par. 9*

God would have us pay heed to His words. The carefully wrought service in the sight of God is of value, although easily overlooked by human eyes, yet indispensable in this world where we are doing our work. God wants intelligent workers, doing their work not hurriedly, but carefully and thoroughly, always preserving the humility of Jesus. Those who put thought and painstaking into the higher duties should put care and thought into the smaller duties, showing exactitude and diligence. Oh, how much neglected work is done, how much leaving things at loose ends because there is a constant desire to take on greater work. The work is slurred over that relates to the service of God, because they pull so much work before them that there is nothing done thoroughly. But all the work must bear the scrutiny of the Judge of all the earth. The smaller duties connected with the service of the Master assume importance because it is Christ's service. Selfishness and self-esteem should be guarded against as your bitterest enemy. But how easily self finds opportunities to exhibit itself, and how Satan exults at the exhibitions, and how sorrowful and ashamed are the angels of God of man's foolishness. How unlike Jesus Christ; in what contrast to the example He has given us in His own life. How far removed from His requirements, to crucify self with the affections and lusts. He that will be His disciple, He plainly states, can be so only on condition that He denies self daily, and takes up the cross, and follows Him. We are not only to be partakers with Christ in His sufferings and sacrifices, but we are to imitate Him in the daily small

self-crossings and the denial of personal inclinations.*4LtMs, Lt 48, 1886, par. 10*

What will be our feelings when we shall stand on the sea of glass? Shall we look back on the hours of our impatience here? Shall we stand upon the eternal hills of paradise and take in the events of our past life and see how many unnecessary trials we had because we thought God was dependent upon us to do everything? God help us to see our own littleness and God's greatness. God forbid that we should have exalted ideas of our own greatness and exalt self. Magnitude of experience is no measure of worth. God has a standard so unlike human standards; and if we see God's estimate of us, we would see value where we supposed was littleness and littleness where we supposed was greatness.*4LtMs, Lt 48, 1886, par. 11*

It is the long connection with God which makes man of value. The divine principle in the man constantly growing reveals the heavenliness of his character and the value of his association with men. Brethren, you are all of value in the sight of God. He will not forget your labors of love. I would counsel you not to be in haste to move your tent out of Nimes. It may be advisable to change locations and have new congregations, but all the time you are making a second effort. Do it just as perfectly as if the first effort had not been made. Let every talent of the workers be put out to the exchangers, everyone do his level best, act an energetic part in the work and service of God.*4LtMs, Lt 48, 1886, par. 12*

There are different kinds of work to be done. Souls are precious in the sight of God; educate them, teach them as they embrace the truth how to bear responsibilities. He who sees the end from the beginning, who can make the seeds sown wholly fruitful, will be with you in your efforts. Says Christ, "Without Me ye can do nothing." [*John 15:5.*] Let not one discouraged thought or feeling come in. See and sense the value of human souls. Toil for them knowing you must meet these again. Oh, we have not fully learned the value of Christ or of His work. Work in faith; do your part, and believe the Lord will work with your efforts. God giveth the increase.*4LtMs, Lt 48, 1886, par. 13*

You may do your work with fidelity and believe that the Lord will do His work. Never forget that you must reach the people through God. If your experience has been long, it is not its length that makes it valuable—it is not the knowledge that makes it of value—it is the praying, loving, godly life that is a sermon daily. I tell you [line illegible] of the world today is more Christlike men and women. The preaching the world needs is not only that which comes from the pulpit, but that which is seen in the every-day life—not only Bible precepts, but Christlike characters and heaven-born practices. The living, loving disciples of Jesus who have felt that it was more precious to commune with Jesus than to have the most exalted position and praise of men; hearts that are daily feeling the cleansing blood of Jesus Christ, that are made strong and tender by inward conflict and secret prayer, and whose lives though humble are eloquent with holy deeds—these are the kinds of workers that will win souls to Jesus. In our ministry we must reveal Christ to the people, for they have heard Christless sermons all their lives.*4LtMs, Lt 48, 1886, par. 14*

God and Jesus, His beloved Son, must be presented before the people in the wealth of the love They have evidenced for man. In order to break down the barriers of prejudice and impenitence, the love of Christ must have a part in every discourse. Make men to know how much Jesus loves them and what evidences He has given them of His love. What love can equal that which God has manifested for man by the death of Christ on the cross. When the heart is filled with the love of Jesus, this can be presented to the people, and it will affect hearts.*4LtMs, Lt 48, 1886, par. 15*

Brethren, bring Jesus into your work. Be one in Jesus—of one mind, of one judgment. God will bless you, and you will see of the salvation of Jesus. But let not one exalt himself over another. Work for the Master, and do your work in such a manner as not to bring “I” prominent, but each esteem other better than himself. Let Jesus into your heart. Seek to glorify Jesus. Oh, self, self, how hard to crucify self; nevertheless self must be crucified, and then Jesus will reveal Himself as a mighty worker in your midst.*4LtMs, Lt 48, 1886, par. 16*

Lt 49, 1886

Conradi, L. R.

Basel, Switzerland

August 30, 1886

This letter is published in entirety in *21MR 219-221*.

Elder L. R. Conradi

Dear Brother in Christ Jesus:

We were made very sorry to hear that you were in prison. We anticipated nothing of the kind when you left us, and we cannot make it seem real now. We have not forgotten you, but we have presented your case to the highest tribunal—the Great Sovereign of the worlds. The Lord whom we serve will deliver you in His own good time.⁴*LtMs, Lt 49, 1886, par. 1*

We feel sorry to have your wife in constant worry and anxiety, but the Lord will not leave you. Jesus the precious Saviour will give you peace and the consolation of His Holy Spirit. Jesus, in giving His commission to His disciples, bade them go into all the world and proclaim the gospel to all nations, tongues, and people. From His divine lips came these words, “Lo I am with you always, even unto the end of the world.” [*Matthew 28:20*.]⁴*LtMs, Lt 49, 1886, par. 2*

Although we cannot see and understand why the good you meant to do your fellow men in Russia was interrupted, yet this is one among the things that shall work together for good to them that love the Lord. My dear brother, wherever you are you can make for yourself friends. We can see now more clearly some of the difficulties that lie in the way of those who would obey God. Men are finite; God is infinite. The Heavens do rule.⁴*LtMs, Lt 49, 1886, par.*

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We may not now be able to reconcile this fact with circumstances, but God works in a mysterious way His wonders to perform. God is working, we will not doubt, to bring light before many who otherwise

would never have received knowledge of it. He works to diffuse blessings to His people scattered throughout our world. Do not for a moment think that God's hand is against you. Keep up good courage, and remember that the Lord is Supreme Ruler. God suffers sin to develop itself in crimes and cruelties, yet He will not leave those who love Him to confusion.⁴*LtMs, Lt 49, 1886, par. 4*

Think of the love of God manifested to man. Think what Jesus the Prince of Life suffered in this world, the just for the unjust, that He might save men from death and misery. God governs the world. He is Omnipotent. Be sure then whatever His wisdom desires, or His love inspires, His power will execute. "O Lord God of Hosts, who is a strong Lord like unto Thee? or to Thy faithfulness round about Thee? Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them. ... Justice and judgment are the habitation of Thy throne; mercy and truth shall go before Thy face." [*Psalms 89:8, 9, 14.*]⁴*LtMs, Lt 49, 1886, par. 5*

God reigns, and notwithstanding His majesty, He loves the most helpless, the most suffering ones among His children. God is showing us evidences of His power, and truth will triumph. God will uproot every error in doctrine. Every truth will be immortal. Commit the keeping of your soul to God as unto a faithful Creator. The angels of God are round about you. Have faith in God. Remember Jesus your Redeemer, and see what He endured. When the apostles of Christ were thrust into prison, angels of God came within the prison walls and ministered unto them. Oh, the tenderness, the compassion of God. He says, "Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee." [*Isaiah 49:15.*]⁴*LtMs, Lt 49, 1886, par. 6*

Daniel was placed in the den of lions, the three worthies were cast into a burning fiery furnace, but Jesus was with them and the flames could not harm them. Oh, trust in God. You are guilty of no crime, only that of seeking to make men kind, and obedient, truthful, and loyal, and with this consciousness you can lift up holy hands without doubting. Wherever God has an obedient child, there is an element of power wielded for God and the truth. Because men are misjudged and condemned and cast into the silent prison, it is no evidence that God does not reign. He says that those who believe

on Him shall suffer persecution. The greater the opposition of right and righteousness, the more will the Lord let His precious light shine forth.*4LtMs, Lt 49, 1886, par. 7*

Just put your trust in Jesus, and remember that you are suffering for His sake and that He will not leave nor forsake you. Have faith in God. Our prayers are going up daily to God in your behalf. We will have special care for your wife and child. Those who have put you in prison have done an unjust thing. Instead of enclosing you in prison walls, if they had known you and been acquainted with your work, they would have sent you two throughout the length and breadth of the domain, telling you to proclaim to all people, to all subjects and to all tongues, that there is a living God, that there is salvation for the sinner.*4LtMs, Lt 49, 1886, par. 8*

The truth cannot be advanced by force. The weapons of our warfare are mighty because they are not carnal. May the Lord give you grace to bear with meekness anything that men may do unto you.*4LtMs, Lt 49, 1886, par. 9*

Says Paul, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [*Romans 8:35-39.*]*4LtMs, Lt 49, 1886, par. 10*

You are not ignorant that Jesus gave His precious blood for you. You have a shepherd full of kindness, full of care, and of mercy and tenderness; then believe you may trust Him every moment.*4LtMs, Lt 49, 1886, par. 11*

Jesus identifies His interest with suffering humanity. That which is done to you to make you suffer is done to Christ in the person of His saints. We believe God is working in your behalf. Only cling with unwavering faith to the promise. May God bless you two brethren who are imprisoned for the truth's sake, and remember we are

praying for your deliverance.⁴*LtMs, Lt 49, 1886, par. 12*

Lt 50, 1886

Ertzenberger, Brother

Basel, Switzerland

September 5, 1886

Previously unpublished.

Dear Brother Ertzenberger:

I felt sorry as I read your letter to see that you were afflicted in mind and perplexed, but I know that you have a blessed helper and comforter in God. I have been awake since half-past two o'clock, pleading much of the time with God for help and light and a greater nearness to Him that I may reflect more light. And while all are sleeping, I arise to communicate a few thoughts to you.⁴*LtMs, Lt 50, 1886, par. 1*

My dear brother, you cannot always know, neither can your brethren always know, how matters will shape themselves, when an effort is made any place. No one anticipated so great resistance as revealed itself in the mob spirit in Nimes. The question seemed hanging in the balance which would triumph. Many prayers were offered, and the Lord heard and answered prayer, and the victory was on the side of truth. In such a city such a victory gained is not small. The Lord revealed Himself as a wonder-working God. When such manifestations have happened in our experience, we have always taken it as an assurance that the Lord had precious souls in that place to whom He would reveal Himself.⁴*LtMs, Lt 50, 1886, par. 2*

My mind was much exercised in the hours, while the others were sleeping, to write to you and those connected with you the things I did write. We may lay our plans according to the very best light we have, but frequently the workings of God in His own way reveal that for the good of souls and for the glory of God some change must be made in our plans, and we must none of us have our stakes fastened so strongly that we cannot pull them up. I have ever had to occupy a position to be prepared for anything, to work anywhere.

Many cherished plans have had to be given up, my ideas and plans changed to meet the Lord's plans as He opened them before me. And this is the position we shall have to occupy.*4LtMs, Lt 50, 1886, par. 3*

It seems to me that you have not gathered all the sheaves that you can gather for the Master in this work at Nimes. You may all be learning new lessons, most valuable to yourselves and to others, in regard to the very best way to work in order to reach a certain class of minds. We are individually in a school where we may, if diligent students, be obtaining a more rich and valuable experience in the work. The Lord will shift and change us about, place us under varied circumstances, the better calculated to give us a broader and richer experience because there is a great work for us to do for Him and a very great reward for us to gain.*4LtMs, Lt 50, 1886, par. 4*

We must every one of us be in that position where it is not difficult for us to give up our plans to the Lord's plans. We all feel the tenderest regard for you who have been laboring in Nimes. It has seemed to impress itself upon my mind that if you move in accordance with the will of God, that you will see greater victories there. The work is now carried forward to that point where, if you work in wisdom, you will see of the salvation of God. We did not dare to encourage the relaxing of your efforts, the letting loose of one hand. The prospects may be fluctuating, sometimes encouraging, and other times discouraging; but present appearances must not govern your judgment, you must make your efforts over gain. If you present the same arguments you have already presented, they need not and will not lose one jot in vital interest, but be more interesting than they were the first time, because the mind is better prepared to receive them than at first.*4LtMs, Lt 50, 1886, par. 5*

We must have greater faith and broader ideas, and every one try to do his very best, and the Lord will give the increase. I hope and believe that we will see of the mighty workings of the Lord in Nimes. We need to walk in all humility and continually expect great things of the Lord. Keep praying, keep believing. God is giving the workers in Nimes an experience which will fit them for His work in the future.*4LtMs, Lt 50, 1886, par. 6*

We have been making special efforts to complete the book containing sketches of the missions and giving some reports of the work in Europe and of our travels. It has required more labor and far more taxing thought than we anticipated. Our object is to get this book out to benefit the mission by whatever it may bring in. There are many things to crowd upon the mind here; many things to decide; many communications to be answered; many things requiring much perplexing thought and careful consideration. Brother Whitney is constantly overworked. We have tried to bring the Lord into all our counsels. We have prayed much, and will still pray for the Lord to lead us, to guide us, to uphold us by His Holy Spirit, and help us that we may make no mistakes. We are all finite, and unless we have heavenly wisdom we will be in danger of making blunders.*4LtMs, Lt 50, 1886, par. 7*

There is, my dear brother, a great work before us, and we must believe that Jesus is ready and will work with our efforts. Be of good courage, my dear brother; Jesus loves you and will lift upon you the health of His countenance. Take the Lord at His word; believe that He will do just as He said He would. Hang your helpless soul on Jesus Christ, as Jacob hung upon the neck of the angel, and declare: "I will not let Thee go except Thou bless me." [*Genesis 32:26.*] There is a fulness for us in Jesus. You may be strong; you may be of good courage. Look up, look up. The Lord in His glory is above the ladder, and angels are ascending and descending this ladder to bring light and blessings to the workers. Jesus will give you rest and peace in Him. Only believe.*4LtMs, Lt 50, 1886, par. 8*

With much love,*4LtMs, Lt 50, 1886, par. 9*

I remain your sister in Christ.*4LtMs, Lt 50, 1886, par. 10*

Lt 51, 1886

Butler, G. I.

Basel, Switzerland

September 6, 1886

This letter is published in entirety in *21MR 378-387*.

Dear Brother Butler:

I am troubled in regard to Elder [J. H.] Waggoner. He writes me nothing, and I feel deeply pained on his account. It seems sometimes to me that the Lord is testing us to see whether we will deal faithfully in regard to sin in one of our honored men. The time is close at hand when the General Conference will have to decide the point whether or not to renew his credentials. If the Conference does this, they will be saying virtually we have confidence in you as a man whom God recognizes as His messenger, one to whom He has entrusted the sacred responsibilities of caring for the sheep of the Lord's pasture, one who will be in all things a faithful shepherd, a representative of Christ. But can we do this? Have we not seen the workings of an unsanctified heart?⁴*LtMs, Lt 51, 1886, par. 1*

The persistency in Eld. Waggoner to accept and claim Mrs. Chittenden as his—what shall I call it—his affinity? what is this? Who can name it? Is Eld. Waggoner one who has hated the light God has given him, showing that his preferences for Mrs. Chittenden's society and his intimacy with her was sinful as in the light of the Word of God? Or did he accept the message and act upon it? Notwithstanding I went to Elder Waggoner with the testimony given me of God, yet he did not reform. His course has said: I will do as I please in the matter, there is no sin in it. He promised before God what he would do, but he broke his promises made to Bro. C. H. Jones, W. C. White, and myself, and his feelings did not decidedly change; but he seemed to act like a man bewitched, under the spell of the devil, and who had no power over his own inclinations. Notwithstanding all the light given, he has evidenced no real conviction or sense of sin. No repentance, no reformation. Hearts have ached sorely over this state of things, but

they had no power to change his heart or his purposes.*4LtMs, Lt 51, 1886, par. 2*

Now we should be very grateful for the help of Eld. Waggoner in England, and in Switzerland, but what can we decide upon? We must have evidence that he is clear before God. We do not want to make a light matter of sin and say to the sinner, It shall be well with thee. We do not want to connect Eld. Waggoner with the work here unless he has a connection with God. We do not want to have the drawback that would come by connecting a man with the work who has a foul blot on his garments. We cannot pass lightly over this matter.*4LtMs, Lt 51, 1886, par. 3*

The plague of sin is upon Elder Waggoner, and pain and sorrow are upon the souls of all who are aware of this chapter in his experience. Christ is dishonored. A man blessed with superior light and knowledge, endowed with great capacity for good that he may by a life of obedience and fidelity to God become equal with angels, his life measure with the life of God, has perverted his God-given powers to administer to lust, coveting the wife of another. God finds Eld. Waggoner setting at naught the most costly lesson of experience, violating the most solemn admonitions of God, that he may continue in sin. I have hoped and prayed that he would restore reason to its right throne and break the fetters which for years Satan has been weaving about him soul and body, and that the clouds that have shadowed his pathway be removed and Christ come to his soul to revive and bless it. Christ will lift the heavy burden from weary shoulders and give rest and peace to those who will wear His yoke and lift His burdens.*4LtMs, Lt 51, 1886, par. 4*

I will say Eld. Waggoner, what can be the character of your experience when in the face of many warnings and reproofs you continue to pursue a course condemned of God? Can you think well of yourself? Just think of Jesus crowned with thorns, and nailed to the cross for our sins, and let it humble, yes, let it break your heart. Look at the meekness of Christ, His loveliness, and then bow in the dust with shame and humiliation. Will you please to think what you would do in the case should one of our leading men be found in the position you are in? Could you, without any greater evidence on his part of the sense of his sin than you have given, advise that he

have credentials as one of pure and holy purposes before God? Cannot you see you are placing your fellow laborers in a very unpleasant and unenviable position? Will they venture to become responsible for your character and your influence in the future in the work and cause of God?*4LtMs, Lt 51, 1886, par. 5*

Your case has been shown me to be worse than that of Eld. Cornell, because you had greater light, capacity, and influence, and his course is a beacon to warn you off from following in his steps. Eld. Cornell's credentials were taken away from him; he is a deeply repenting man, humbled in the dust. Supposing David should, after being reproved by Nathan, have repeated the same offense. Would the Lord then have had compassion upon him? But he repented bitterly; he declared his transgression was ever before him. Hear his humiliating confession, and listen to his despairing cries.*4LtMs, Lt 51, 1886, par. 6*

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree, and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbors' wives, and the seventh commandment is broken. We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird, and will we be clear unless we make decided movements to cure the existing evil? Will you have others follow your example? Will you wish them to pass over the ground you have traveled and feel that they have done no great wrong? Without repentance and genuine conversion you are a ruined man.*4LtMs, Lt 51, 1886, par. 7*

I hear you are taking treatment at the sanitarium, acting as chaplain, speaking in the tabernacle. Now this does not look right for you to take such positions until you have done all in your power to correct past evils. I have felt for your sake restrained from opening the matter of Mrs. Chittenden's infidelity to her husband, but I fear I have neglected my duty. If we had dealt with this matter as if it had been the case of a lay member of the church, I believe God would have then sent you repentance that needeth not to be repented of. Our pity, our love to save you from reproach has hurt

you. My heart is so sad and agonized at times for you, I can only weep. I say, must he be lost? Must he after suffering for the truth's sake, after standing in its defense until he is old and gray headed, become an idolater as did Solomon? Will he for the love of a woman trample down the law of God and look about him as much as to say, I do no sin, I am all right?*4LtMs, Lt 51, 1886, par. 8*

Will we be clear to let such things be concealed and sins hidden with no real evidence of repentance or reform? Your leaving California does not give you a new heart. You are out of sight of the infatuating influence of your "adorable charmer," but this does not change the affections or impulses of the heart. Elder Himes might have finished his course with joy had it not been for sensual practices, but he was led away of his own lusts and enticed. The days and years which might have been his very best were his worst. We see in the character of Solomon intellectual greatness combined with moral degradation. He might have gone forward from strength to strength, but instead of this he went backward from weakness to weakness. After a life of promise, his history was one of deterioration.*4LtMs, Lt 51, 1886, par. 9*

My brother, my heart yearns toward you for Christ's sake. You have been attempting what other ministers have attempted, to harmonize light with darkness, Christ with Belial, purity with impurity, good with evil. The result will be moral ruin unless you can be aroused to see that you are standing upon the very brink of the precipice. There are many such cases that I have to write about. It alarms me to see how the sin of licentiousness is coming in upon us. I felt this when I wrote to Elder Butler upon this point at the last General Conference, begging him to do all that he could to fence against what was coming in upon us. We must elevate the standard and build up barriers about the soul so that nothing shall mar its simplicity and purity and thus defile the religious character. God has given men intellect, and let every soul beware how this great gift is prostituted to the soul's eternal ruin. There is no more hope of you than of any common sinner, nor as much unless you greatly humble your soul before God, repent, and are converted. Take the first steps in the way to life, repentance, faith, and baptism. You have tampered with the divine safeguards of your peace. If you refuse to listen to the voice of reproof, if you choose your own course, if you will not allow

the grace of Christ to transform you, your guilt will be as much greater than that of the common sinner as your advantages and light have been greater. *4LtMs, Lt 51, 1886, par. 10*

Great care should be exercised in companionship and friendship lest the soul be imperiled, lest there be even an appearance of evil which in the eyes of others would lower the standard of religious principle and sap the foundation of religious belief. How many even in the ranks of Sabbathkeepers are forming unsanctified connections. Men who have wives and women who have husbands are showing affection and giving undue attention to each other. How many men of promise there are in our ranks who no longer have pure faith and holy trust in God because they have betrayed sacred trusts. Noble aspirations are quenched. Their steps are retrograding because they covet another man's wife or are unduly familiar with unmarried women. Their frivolous conduct leads them to break the seventh commandment. *4LtMs, Lt 51, 1886, par. 11*

Of Solomon the inspired record says, "His wives turned away his heart after other gods and his heart was not perfect with the Lord his God." [*1 Kings 11:4.*] *4LtMs, Lt 51, 1886, par. 12*

This is no theme to be treated with a smile. The heart that loves Jesus will not desire the unlawful affections of another. Every want is supplied in Christ. This superficial affection is of the same character as that exalted enjoyment which Satan promised Eve. It is coveting that which God has forbidden. When it is too late, hundreds can warn others not to venture upon the precipice. Intellect, position, wealth can never, never take the place of moral qualities. Clean hands, a pure heart, and noble, earnest devotion to God and the truth the Lord esteems above the golden wedge of Ophir. An evil influence has a perpetuating power. I wish I could set this matter before God's commandment-keeping people just as it has been shown me. Let the sad memory of Solomon's apostasy warn every soul to shun the same precipice. His weakness and sin is handed down from generation to generation. The greatest king that ever wielded a scepter, of whom it had been said that he was the beloved of God, through misplaced affection became contaminated and was miserably forsaken of his God. The mightiest ruler of the earth had failed to rule his own passions. Solomon may

have been saved “as by fire” [1 *Corinthians* 3:15], yet his repentance could not efface those high places, nor demolish those stones, which remained as evidences of his crimes. He dishonored God, choosing rather to be controlled by lust than to be a partaker of the divine nature. What a legacy Solomon’s life has committed to those who would use his example to cover their own base actions. We must either transmit a heritage of good or evil. Shall our lives and our example be a blessing or a curse? Shall people look at our graves and say: He ruined me, or, He saved me? *4LtMs, Lt 51, 1886, par. 13*

To the youth we need to give definite, oft repeated warnings to bring their gifts early to God as consecrated offerings. Had Solomon retained the heavenly gift of wisdom, God’s special endowment, had he with his ardent temperament been guided aright, his life would have been illustrious to its very close. But after a life of greatness and power, he fell because of uncontrolled passion. Had he continued to add virtue to his faith and his rich endowments, he would (have) stood forth a grand, noble cedar of Lebanon. But he surrendered to passion; and lust when it hath conceived bringeth forth sin, and sin when it is finished bringeth forth death. *4LtMs, Lt 51, 1886, par. 14*

The lesson to be learned from the life of Solomon has a special moral bearing upon the life of the aged, of those who are no longer climbing the mountain, but are descending and facing the western sun. We expect to see defects in the character of youth who are not controlled by love and faith in Jesus Christ. We see youth wavering between right and wrong, vacillating between fixed principle and the almost overpowering current of evil that is bearing them off their feet to ruin. But of those of mature age we expect better things. We look for the character to be established, for principles to be rooted, and they to be beyond the danger of pollution. But the case of Solomon is before us as a beacon of warning. When thou, aged pilgrim who has fought the battles of life, thinkest that thou standest, take heed lest thou fall. How, in Solomon’s case, was weak, vacillating character—naturally bold, firm, and determined—shaken like a reed in the wind under the tempter’s power. How was an old, gnarled cedar of Lebanon, a sturdy oak of Bashan, bent before the blast of temptation. What a lesson for all who desire to save their

souls to watch unto prayer continually. What a warning to keep the grace of Christ ever in their heart, to battle with inward corruptions and outward temptations. *4LtMs, Lt 51, 1886, par. 15*

Brethren, we must have genuine faith which is the gold tried in the fire. We must cherish that faith which works by love and purifies the soul. Unless our faith has a purifying influence it is worthless. Such a faith leads the soul to God and expands the intellect while it purifies, ennobles, and sanctifies. Let those in youth, those in mature age, and the aged consider that their cases are soon to pass in review before God. What will be the record that they shall meet? At one time in Battle Creek the scenes of the judgment were presented before me. The books were opened, and all, both old and young, who claimed to be keeping the commandments of God were gathered about the throne. In the books were written the thoughts, the words, the actions of those who had received much light and enjoyed many opportunities; and yet their names were not clear, their life record was blotted and blurred. Great numbers were weighed in the balances and found wanting who knew for just what sins they were condemned. It was because of the lack of a virtuous character. Base animal passions had controlled them. Licentiousness and lust had been carefully cloaked from human eyes; but the Lord saw it, and their names were blotted out of the Book of Life. *4LtMs, Lt 51, 1886, par. 16*

Many of these men claimed to be teachers of the truth; but their labor was not marked with holy endeavor. They had not confidence and boldness toward God. They could not lift up holy hands without wrath and doubting. And the words were pronounced to these sin-polluted souls, "Depart from Me ye workers of iniquity." [*Luke 13:27.*] Now is the time to obtain the white robe of character. Now is the time to confess and forsake sin, and come to God with contrition of soul, that your sins may be blotted out and your names retained in the Lamb's Book of Life. *4LtMs, Lt 51, 1886, par. 17*

We must do something to stop this terrible tide of moral impurity. Self-abuse stands as the most degrading sin, polluting the whole character of the man. Unless those who are practicing this vice break off their sin and repent before God, they will find no place in the city of God. There entereth into that city nothing that defileth or

maketh a lie. Such characters are living a lie continually. We are living in an age when iniquity abounds, and the special work of God's delegated servant must be to suppress this iniquity and to bring in righteousness. But those who claim to be the Lord's delegated ministers and yet corrupt their own ways before Him are guilty of great crime. *4LtMs, Lt 51, 1886, par. 18*

“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.” [*Zechariah 3:1-3.*] Joshua here represents the people of God; and Satan pointing to their filthy garments claims them as his property over which he has a right to exercise his cruel power. But these very ones have improved the hours of probation to confess their sins with contrition of soul and put them away, and Jesus has written pardon against their names. *4LtMs, Lt 51, 1886, par. 19*

Those who have not ceased to sin and who have not repented and sought pardon for their transgressions are not represented in this company; for this company vex their souls over the corruptions and iniquity abounding around them, and God will recognize those who are sighing and crying because of the abominations done in the land. They were not mixed up in these abominations. They had not corrupted their ways before God, but had washed their robes of character and had made them white in the blood of the Lamb. Satan pointed to their sins which had not yet been blotted out, and which he had tempted them to commit, and then reviled them as being sinners clad with filthy garments. But Jesus changes their appearance. He says, “Take away his filthy garments from him.” “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 among these that stand by.”

[Verses 4-7.]*4LtMs, Lt 51, 1886, par. 20*

After the filthy garments have been removed, the subject changes, showing that this has its application in the future. If the people of God will walk in the ways of the Lord and keep His charge which is the ten commandments, then the promise is that they shall judge His house and have places to walk among the angels.*4LtMs, Lt 51, 1886, par. 21*

Now the question is, Will those who profess the truth comply with the conditions? Will the characters of those who profess to believe the truth correspond with its sacredness? Satan's special efforts are now directed toward the people who have great light. He would lead them to become earthly and sensual. There are men who minister in sacred things whose hearts are defiled with impure thoughts and unholy desires. Married men who have children are not satisfied. They place themselves where they invite temptation. They take liberties which should only be taken with their lawful wives. Thus they fall under the rebuke of God, and in the books of heaven adultery is written opposite their names. There should be no approach to danger. If the thoughts were where they should be, if they were stayed upon God, and the meditations of the soul were upon the truth and the precious promises of God, and the heavenly reward that awaits the faithful, they would be guarded against Satan's temptations. But by many, vile thoughts are entertained almost constantly. They are carried into the house of God and even into the sacred desk.*4LtMs, Lt 51, 1886, par. 22*

I tell you the truth, Eld. Butler, that unless there is a cleansing of the soul temple on the part of many who claim to believe and to preach the truth, God's judgments, long deferred, will come. These debasing sins have not been handled with firmness and decision. There is roughness in the soul; and unless it is cleansed by the blood of Christ, there will be apostasies among us that will startle you. I ask myself the question, How is it possible for men who are opening the Scriptures to others; men who have abundance of light; men who have good ability; men who are living as in the face of the judgment upon the very borders of the eternal world, to give their thoughts and bodies to unholy practices? Well may the words of the apostle be repeated with emphasis: "Cleanse your hands, ye

sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning and your joy to heaviness. Humble yourself in the sight of God, and He will lift you up.” [*James 4:8-10.*] “Blessed is the man who endureth temptations; 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: (some have argued thus and thought, that for certain reasons they have of their own, God would have them take the course they did) for God cannot be tempted of evil, neither tempteth He any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished bringeth forth death.” [*James 1:12-15.*]*4LtMs, Lt 51, 1886, par. 23*

The work of overcoming must be done here in this life. By sincere repentance and forsaking of every sin, pardon will be written against your names. The thoughts will be pure if the heart is pure. If the fountain is corrupt, the stream will be corrupt. Shall men who are conversant with the Scriptures, and who are standing in vindication of the fourth commandment, be charged in the books of heaven with transgressing the seventh? Shall Satan be given occasion to taunt the angels of God with the filthy characters of those who claim to be Christians? Will they make Jesus ashamed to call them brethren? I address you who shall have this epistle brought before you, who are leaders, who may be termed princes, among the people, “Be ye clean that bear the vessels of the Lord.” [*Isaiah 52:11.*] Humble your souls before God. Jesus is in the sanctuary. We are in the great day of atonement; and if the investigative judgment has not already commenced for the living, it will soon begin; and to how many are the words of the True Witness applicable: “I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I shall come upon thee.” [*Revelation 3:1-3.*]*4LtMs, Lt 51, 1886, par. 24*

The cases of all will be brought up in the judgment; and if their sins

are not confessed, their names will then be blotted from the book of life, and their lot will be with the adulterers and the fornicators, and deceivers, and those who love and make a lie. "Thou hast a few names yet in Sardis which have not defiled their garments; and they shall walk with Me in white for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father and before His angels." [Verses 4, 5.] *4LtMs, Lt 51, 1886, par. 25*

I am alarmed for our ministers who are hardening their consciences by continuing a course of sin. I fear that they will continue to fall under temptation until the word shall go forth: "He that is holy let him be holy still, and he that is filthy let him be filthy still." [Revelation 22:11.] I tell you that there must be a thorough revival among us. There must be a converted ministry. There must be confessions, repentance, and conversions. Many who are preaching the Word need the transforming grace of Christ in their hearts. They should let nothing stand in the way of their making thorough work before it shall be forever too late. Christ is coming. His judgments are abroad in the earth. And that God who is ever present, who was a silent witness to the godless, sacrilegious feast of Belshazzar, whose hand traced the characters upon the wall, is present where you think no eye seeth. Had you, Eld. Waggoner, an elder of the church, looked up, you would have seen yourself a spectacle to God and to the pure angels who veil their faces and turn away from your pollution of soul and body. My words seem tame as I pen them when I think of the wonderful truths we profess and the great light that shines upon us from the Word of God. The Judge of all the earth is standing before the door, and every case must pass in solemn review before Him. I inquire how can anyone with this light shining upon him dare in thought or word to deny the Lord God who hath bought him. Make haste, my brother, to cleanse your hands. Jesus is still pleading as your Intercessor. Commence the work of forsaking your sins without delay. Do not rest till you find pardon, for no soul can enter the paradise of God who has a single spot or stain in his character. Make thorough work for eternity. *4LtMs, Lt 51, 1886, par. 26*

Lt 52, 1886

Bourdeau, A. C.

Lausanne, Switzerland

November 20, 1886

Portions of this letter are published in *AH 307*; *3SM 53*.

Dear Brother A. C. Bourdeau:

I have a duty to do to you once more, and then I shall feel that I have said and done all that it is possible for me to do in your case. While I have seen and felt your danger, you have thought that there was no particular cause of alarm. For this reason and for others best known to yourself, all the letters that I have written to you have worked no reformation in your life. The experience of the last evening spent at your house was peculiar. The Lord unexpectedly rolled a burden upon me, His blessing being over us, and I felt it all through my body. I was urged by the Spirit of God to make supplication as I did, and to wrestle till the victory was gained or till you surrendered yourself to God; but you did not come to the point. You did not grasp the promises, neither did you gain the victory. I knew that after such a struggle, if you did not free your soul, you would be enshrouded in dense darkness; therefore for two hours I held your case before the Lord and before yourself, hoping that you would wrench yourself away from where you had moored, to the rock self-righteousness. But you did not. You are anchored there yet, just as firmly as ever the Pharisees were. Whenever I made an effort to help your wife, instead of looking to God for herself and grasping every ray of light, her mind was diverted from the point by your case. She wanted to set you free. But neither of you received that which the Lord brought within your reach.*4LtMs, Lt 52, 1886, par. 1*

Now, Bro. A. C. Bourdeau, you are entrenched in the fortress of self-righteousness; and while there, neither God nor man can do anything for you. Through the help of God you could have broken down these walls that night; but you had so little experience in seeking God and wrestling with Him that you were like a child that

knows not how to pronounce his A, B, C's. I never realized that you were so far from God. You seemed to have no knowledge of how to seek the Lord, nor how to surrender yourself to Him. I knew that the next morning would tell the story. If you felt a burden of your own case, you would not dare to sleep without a thorough work of the Spirit of God upon your heart. The next morning I waited to see what the influence of that meeting had been upon you. I knew if the arrows of God had pierced your self-righteous armor, we should know something about the matter before we parted. But not a reference was made by you to that solemn, important occasion. The burden of your heart, however, was soon revealed. You began about your son and excused his faults, repeating the same things you had told me no less than three times. I was too much pained and too thoroughly disgusted with your commonplace talk to say a word in reply. I was seeking to commune with Jesus, to welcome His presence, to say, "Abide with me and bless and keep me." I [had] had a very solemn experience, and I had no desire to thus engage in cheap conversation and lose the companionship of Jesus. *4Lts, Lt 52, 1886, par. 2*

Your case looks exceedingly dark to me. I am now certain that the work must commence with yourself; you need to be a converted man. You are filled with self-conceit. You talk of yourself and of what you have done in the past until the Spirit of God is grieved and departs from you. You have much to say about the past, but what about your present experience? Have you no Christ for today? Have you nothing to say about what Jesus is doing for you now? Must self be the center, the alpha and omega? How can you expect to have the companionship of heavenly angels, and the presence of Jesus, when your thoughts and your words are mostly in reference to your own precious self. All the good things you have done are magnified by you, while your mistakes and the things you did not do, which God required you to do, are covered by your ingenious excuses. Your self-love has barred the way to your usefulness all through your Christian experience. You have not used your God-given powers in a way to please Him. In your conversation, in your preaching, and in all your efforts you have brought self to the front; you have talked of self, exalted self, and Jesus has been kept in the background. Your ways have been faultless in your own eyes. In the name of the Lord, I tell you that unless you are a converted

man, you will never see the King of heaven. You need the transforming grace of Christ. Those who know you say that A. C. Bourdeau is a good brother, but he talks too much about what he has done, and the people become tired of hearing it. This is not the testimony of one or two, but all who have any acquaintance with you tell the same story.*4LtMs, Lt 52, 1886, par. 3*

Christ said to Nicodemus, “Except a man be born again, he cannot see the kingdom of God.” [*John 3:3.*] In astonishment this ruler in Israel listened to these words. Was it possible that one so righteous as himself needed any such spiritual work done for him? The startled hearer could only utter the words scarcely above a whisper, “How can these things be?” [*Verse 9.*] He had been praised and exalted by men, but Jesus tore away his self-righteousness by telling him that his whole conceptions were wrong. Neither his benevolence, his many good deeds, nor his exalted position as a teacher in Israel was sufficient to entitle him to heaven. He must be born again if he would see the kingdom of God. But his comprehension was so dull that he took this in a literal instead of a spiritual sense. Jesus then explained to him that the divine Spirit must work a moral transformation in all who would have a part in His kingdom, a transformation which would lead them to seek the pure, the holy, and the divine as earnestly as they had sought things of an opposite character. They must be divested of self, that Jesus may receive undivided worship.*4LtMs, Lt 52, 1886, par. 4*

You, my brother, are in no better condition before God than Nicodemus. You build yourself up in your good works and prefer to remain in spiritual darkness than to be disturbed. You are whole in your own sight, rich and increased with goods, and have need of nothing. Your prayers are formal and spiritless. You live in a past experience instead of having a fresh experience daily. You seem to choose to be mixed up with common things. When you have writing to do, you seat yourself in the dining room, amid the confusion of the children’s voices, where it is impossible for your thoughts to be elevated and deep. You do not choose to take time to examine yourself, to test your own heart, to pray and wrestle with God as did Jacob. Secret prayer is neglected. In short, Jesus is not brought into your life, because you are so perfectly satisfied with yourself. When the Lord has sent you reproofs, warnings, and appeals, your

first work has been to make excuses; to make your defects appear like something you cannot help, or rather like virtues to be praised. This is why you have not reformed. When reproved you have gone back over your past life and like the Pharisee thanked God that you were not as other men are, extortioners, adulterers, and the like; but you are a very liberal, kindhearted man, ever ready to do a good work, and always anxious to make friends of everybody, that you may have their praise and commendation. I has been brought in whenever there was the least chance, and Christ has been left out. You have not been where it was safe for the Lord to bless your labors. If He had blessed them, He would not have received the glory, but it would have been taken to yourself. You would have felt that it is I who has done all this. I have made this stir. When you see yourself as you are, when you are conscious of your weakness and will put forth determined effort to obtain divine aid, your soul will be filled with all the fulness of God. Your course of exaltation is abhorrent to Jesus. You parade yourself to notice and make yourself a subject of comment by your self-complacency and self-esteem.*4LtMs, Lt 52, 1886, par. 5*

Now I shall have to make a report of the work in the Valleys, and what shall I say? I shall have to state the case as it is and then leave it. You set the two men who are with you in the field to traveling about to get the people to come to hear you preach, and then your discourses are dry and spiritless. Now this order of things must be changed. Let not these men work under your supervision, but let them gain an experience for themselves. The mold you are giving them is such that in many things they will need remolding. These men are used too much as your servants. The time occupied by them in getting the people out to hear you preach would be much better employed in doing their specific work. If you were left to create your own interest and to bring the people together by your own efforts, you would feel the necessity of keeping your own soul filled with the love of God and of giving them interesting discourses, fresh food from God's abundant treasure house. Then, too, you would better understand the real interest among the people. These colporteurs are holding you up, wearying themselves and using up precious time to no account, when they should be engaged in personal efforts themselves. I tell you there must be a different plan of labor in these Valleys. It will be much better for these two men to

work in the fear of God among the people than for you to try to hold so many meetings in different places while they have to make so great efforts to get you a congregation. Your preaching will do but little good till you are a converted man, and the less there is of it the better.*4Lts, Lt 52, 1886, par. 6*

You need the vitalizing influence of the Spirit of God; you need a living connection with heaven. You do not study your Bible. You do not pray. You are far, very far from being the man God would have you be. Please reckon up the hours you have spent in bed during the last year and see how much of your time has been squandered. You are paid for your time, and to be just and honest with God, who has made you His hired servant. You are under obligation to make the best possible use of your powers and your time in His service. You are to cultivate habits of industry, to gather up the golden moments, and studiously dig for the truth as for hid treasures. If you lie in bed an hour longer than is necessary each morning, you gather no physical or mental strength, but have during the year wasted 365 hours; but you may safely reckon on two hours, which doubles the record.*4Lts, Lt 52, 1886, par. 7*

Every moment of this time is reckoned as wasted, when it should have been spent to sharpen up your mind, in directing your thoughts in the right channel, and in searching the Scriptures, that you may receive new and fresh ideas. Unless you change your manner of life, the very best course you can pursue is to go on to a farm and labor with your hands, and let the money that you would have received from the conference be used to put those in the field who will improve their ability to make themselves thorough workmen. Now you may call to mind special occasions when you have risen from your bed early, and you will no doubt go back and tell what you have done in the past. Now we want to hear no more of this. We want to know what you are doing now, not what you did once. You go by fits and starts. For a little while you will be fully active, and then back you go to the same self-indulgent habits. If you have had so remarkable experience in your past life, do show it by making advancement at the present time. Be a man, and do with thoroughness the work God has given you to do.*4Lts, Lt 52, 1886, par. 8*

You have never enjoyed mental toil, and however physically industrious you may have been through your past life, you are none too much so now. You are not even enough so for your own good intellectually; you are too lazy to read, to reflect, to study. You would delight to have a commanding influence, to be honored and respected; but you are too slothful to elevate the mind to high aims. Knowledge is power. It is elevating to the possessor and will command respect and influence anywhere. But you do not master circumstances and make it your earnest purpose to place yourself in positions where your mind will strengthen and expand. A prayerful study of the Scriptures will help greatly in developing the intellect. Others older than yourself, and who do not have as good health as you, arise early and in quiet, peaceful morning hours devote time to the improvement of the mind and to scriptural culture. But many a precious hour is lost by you, forever lost, by idly lounging in bed. And what is the result? A want of physical strength and a sluggishness of thought, a dulness of intellect. The mind is the glory of the man. The power of the voice and the expression of the countenance will be improved by quickening yourself and spiritualizing your thoughts. For years you could have been cultivating the intellect by studious habits, but instead of this you have been losing the vital energy of thought. You cannot bear to put your powers to the stretch, to tax them to the uttermost, to master your inclination and indolence and slothfulness. God demands of you that you cultivate diligently the reasoning powers He has given you. Oh, the opportunities that you have wasted through disorderly habits!*4LtMs, Lt 52, 1886, par. 9*

You need not boast of superiority in the past. It is now that you are to be tested and tried; it is now that angels are weighing moral worth. It is now that they are watching the development of character; and you will be judged according to what you might have been had you improved all the light and the privileges given you of God. It is your duty to dig after knowledge as men search for concealed goods. But you have not felt disposed to exert yourself sufficiently to put you on the right track of reading, studying, reflection, and execution. God has done His part for you, but you have neglected your part of the work in not making the most of your faculties.*4LtMs, Lt 52, 1886, par. 10*

My brother, cease to preach until you are endowed with power from on high. Gird up the loins of your mind for the work of self-cultivation. Set a high price upon your morning hours and your leisure moments. There are precious, golden threads from which you are to manufacture thoughts that will stir your very being and expand your soul to a realizing sense of the great plan of salvation. Learn to reflect upon elevated things. Searching the Scriptures is essential for your success. It is as necessary for your spiritual growth as eating is for your physical strength. Your mind has been growing weak and seems to be paralyzed. Wake up, for Christ's sake, awake! Weigh every thought and motive. Under such a discipline the intellect will increase in strength. Let conviction chase your dormant soul; let your mind be driven from its narrow boundaries of common thought, and in the vastness of the subject of redemption let the moral perceptions unfold by dwelling on the matchless love of Jesus. It is impossible for your thoughts to be brought into contact with these great subjects without your awakening from the torpor in which you have been so long.*4LtMs, Lt 52, 1886, par. 11*

You need more faith in Christ. Rest not day nor night until you have a knowledge of the mystery of godliness. You may be a spiritual, intellectual Christian. Your moral and intellectual powers will then grow in harmonious proportion. You will not be satisfied with a superficial love, but will have a deep, abiding, fervent love in your heart for God and His followers. You are satisfied with giving expressions of love to human beings, but seem incapable of giving devotion and affection to Him in whom your hopes of eternal life are centered. Your conscience must be quickened and you be purified, refined, ennobled. You must be upright in your character and firm and decided in your family government.*4LtMs, Lt 52, 1886, par. 12*

I feel deeply that the truth needs to be planted more firmly in your soul. Then its principles will control your life. Unless it is stamped by God upon the soul, it will be constantly kept in the outer court of the soul temple. It is not brought into the soul. If the truth were an abiding principle in your soul, you would be full of grace to spread it. The truth must first be planted deep in your own soul, and then you will with wisdom, with intense interest, and living faith seek to plant it in the souls of others.*4LtMs, Lt 52, 1886, par. 13*

Bro. Bourdeau, if your home is governed by the religion of Christ, then I am a stranger to its workings. The Father of the faithful said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] Abraham cultivated home religion and caused the fear of the Lord to circulate through his tents. It is the voice of God that is to be heard. There is no hypocrisy on the one hand, no deception on the other. "I know him that he will command." There will be no betraying of sacred trusts, no flinching from the demands of truth, no yielding to human weakness. There is a law, and Abraham will keep it. Now this testimony cannot be borne in your case. Blind affection, a cheap manifestation of love, goes a long ways with you. To encircle the arms about the neck is easy; but manifestations should not be encouraged by you unless they are proved to be of real value by perfect obedience. Your indulgence, your disregard of God's requirements is the veriest cruelty. You encourage and excuse disobedience by saying, "My boy loves me." Such love is cheap and deceptive. It is no love at all. The love, the genuine love, to be cultivated in the family is of value because it is verified by obedience. Parents and children alike are to be ruled by Him who is unerring in counsel. This will prevent parental oppression on the one hand and filial love on the other. God has given us rules for the guidance of all, and from these rules there can be no sinless swerving. God's will must be paramount. The love and fear of God must be brought into the home. The love you seem to cherish and talk so much about is not worth a straw. It is outside show. It is the same in nature as the love the Christian world claim to have for God when they do not obey His commandments. I hope that your eyes will be anointed with eyesalve that you may see that you are tampering with sacred responsibilities. Your house needs to be set in order. I hope that no one will imitate your example and bring into his home such government as you have exercised. I fear that you have become blind, and that you have so long walked in the light of your own eyes, that you will never have the mist and fog removed. *4LtMs, Lt 52, 1886, par. 14*

I am distressed over your case. I know it is a hard task to govern a family where God's law is not acknowledged as the rule of the household, but when that law is clear no man need to err. The Word

of God is open before him. Let him ask, What has God spoken? What is the rule from which neither waywardness on the part of children nor engrossment on the part of parents can excuse them from departing from its injunction. Eli's case is similar to yours. He remonstrated with his children. He said, "My sons, why do ye so wickedly?" [*1 Samuel 2:23.*] He did not restrain them. He failed to command them. Sr. Bourdeau can exercise her authority with a poor grace when your indulgence and failure to command and restrain are constantly before her. If you love the souls of your children, bring them into order. But abundant kisses and tokens of love blind your eyes, and your children know it. Make less of these outward demonstrations of embracing and kissing, and go down to the bottom of things, and show what constitutes filial love. Refuse these manifestations as a fraud, a deception, unless backed up by obedience and respect for your commands. You are not clear in the sight of God. You will be held to an account for the lessons you are giving your children in disrespecting your authority because, like Eli, it is your weakness to be indulgent. If this is the way you allow your children to disobey your commandments you are teaching them to disregard the commands of God. With Eli the way of the Lord was not observed; and when men choose their own way, what can the end be but sorrow and ruin?*4LtMs, Lt 52, 1886, par. 15*

I write this for I dare not withhold it. You are far from doing the will of God, far from Jesus, far from heaven. It is no marvel to me that God has not blessed your labors. You may say, God has not given Sr. White a vision in my case; why, then, does she write as she does? I have seen the cases of others who like you are neglecting their duties. I have seen many things in your case in your past experience. And when I enter a family and see a course pursued that God has reproved and condemned, I am in grief and distress, whether the special sins have been shown me or the sins of another who has neglected similar duties. I know whereof I speak. I feel deeply over the matter. I say, then, for Christ's sake make haste to come on the right ground, and harness up for the battle.*4LtMs, Lt 52, 1886, par. 16*

I will now bring my epistle to a close by saying that it is much to be lamented that Jesus, the world's Redeemer, is kept apart from your life, that while preaching the most solemn truths to others, you are

almost a stranger to His love and the power of His Spirit. If our experience is of the right quality, our knowledge of Christ Jesus will increase more and more. Our faith in Him will become perfect through our intimate acquaintance with Him, and we shall by this experimental knowledge be in every sense a partaker of the divine nature. The more we view the character of Jesus, the greater will be our consciousness of our necessities. Man if left to himself is blind, naked, and alienated from the life of Christ. He does not know Christ or feel his need of Him. He cries to his own soul and to others, Peace, peace, when there is no peace. Erroneous ideas of his own merits and of his God lull him into carnal security. True, he may have seasons of misgivings. Oh, that at such times the earnest cry might come from the agonized soul, "Lord, save or I perish."*4LtMs, Lt 52, 1886, par. 17*

I fear, my brother, that you will do as you did that night when my soul cried out in agony for you. In the place of trusting, as you might have done, wholly in the merits of Christ, and casting away your own self-righteousness, you console your poor soul with resolutions to make some few changes and set everything right. You make promises and break them as easily as they were made, and yet you fail to discover your own insufficiency and helplessness, that you may found all your hopes on Christ. I write these things to you in the fear of God. I call for no answer, no excuses, no dwelling on what you once did, or once were. I tell you that God is displeased with you, and you need to empty yourself of your self-esteem and self-righteousness before He can manifest Himself unto you and work with your efforts. The only way we can reach the people amid the moral darkness that covers the world is through God. Self must be crucified and Christ alone be glorified.*4LtMs, Lt 52, 1886, par. 18*

Lt 52a, 1886

White, W. C.

Lausanne, Switzerland

November 20, 1886

Previously unpublished.

Dear Willie:

Received letters this morning; ere this you have received mine, I suppose. It is evening after the Sabbath. I spoke this morning, interpreted into German and French. We had a good social meeting. Several came in from about twenty miles, intelligent, nice-looking people. We had social meeting, and excellent testimonies were borne. Elder Ings spoke in afternoon. I was to speak this evening, but I spoke last evening and walked back and forth from the hall, and today Sister Ings thinks that as I have to speak tomorrow evening I should rest tonight. Brother Ings will speak tonight and will have a meeting tomorrow afternoon also, giving instruction on missionary work.*4LtMs, Lt 52a, 1886, par. 1*

Monday we leave here for Bienne.*4LtMs, Lt 52a, 1886, par. 2*

I spoke of the carriage coming down; but as neither Brother nor Sister Ings seem to think it best, it need not come.*4LtMs, Lt 52a, 1886, par. 3*

I send you, as Daniel says, "My Best Effort" to help Elder A. C. Bourdeau. Please set this in order, for I shall use it for general matters and shall get out another testimony some time. Send a copy as soon as possible to A. C. Bourdeau. I have written it today, besides speaking. I hope you will get it to him as soon as possible, for he needs it. I am surprised at his condition spiritually. My soul is distressed with his ways and manners. Will you please send Gilly the *Great Controversy, vols. 2 and 3*, and *Life of Paul* to the minister in connection with him? Brother Ertzenberger will tell you his name—and send to him the sketch of travels in Europe. I want to be in their good favor if I can consistently, and it will help matters

with the church in Nimes.*4LtMs, Lt 52a, 1886, par. 4*

I think I shall have got through with A. C. Bourdeau this time and forever.*4LtMs, Lt 52a, 1886, par. 5*

Love to all.*4LtMs, Lt 52a, 1886, par. 6*

Lt 53, 1886

Babcock, Brother and Sister

Lausanne, Switzerland

November 24, 1886

Previously unpublished.

Dear Brother and Sister Babcock:

For some reason your case is urged upon my mind this morning as if you are in great peril and are being overcome by the temptations of the enemy. In a dream I saw you, my brother, gradually sliding back into your old habits of intemperance. In my dream I conversed with you and prayed with you. You did not repulse me, but repeatedly declared that you believed the truth as firmly as you ever did, but that you could not control your appetite.⁴*LtMs, Lt 53, 1886, par. 1*

Now, my brother, I dreamed of telling you some very plain things which I shall write to you at this time. All your life long you have allowed yourself to be controlled by appetite and by hasty temper, and now you are weak in moral power to resist inclination. You should not at any time trust to your own strength and place yourself in the company of the ungodly nor of those who smoke and drink. You are in many respects a very weak man, and you need all the help that you can obtain from earnest prayer and the society of those who love and fear God.⁴*LtMs, Lt 53, 1886, par. 2*

You have not done those things to help yourself which you might have done. You have not been willing to put yourself under the restrictions that were necessary in order to gain strength. Jesus has died to bring salvation within your reach, but there is a work that you must do if you are saved. Instead of having your way and following your own will and evil habits, you should be willing to walk in God's way; you should wear Christ's yoke; you should die to self; and do those things which you know will please God. You have a perverse, crooked nature, but Jesus will give you His Holy Spirit to aid you in the work if you ask for it with a humble heart and a sense

of your own weakness. Instead of feeling your weakness, you pride yourself in your old ways, as though it were a virtue in you to possess these oddities. Your droll words and actions and manifestations of your hasty temper are not becoming to a follower of Jesus; and if you will try more earnestly to copy the Pattern, you will see how displeasing these things are to Him and how you dishonor His name by indulging in them.*4LtMs, Lt 53, 1886, par. 3*

What you need, my brother, is rest in Jesus. At present you know but little of this peace. But Jesus invites you to enter His school. He says, "Learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your soul." [*Matthew 11:29.*] You need to weave into your character more of the meekness and lowliness of Christ. We are in the antitypical day of atonement, and you need now to consider, as you have never done before, how your case will stand in the judgment. No longer seek to carry out your own way, but yoke up with Christ. Angels are looking upon you with pity and with yearning tenderness. They see your conflicts with a strong appetite, and they are ready to help you if you will only humble your heart before God and seek divine aid. Your soul is precious, but it must be refined and purified. It must be cleansed from all defilement by the blood of Jesus. I am sorry to say that you are not a Christian. Your character in no way represents the character of Christ; but notwithstanding your weakness, there is help for you in God, if you will place yourself where you can receive this help. Unless you are converted and cease to rely upon your own strength, you will certainly lose eternal life. If you continue the course that you have been pursuing in the past, your nerves will be completely shattered. You will become a physical wreck and will descend lower and lower in self-debasement. Will you not now before it is eternally too late sign the pledge which I send with this? Perilous times are before us. What position will you occupy in the stormy future? Will you be a humble child of God, a follower of the Lamb, or will you stand under the black banner of the powers of darkness?*4LtMs, Lt 53, 1886, par. 4*

You will find temptations on every side, voices everywhere will call you to do evil. You need not of necessity fall. Had you years ago become a thorough temperance man, you might today stand forth in your God-given, manly powers a victor. Had you brought yourself to

task, had you repressed the appetite for eating and drinking those things which are injurious, you would have had power to withstand temptation to indulge in stronger stimulants. When your appetite has clamored for indulgence, you have too often indulged it. You have allowed yourself to use strong coffee, which has an injurious effect upon the nerve powers, and slowly poisons the springs of life. Now, in order to seek and obtain the prize of eternal life, you feel the need of a power that you cannot command, a soul energy that you do not possess. When you cast yourself at the foot of the cross, realizing the perversity of your own heart and the weakness of your own strength, and ask the Lord to help you, believing that He will do it, you will be a new man in Christ Jesus. Your fretful, impetuous temper will seek for the mastery, but you will not allow it to control your reason. You will think of God, of heaven, of Jesus who gave His precious life for you, and you will not speak and act in that stormy, uncontrollable manner that you have done. You will look to Jesus in supplication and say, "Save, Lord, or I perish," and you will not look in vain. Remember that if you are lost at last it will not be because of any fatality in your case, but because you would not use your powers in controlling your unchristlike temper and perverted appetite. Your peril at the present time lies in your suffering passion to exercise lordship over reason and conscience. Passion and appetite have been strengthened in you by indulgence, while reason and conscience have been enfeebled. Your heart seems a volcano of conflicting feelings. The tempter plans to lead you to break down the barriers of principle and self-restraint and to transgress against your conscience and against God, and you walk unconcernedly into snares. Here lies your danger of becoming a moral wreck. What can I say to stimulate your hope, to excite your courage to take hold upon the strength of Jesus, and to empty the soul temple of its defilement?⁴*LtMs, Lt 53, 1886, par. 5*

You are in great danger, my brother, of losing your soul. Make the decision now without delay that you will be a better, holier man than you ever have yet been. Keep yourself away from temptation. You do not realize your soul's peril. In the name of the Lord you must yourself put up the barriers to appetite. You must not indulge in drinking coffee, or tea, or wines, or stimulating drinks of any kind. In the strength of Jesus you must be a strictly temperate man. God will then unite with your human efforts His divine power, and in Christ's

name you may conquer and be a blessing to yourself, to your family, and a blessing to the cause of God. Arouse then with heroic spirit and gird yourself for the moral conflict. Make a decided change on the point of appetite. You must do this if you would be a child of God. Satan is seeking through the medium of appetite to destroy your soul. Shall he triumph? Shall he gain the victory, and Christ be compelled to blot your name out of the book of life? Satan has subdued thousands and tens of thousands, but thousands have also subdued him and gained the victory through the Captain of their salvation. You, too, may conquer in that name. *4LtMs, Lt 53, 1886, par. 6*

My brother, you must stop and reflect. I know that you dislike to think. To meditate makes you feel that you will lose your senses. But think you must, and then do not act rashly. Do not fail to avail yourself of your only chance of salvation. Your soul is precious. Shall Christ have died for you in vain? Shall we not meet you around the great white throne? Shall we not hear your voice in anthems of praise to your Redeemer in the heavenly courts? I know the conflict will be hard. It will be a daily crucifixion of self for you to overcome your appetite and passions, nevertheless it is your only hope of eternal life. For some reason the Lord has rolled the burden of your case upon me, and in the name of Jesus of Nazareth I call to you across the broad waters of the Atlantic and the Rocky Mountains of America, "Escape for your life." [*Genesis 19:17.*]*4LtMs, Lt 53, 1886, par. 7*

While mercy lingers, cast yourself at the foot of the cross, and make thorough work this time. Give to God your whole heart, and He will accept it. He will wash it, refine it, ennoble it, and fit you for the refined and holy society of the heavenly angels. To you the present opportunity is more precious than gold or silver. Jesus has bought you with the price of His own blood. Will you give to Him your sin-polluted soul, that He may cleanse it from every spot and stain? In doing this you only give Him that which is His own. Heretofore you have failed in making a full surrender to God. You have reserved the privilege of getting impatient and of indulging the appetite whenever you pleased. But this is a kind of service that Jesus will not accept. Will you bring Christ into your life? Will you learn lessons of humility from His life and character? Will you talk of

Jesus and His love, instead of praising your own poor self? Jesus is your only hope, “For other foundation can no man lay than that is laid, which is Jesus Christ.” [1 *Corinthians 3:11.*] He is the foundation of every noble character, of every thing that is truly good, virtuous, and holy. Saving faith in Jesus is your only hope. Without this you will never make a success in overcoming. I love your soul. I have not slept since three o’clock, and while others were sleeping I arose, and after earnest prayer to my heavenly Father for wisdom, have written you these lines. May they be blessed to your good is my sincere prayer. *4LtMs, Lt 53, 1886, par. 8*

With much love. *4LtMs, Lt 53, 1886, par. 9*

Lt 54, 1886

Stewart, Sister

NP

April 4, 1886

Portions of this letter are published in *TDG 103*.

Sr. Stewart:

Both your letters were received. Your supposition was right in regard to the first letter's not having sufficient postage. We receive quite a number of such letters, because they do not understand that it requires more postage coming to Europe than on letters in America. We very frequently have to pay from six to twenty cents extra because of deficient postage.*4LtMs, Lt 54, 1886, par. 1*

You express a desire for me to describe the things concerning the New Jerusalem. I positively decline to do anything of the kind. My powers would be inadequate to do this or even make an approach [to] it, and I advise you not to make any attempt to have a particular representation which will carry the impression that it is the representation of the New Jerusalem. The most eloquent representation of the New Jerusalem is [but] to make [an] attempt to present it.*4LtMs, Lt 54, 1886, par. 2*

Any one who is dealing with the future unseen world may best describe its untold glories by quoting the words of Paul, "Eye hath not seen; ear hath not heard; neither hath it entered into the heart of man the things which God has prepared for those that love Him." [*1 Corinthians 2:9, 15.*] I feel that many approach sacred things as though their finite powers were capable of taking them in. "And it came to pass when Joshua stood by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with His sword drawn in His hand: and Joshua went unto Him, and said unto Him, Art Thou for us or for our adversaries? And He said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto Him, What saith my Lord unto His servant? And the Captain of the

Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standeth is holy. And Joshua did so." [Joshua 5:13-15.]*4LtMs, Lt 54, 1886, par. 3*

There are so large a number that tread on holy ground with unsanctified feet that we are very cautious even in statements that we present to them in regard to sacred and eternal things, because finite and common ideas become mixed with the holy and sacred. Man may try with his intrusted and cultivated powers to represent something of heaven, and he will make a blunder of the whole thing.*4LtMs, Lt 54, 1886, par. 4*

Your power as an artist will, when stretched to its utmost capacity, fall down faint and weary in seeking to take in the things of the unseen world, and yet there is an eternity beyond. With these statements you will excuse me from attempting to portray before you anything concerning the works of the great Master Artist.*4LtMs, Lt 54, 1886, par. 5*

Let the imaginations of the people be on the highest stretch to contemplate the glories of the New Jerusalem, and yet they have but just entered upon the borders of the eternal weight of glory that shall be realized by the faithful overcomer. Put off thy shoes from off thy feet for the ground whereon thou standeth is holy. This is the very best answer I can give to your question.*4LtMs, Lt 54, 1886, par. 6*

My health is improving.*4LtMs, Lt 54, 1886, par. 7*

Yours with respect.*4LtMs, Lt 54, 1886, par. 8*

Lt 55, 1886

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

Basel, Switzerland

December 8, 1886

This letter is published in entirety in *12MR 318-328*.

Dear Brethren Butler and Haskell:

For weeks I have not been able to sleep after half-past three o'clock. My mind is deeply exercised in regard to our condition as a people. We ought to be far in advance of any other people on the earth because we have greater light and greater knowledge of the truth, which lays us under increased accountability to advance that light, and not only [to] profess to believe the truth, but to practice it. When we do practice the truth, we are then following Jesus, who is the light of the world; and if we as a people are not constantly elevating, becoming more and more spiritually minded, we are becoming like the Pharisees—self-righteous—while we do not the will of God.⁴*LtMs, Lt 55, 1886, par. 1*

We must have a greater nearness to God. Much less of self and much more of Jesus Christ and His grace must be brought into our everyday life. We are living in an important period of this world's history. The end of all things is at hand; the sands of time are fast running out; soon in heaven it will be said: "It is done." "He that is holy, let him be holy still," "he which is filthy, let him be filthy still" [*Revelation 21:6; 22:11*].⁴*LtMs, Lt 55, 1886, par. 2*

Let our testimonies be sharpened up; let us have a firmer hold on God. I cannot refrain from prayer at one, two, and three o'clock in the morning for the Lord to work upon the hearts of the people. I think of all heaven's being interested in the work that is going on upon the earth. Ministering angels are waiting about the throne to instantly obey the mandate of Jesus Christ to answer every prayer offered in earnest, living faith. I think of how many who profess the truth are keeping it apart from their lives. They do not bring its sanctifying, refining, spiritualizing power into their hearts. I think

how this grieves Jesus.*4LtMs, Lt 55, 1886, par. 3*

I think of His great sorrow as He wept over Jerusalem, exclaiming, “O Jerusalem, Jerusalem, thou which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not” [*Luke 13:34*]! God forbid that these words shall apply to those who have great light and blessings. In the rejecting of Jerusalem, it was because great privileges were abused which brought the denunciation upon all who lightly regarded the great opportunities and precious light that were entrusted to their keeping. Privileges do not commend us to God, but they commend God to us. No people are saved because they have great light and special advantages, for these high and heavenly favors only increase their responsibility.*4LtMs, Lt 55, 1886, par. 4*

The more and increased light God has given makes the receiver more responsible. It does not place the receiver in any safer position unless the privileges are wisely improved, prized, and used to advance God’s glory. Christ said, “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes” [*Matthew 11:21*].*4LtMs, Lt 55, 1886, par. 5*

When Jerusalem was divorced from God it was because of her sins. She fell from an exalted height that Tyre and Sidon had never reached. And when an angel falls he becomes a fiend. The depth of our ruin is measured by the exalted light to which God has raised us in His great goodness and unspeakable mercy. Oh, what privileges are granted to us as a people! And if God spared not His people that He loved because they refused to walk in the light, how can He spare the people whom He has blessed with the light of heaven in having opened to them the most exalted truth ever intrusted to mortal man to give to the world?*4LtMs, Lt 55, 1886, par. 6*

We are far from being the people God would have us to be, because we do not elevate the soul and refine the character in harmony with the wonderful unfolding of God’s truth and His

purposes. "Righteousness exalteth a nation: but sin is a reproach to any people" [*Proverbs 14:34*]. Sin is a disorganizer. Wherever it is cherished—in the individual heart, in the household, in the church—there is disorder, strife, variance, enmity, envy, jealousy, because the enemy of man and of God has the controlling power over the mind. But let the truth be loved and brought into the life, as well as advocated, and that man or woman will hate sin and will be a living representative of Jesus Christ to the world.*4LtMs, Lt 55, 1886, par. 7*

The people claiming to believe the truth will not be condemned because they had not the light, but because they had great light and did not bring their hearts to the test of God's great moral standard of righteousness. The people who claim to believe the truth must be elevated by living it out. Real Bible religion must leaven the life, refine and ennoble the character, making it more and more like the divine model. Then will the home be vocal with prayer, with thanksgiving and praise to God. Angels will minister in the home and accompany the worshiper to the house of prayer.*4LtMs, Lt 55, 1886, par. 8*

Let the churches who claim to believe the truth, who are advocating the law of God, keep that law and depart from all iniquity. Let the individual members of the church resist the temptations to practice evils and indulge in sin. Let the church commence the work of purification before God by repentance, humiliation, deep heartsearching, for we are in the antitypical day of atonement—solemn hour fraught with eternal results.*4LtMs, Lt 55, 1886, par. 9*

Let those who teach the truth present it as it is in Jesus. Under the subduing, sanctifying, refining influence of the truth of God, they are as clean vessels. Let them be leavened with Bible religion, and what an influence would go forth from them to the world! Let the individual members of the church be pure, steadfast, unmovable, always abounding in the love of Jesus, and they will then be a light to the world. Let the men standing as watchmen and as shepherds of the flock proclaim the solemn truth, sound the notes of warning to all people, nations and tongues. Let them be living representatives of the truth they advocate, and honor God's law by strict and holy compliance with its requirements, walking before the Lord in purity,

in holiness, and a power will attend the proclamation of the truth that will reflect light everywhere.*4LtMs, Lt 55, 1886, par. 10*

God never forsakes people or individuals until they forsake Him. Outward opposition will not cause the faith of God's people, who are keeping His commandments, to become dim. The neglect to bring purity and truth into practice will grieve the Spirit of God and weaken them because God is not in their midst to bless. Internal corruption will bring the denunciations of God upon this people as it did upon Jerusalem. Oh, let pleading voices, let earnest prayer be heard, that those who preach to others shall not themselves be castaways. My brethren, we know not what is before us, and our only safety is in following the Light of the world. God will work with us and for us if the sins which brought His wrath upon the old world, upon Sodom and Gomorrah and upon ancient Jerusalem, do not become our crime.*4LtMs, Lt 55, 1886, par. 11*

The least transgression of God's law brings guilt upon the transgressor, and without earnest repentance and forsaking of sin he will surely become an apostate. You inquire in regard to the course which should be pursued to secure the rights of our people to worship according to the dictates of our own conscience. This has been a burden on my soul for some time, whether it would be a denial of our faith and an evidence that our trust was not fully in God. But I call to mind many things God has shown me in the past, in regard to things of a similar character, as the draft and other things. I can speak in the fear of God it is right we should use every power we can to avert the pressure that is being brought to bear upon our people. I know that were our people spiritualized by the truth, the greatest love would be maintained.*4LtMs, Lt 55, 1886, par. 12*

[We are] not to provoke those who have accepted this spurious Sabbath, an institution of the Papacy, in the place of God's holy Sabbath. Their not having the Bible arguments in their favor makes them all the more angry and determined to supply the place of arguments that are wanting in the Word of God by the power of their might. The force of persecution follows the steps of the dragon. Therefore great care should be exercised to give no provocation. And again, let us as a people, as far as possible,

cleanse the camp of moral defilement and aggravating sins. When sin is making its march upon the people who claim to be elevating the moral standard of righteousness, how can we expect God to turn His power in our behalf and save us as a people that did righteousness?*4LtMs, Lt 55, 1886, par. 13*

All the policy in the world cannot save us from a terrible sifting, and all the efforts made with high authorities will not lift from us the scourging of God just because sin is cherished. If as a people we do not keep ourselves in the faith and not only advocate with pen and voice the commandments of God, but keep them every one, not violating a single precept knowingly, then weakness and ruin will come upon us. It is a work that we must attend to in every one of our churches. Each man must be a Christian.*4LtMs, Lt 55, 1886, par. 14*

Let the sin of pride be put away, let all superfluities of dress be overcome, and repentance toward God be exercised for the highhanded robbery toward Him which has withheld money which should flow into the treasury to sustain the work of God in its mission fields. Let the work of reformation, of true conversion, be set before and urged upon the people. Let our works, our deportment, correspond with the work for this time, that we may say, Follow me as I follow Christ. Let us humble our souls before God by humiliation, fasting and prayer, repentance of sin, and putting it away.*4LtMs, Lt 55, 1886, par. 15*

The voice of the true watchman needs now to be heard all along the line, "The morning cometh, and also the night" [*Isaiah 21:12*]. The trumpet must give a certain sound, for we are in the great day of the Lord's preparation. All the struggles to carry our appeals to the highest authorities in our land, however earnest and strong and eloquent may be the pleas in our favor, will not bring about that which we desire, unless the Lord works by His Holy Spirit in the hearts of those who claim to believe the truth. We may struggle as a mighty man in swimming against the current of Niagara, but we shall fail unless the Lord pleads in our behalf. God will be honored among His people. They must be pure, they must be divested of self, steadfast, unmovable, always abounding in the work of the Lord. The Lord will elevate the humblest soul that trusts in Him. He

will unite His power with human effort, if that man will honor Him as did Daniel. But as a people we need the beauty of righteousness, holiness, and truth. The most harmonious theory will not save us. The God that ruled in Babylon is the same God that rules now. There are many doctrines current in our world. There is many a religion current that numbers its thousands and tens of thousands, but there is but one that bears the superscription and the stamp of God. There is a religion of man and a religion of God. We must have our souls riveted to the eternal Rock. Everything in God's world, both men and doctrines and nature itself, is fulfilling God's sure word of prophecy and accomplishing His grand and closing work in this world's history.*4LtMs, Lt 55, 1886, par. 16*

We are to be ready and waiting for the orders of God. Nations will be stirred to their very center. Support will be withdrawn from those who proclaim God's only standard of righteousness, the only sure test of character. And all who will not bow to the decree of the national councils, and obey the national laws to exalt the Sabbath instituted by the man of sin to the disregard of God's holy day, will feel, not the oppressive power of Popery alone, but of the Protestant world, the image of the beast.*4LtMs, Lt 55, 1886, par. 17*

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and arrayed in the righteousness of Christ.*4LtMs, Lt 55, 1886, par. 18*

The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, "I have graven ... upon the palms of My hands" [*Isaiah 49:16*]. They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have a living testimony that shall cut to the heart of the sinner. There is too much sermonizing and too little

ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God.*4LtMs, Lt 55, 1886, par. 19*

That which God required of Adam before his fall was perfect obedience to His law. God requires now what He required of Adam, perfect obedience, righteousness without a flaw, without shortcoming in His sight. God help us to render to Him all His law requires. We cannot do this without that faith that brings Christ's righteousness into daily practice. Dear brethren, the Lord is coming. Lift up your thoughts and heads and rejoice. Oh, we would think that those who hear the joyful news, who claim to love Jesus, would be filled with joy unutterable and full of glory. This is the good, the joyful news which should electrify every soul, which should be repeated in our homes, and told to those whom we meet on the street. What more joyful news can be communicated! Cavilling and contention with believers or unbelievers is not the work God has given us to do.*4LtMs, Lt 55, 1886, par. 20*

If Christ is my Saviour, my sacrifice, my atonement, then I shall never perish. Believing on Him, I have life for evermore. Oh, that all who believe the truth would believe in Jesus as their own Saviour. I do not mean that cheap faith unsupported by works, but that earnest, living, constant, abiding faith, that eats the flesh and drinks the blood of the Son of God. I want not only to be pardoned for the transgression of God's holy law, but I want to be lifted into the sunshine of God's countenance. Not simply to be admitted to heaven, but to have an abundant entrance.*4LtMs, Lt 55, 1886, par. 21*

Are we so insensible as a peculiar people, a holy nation, to the inexpressible love that God has manifested for us? Salvation is not to be baptized, not to have our names upon the church books, not to preach the truth. But it is a living union with Jesus Christ, to be renewed in heart, doing the works of Christ in faith and labor of love, in patience, meekness, and hope. Every soul united to Christ will be a living missionary to all around him. He will labor for those near and those afar off. He will have no sectional feeling, no interest merely to build up one branch of the work over which he presides,

and there let his zeal end. All will work with interest to make every branch strong. There will be no self-love, no selfish interest. The cause is one, the truth a great whole.*4LtMs, Lt 55, 1886, par. 22*

Well may the question be asked with earnest, anxious heart, Is envy cherished, is jealousy permitted to find a place in my heart? If so, Christ is not there. Do I love the law of God, is the love of Jesus Christ in my heart? If we love one another as Christ has loved us, then we are getting ready for the blessed heaven of peace and rest. There is no struggling there to be first, to have the supremacy; all will love their neighbor as themselves. Oh, that God would open the understanding and speak to the hearts of our churches by arousing the individual members.*4LtMs, Lt 55, 1886, par. 23*

The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister; to educate the people not to be fighters, but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they were not fitted for the work. Their hearts are not right with God. In short, they have a theory, but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain.*4LtMs, Lt 55, 1886, par. 24*

Our prayer should ascend to the throne of grace with fervor for the Lord of the harvest to send forth laborers into His vineyard. My heart aches as I look around upon the mission fields and see so feeble efforts to get the truth before the people. No censure can be attached to our leading men. I believe, brethren, you are one with me in heart, in sentiment, in regard to our great need, and in the earnest desire and earnest efforts to meet the mind of the Spirit of God in these things.*4LtMs, Lt 55, 1886, par. 25*

Those who are at ease in Zion need to be aroused. Great is their

accountability who bear the truth and yet feel no weight or burden for souls. Oh, for men and women professing the truth to arouse, to take on the yoke of Christ, to lift His burdens. There are wanted those who will not have merely a nominal interest, but a Christlike interest, unselfish—an intense ardor that will not flag under difficulties or cool because iniquity abounds.⁴*LtMs, Lt 55, 1886, par. 26*

I want to speak to the ears of our people in America in every church. Awake from the dead, and Christ will give you life. Souls are perishing for the light of truth as it is in Jesus. We are standing upon the very borders of the eternal world. Fair-weather Christians will not be wanted for this work. The sentimental and tasteful religion is not needed for this time. There must be intensity brought into our faith and in the proclamation of truth. I tell you, a new life is proceeding from satanic agencies to work with a power we have not hitherto realized. And shall not a new power from above take possession of God's people? The truth, sanctifying in its influence, must be urged upon the people. There must be earnest supplications offered to God, agonizing prayer to Him, that our hopes as a people may not be founded on suppositions, but on eternal realities. We must know for ourselves, by the evidence of God's Word, whether we are in the faith, going to heaven or not. The moral standard of character is God's law. Do we meet its requirements? Are the Lord's people bringing their property, their time, their talents, and all their influence into the work for this time? Let us arouse. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" [*Colossians 3:1*].⁴*LtMs, Lt 55, 1886, par. 27*

Lt 56, 1886

Butler, G. I.

Basel, Switzerland

December 13, 1886

Portions of this letter are published in *Ev 373-375*.

Dear Brother Butler:

I wish to make a statement in reference to the subject of rebaptism. I cannot write as fully as I would at this time upon this subject for my eyes are troubling me. In our past experience in connection with the work and cause of God, there have been several of our ministering brethren who manifested much zeal in making prominent and elevating of equal importance the subject of rebaptism as the Sabbath. A testimony was given me several times upon special occasions for these brethren. I was shown that they were making a mistake in presenting in the front and urging upon those newly come to the faith the subject of rebaptism. It requires much heavenly wisdom to present the truth to souls as it is in Jesus.⁴*LtMs, Lt 56, 1886, par. 1*

The subject of rebaptism should be handled with the greatest care. After the truth is presented upon the Sabbath question and other important points of our faith, and souls manifest the moral courage to take their position upon the truth, they will see this question in the Bible light if they are fully converted. But by some these questions have been handled unwisely, and God has sent reproof many times upon this point. Those who place the subject of rebaptism in the front, making it of as much importance as the Sabbath question, were not leaving the right impression upon the minds and correctly representing the subject. It requires great discrimination to bring in kindred truths with the Sabbath, rightly dividing the Word, giving to each his portion of meat in due season. Those who lift the cross of the Sabbath have a tremendous battle to fight with self and with selfish interests which would interpose between their souls and God. Then when they have taken this great step and their feet have been planted upon the platform of eternal truth, they must have time

to become accustomed to their new position and not be hurried upon the question of rebaptism. No one should become a conscience for another or urge and press rebaptism.*4LtMs, Lt 56, 1886, par. 2*

This is a subject which each individual must conscientiously take his position upon in the fear of God. This subject should be carefully presented in the spirit of tenderness and love. Then the duty of urging belongs to no one but God; give God a chance to work with His Holy Spirit upon the minds, so that the individual will be perfectly convinced and satisfied in regard to this advanced step. A spirit of controversy and contention should never be allowed to come in and prevail on this subject. Do not take the Lord's work out of His hands into your own hands. Those who have conscientiously taken their position upon the commandments of God will, if rightly dealt with, accept all essential truth. But it needs wisdom to deal with human minds. Some will be longer in seeing and understanding some kindred truths than others—especially will this be the case in regard to the subject of rebaptism; but there is a divine hand that is leading them—a divine spirit impressing their hearts—and they will know what they ought to do and do it.*4LtMs, Lt 56, 1886, par. 3*

Let none of our zealous brethren overdo this matter. They will be in danger of getting before the Lord and making tests for others which the Lord has not bid them to make. It is not the work of any of our teachers to urge rebaptism upon any one. It is their business to lay down the great principles of Bible truths; especially is this the case in regard to rebaptism. Then let God do the work of convicting the mind and heart. Will you please to present this that I have written to Brother Kunz? I have been shown that our brother will have to learn in the school of Christ many lessons that are essential before he can be a successful teacher. He carries too much of the burden of self, and manifests too little of the meekness and lowliness of Jesus, and he is constantly in danger of moving unwisely in presenting the subjects of truth. He needs greater wisdom from heaven and more of the love of Christ and the spirit of forbearance and patience brought into his work. Then he will have greater power to win souls to Christ and to the truth.*4LtMs, Lt 56, 1886, par. 4*

In regard to rebaptism he should not place this on a level with the Sabbath. He needs to treat this subject with great caution. If any one comes to him for knowledge upon this subject, he should not create a controversy but in meekness give the light that he has from the Bible and then let the Lord do all the pressing and urging. Every honest soul who accepts the Sabbath of the fourth commandment will see and understand his duty in time. But it will take time for some. It is not a subject to be driven and forced upon those newly come to the truth, but this subject will work like leaven; the process will be slow and quiet, but it will do its work if our ministering brethren will not be too fast and defeat the purpose of God.*4LtMs, Lt 56, 1886, par. 5*

Those who have long looked upon this subject see it quite clearly and think all others should see it just as they do. They do not consider that with some newly come to the faith this matter looks like denying all their former religious experience. But in time they will come to regard the matter differently. As the truth is constantly unfolding to their minds, they will see advanced steps to be taken; new light will flash upon their pathway; God's Spirit will work upon their minds, if men will not interfere and seek to drive them to the positions which they think are truth.*4LtMs, Lt 56, 1886, par. 6*

Now let it be distinctly understood, from time to time, all through our experience, God has given me testimonies of caution to our brethren in regard to handling the subject of rebaptism. Our good Brother Bates and several others of our ministers I was shown were making a mistake at some point in their experience in putting in the front and making a test question of rebaptism. This is not the way that the subject should be treated. It is a matter to be treated as a great privilege and blessing, and all who are rebaptized, if they have the right ideas upon this subject, will thus consider it. These good brethren were not bringing those newly come to the faith along step by step cautiously and guardedly, and the result was that some were turned from the truth, when a little time and tender, careful dealing with them would have prevented all such sad results.*4LtMs, Lt 56, 1886, par. 7*

Lt 57, 1886

Rice, Brother; Gibbs, Brother

Basel, Switzerland

December 17, 1886

Portions of this letter are published in *CD 211-212; 7MR 370; 9MR 113-114.*

Dear Brethren Rice and Gibbs:

I have been so anxious to have things move wisely and in God's order at the sanitarium that I wrote you a long letter and still feel anxious that nothing shall come in to that institution that will leave a wrong impression upon the minds of those who patronize it.*4LtMs, Lt 57, 1886, par. 1*

While we recognize this institution as an instrumentality of God, we feel a most earnest interest that all connected with it who claim to believe the truth will correctly represent our faith by having work corresponding with its holy character. There will be some who will not leave the best and most correct impression upon the minds. They will be inclined to narrow ideas and plans and have not the least idea of what constitutes health reform. They will take the testimonies that have been given for special individuals under peculiar circumstances and make these testimonies general and to apply in all cases, and in this way they bring discredit upon my work and the influence of the testimonies upon health reform.*4LtMs, Lt 57, 1886, par. 2*

Now if these individuals who take the extreme meaning of these special testimonies for individuals begin their work of application, they will do me harm. They will give wrong impressions in regard to my work and will certainly create great confusion in the Health Retreat. Brethren, be on your guard. Give no place to any influence which will misrepresent our position and faith as a people.*4LtMs, Lt 57, 1886, par. 3*

I highly esteem Brother Lockwood, but he takes extreme views of

health reform; and I do not want that he should make his ideas prominent and give his mold to what constitutes health reform, for he will close the door to those who would patronize the Retreat.*4LtMs, Lt 57, 1886, par. 4*

Brother and Sister Rogers carried the matter of indulgence in eating to extreme, and the institute became demoralized. Now the enemy would push you into the opposite extreme if he could to have a poverty-stricken diet. Be careful to keep level heads and sensible ideas. Seek wisdom from heaven, and move understandingly. If you take extremely radical positions, you will be obliged to back down; and then however conscientious you may have been, you have lost confidence in your own sound judgment, and our brethren and unbelievers will lose confidence in you. Be sure to go no faster than you have positive light from God. Take no man's ideas, but move intelligently in the fear of the Lord. If you err, let it not be in getting as far from the people as possible, for then you cut the thread of your influence and can do them no good. Better err on the side of the people than altogether away from them, for there is hope in that case that you can carry the people with you, but there is no need of error on either side. You need not go into the water or into the fire, but take the middle path avoiding all extremes. Do not let it appear that you are one-sided, ill-balanced managers. Do not have a meager, poor diet. Do not let any one influence you to have the diet poverty stricken. Have your food prepared in a healthful, tasteful manner; have your food prepared with a nicety that will correctly represent health reform. The great backsliding upon health reform is because unwise minds have handled it and carried it to such extremes that it has disgusted in place of converting people to it. I have been where these radical ideas have been carried out—vegetables prepared with only water and everything else in like manner. This kind of cookery is health deform, and there are some minds so constituted that they will accept anything that bears the features of rigorous diet or reform of any kind. My brethren, I would have you temperate in all things, but be careful that you do not strain the point or run our institution into such a narrow channel that it comes out to a point. You must not fall into every man's notions, but be level-headed, calm, trusting in God.*4LtMs, Lt 57, 1886, par.*

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Again, do not let the idea prevail that the Health Retreat is a place where the sick are healed by the prayer of faith. There are instances when this will be done, and we need to have faith in God constantly. Let no one think that those who have abused themselves and taken no intelligent care of themselves can come to the Health Retreat and be healed by the prayer of faith, for this is presumption. I see so little wisdom, so little good common sense exercised by some of our brethren that my heart is sick, sore, and distressed. They do not have sensible ideas and do not honor God. They have need of a divine touch. If the idea should once prevail that the sick can come to the institute to be cured by the prayer of faith, you will have such a state of things there that you cannot now discern even if I should point it out to you in the best English language I could command. We need more of God, brethren, greater humility. *4LtMs, Lt 57, 1886, par. 6*

I will caution you upon another point—taking feeble ones to work for their board and treatment. Do not do this. Do not gather any such help, for they are the most expensive help in the end. Just when you need them most they drop out, throwing extra labor upon some other; and when you have such help, it fills the place of healthy helpers. Do not think that it is wisdom to get the ones who will work for next to nothing, for their work will be next to nothing. Do not get those who have fits and keep them about the institution, for the report goes out from there and will keep away some who otherwise could come. You must have foresight in this. After your help has had fair opportunity to have a knowledge of the truth, if they show no disposition to receive it, let them not remain longer, for Satan will use them to work against you. You want to be wise as serpents and harmless as doves, but do not have anyone about you that will not be a credit to the institution. Be careful how you take these objectionable ones. God help you is my prayer to work in all wisdom. *4LtMs, Lt 57, 1886, par. 7*

Dr. Gibbs and Brother Rice, you must not restrict your diet; you must have food that will nourish you. Do not depend on graham mush or on such kind of food. Do not give up meat altogether. Use it sparingly, and use your own judgment, not some one else's mind. I hope you will have discretion in all things. *4LtMs, Lt 57, 1886, par.*

Now, my brethren, in regard to Sister Clase: I entreat you not to let her bear too many burdens in that institution. If you have not helpers that can do the work, Dr. Gibbs, as a physician, I call upon you to prescribe for her to leave for a time, where there will be no danger of her overdoing. Elder Rice, having so many things to care for, would not get around to look after all these things. Sister Clase should have help that will not fail up on her when most needed. When [those] come to you for the permission to take treatment because they are sick and then offer to work their way, tell them No, for they will be care-makers instead of care-takers, the most troublesome ones you have in the institute. They will feel entitled to more attention than those who pay for their board and treatment. They will be the greatest tax, and through them will come the greatest temptations because of their imperfections. Get help that you can depend upon and that will stand to their post of duty. The peevish, the faultfinders, the complainers who claim to believe the truth will be the greatest curse to that institution unless they are thoroughly converted. I know whereof I speak, and I want that you should not, Brethren Gibbs and Rice, be spoiled in disposition and have your patience worn out and become discouraged because of this inconsistent, unchristian class who know not themselves. *4LtMs, Lt 57, 1886, par. 9*

You need not think this letter is unnecessary, for I know whereof I write. I know that you need this letter. I know complaints will be made of Elder Loughborough not furnishing money to get needy things for the institution; but I think if a call is made on him, and the situation of the needs laid before him, that he will attend to it. But Brother Rice is superintendent. Let him magnify his office. *4LtMs, Lt 57, 1886, par. 10*

Lt 58, 1886

Loughborough, J. N.

NP

December 20, 1886

Previously unpublished.

Dear Brother Loughborough:

Last Friday I mailed copies of letters to you, and yesterday I received letters from Eld. Haskell, with one from you enclosed, giving the information that Bro. Church had sold out half his interest in the ditch. Bro. Haskell has no doubt written to you that he fears he will invest largely in the Health Retreat while other missions should have attention. Now, Eld. Loughborough, you will have to take considerable responsibility in this matter, and you need much wisdom from God that you do not make a mistake. The Health Retreat has been bound about for want of means to work with as well as ability to manage it wisely and run the institution in a manner well pleasing to God. We hope that a wrong mold will not be given to the institution, but that God will stand at the helm and that He will manage the matter after His own will and that every helper will fall into line.⁴*LtMs, Lt 58, 1886, par. 1*

We think that improvements should be made, the very first in the building now erected as your letter names: an elevator, a heating apparatus, and in the cooking department. This should be done at once before the ones whose help we appreciate shall become so worn out with "makeshifts" to get along that they will break under the strain. Let there be efficient helpers, good, strong, decided workers under a managing head, and let it not be named of accepting weak, sick girls, women, or men to work their way and pay for treatment. Our physicians can see that the treatment, if it does them any good, is sufficient tax to the system, as they will frequently pass through changes or a crisis demanding all their physical powers under the best condition to maintain the taxation of treatment. I have seen the result in our sanitarium at Battle Creek of taking such subjects. At the very time when their help is needed

most, they are among the missing.*4LtMs, Lt 58, 1886, par. 2*

We want that this institution should prosper and that the helpers should not be overworked. Sr. Clase is precious help, and she will be of great service as one to tell others what to do, but should never be left with inefficient help that under pressure of circumstances she must do, or things will not be done. She has a frail hold on life.*4LtMs, Lt 58, 1886, par. 3*

I would speak more fully in regard to Bro. Church. He must not consider that if he puts money in the Health Retreat that he must be manager over the whole concern. This cannot be; but if he will invest means to erect a more commodious building or enlarge the one already built, carry it up another story, it will be a wise outlay of means that ought to have been done the past year. I mean the old part. Do not encourage an outlay of means to make a new road until other necessary arrangements are made in the buildings and on the immediate premises. If the institute feel that they want my cottage, they can have it if it is for their interest to possess it, and I will build next to Bro. Roger's. I would want to make a division of the land that is connected with it. It lies so closely to the main building that it may be needed.*4LtMs, Lt 58, 1886, par. 4*

Now you must move wisely with Bro. Church. Influence him to pay every pledge that he has made before he donates anything, then be wise in arrangements about the institute. Let his donations build up that institution, for it needs it. It has been a shabby affair. It has received the very last and least notice in everything. A donation should be secured for the college and something for foreign missions. But I would not want to introduce too many objects, fearing that you will fail to secure anything for any one of them. If his heart is open to do a liberal thing for the institution, let him do it.*4LtMs, Lt 58, 1886, par. 5*

But he must not be left to extravagant plans and outlay of means so that he will feel it his prerogative to control it himself. Take all these things into consideration. I think Eld. Haskell is about right in his suggestions in not making an extravagant outlay of means on the institute when the missions are in so great want of means. But will these missions succeed in receiving means from Brother Church? I

fear not. But if you could influence him to appropriate a portion to our college in Healdsburg, for that is one of God's instrumentalities. Home missions demand attention as well as foreign missions. If one and another strikes in eagerly demanding means, I fear that Bro. Church will become weary and hold on to his means. Oh, that God would direct in this matter. The Holy Spirit coming into his heart will make him a wise steward to do with the means in his hands that which would bless His cause and advance His name's glory. We want constantly the subduing, softening grace of God which will melt out of the heart all selfishness.*4LtMs, Lt 58, 1886, par. 6*

I send you a copy of the letter that I sent to the sister in Idaho which will give you an idea of how much we need means to work within these missions. She sent me fifty dollars, but it only got as far as the Pacific Press. I wish all such means would be forwarded to me, for I need to use it at once in these missions. They need not send that now, but if they had sent it right on it would have come in a good time. When we could not tell where means were to come from, [we] were put to our very wits' end to know how to get money to defray our family expenses; but we have drawn from the Review and Herald so that we have means and will not need to have the money sent. I have to hand out nine dollars here, five there, two in another place, and so it goes for those who really need something to relieve their wants. This is done from my own purse.*4LtMs, Lt 58, 1886, par. 7*

We need to greatly humble ourselves before God and to seek Him earnestly that we may have special grace to help us in every time of need. I greatly desire help from God in doing the work I have to do. We must be men and women of prayer; we should have devout piety and a determined purpose to glorify God and to make earnest efforts to be representatives of Jesus Christ. He will be our Helper at all times. We must devote to God all that there is of us. A living Christian grows, his character is fashioned after the divine model. We must be continually elevating in our life and becoming more noble in our character.*4LtMs, Lt 58, 1886, par. 8*

Write to us as often as possible.*4LtMs, Lt 58, 1886, par. 9*

Lt 59, 1886

Smith, Hubbel

NP

December 20, 1886

Portions of this letter are published in *Ev 449-451*.

Dear Sister Hubbel Smith, Fayette, Idaho Territory:

It was a surprise to me on opening a letter from the Pacific Coast to find a letter from you, one whom I had never seen. The words as well as the little donation were appreciated. My heart was touched with the evidence that I have tender friends in the faith whom I have never seen whose sympathy and prayers are following me in my travels. Will you, dear sister, permit me to use this little donation from your hand to help forward the work here in this mission field. I have many opportunities where I could help but am powerless because I have not the means in my hands. When laboring in Nimes, France, we made it our work to save souls. There was a young man who had become discouraged through the temptations of Satan and through some mistakes of our brethren who did not understand how to deal with the minds of the youth. He gave up the Sabbath and engaged to work in a manufacturing establishment to perfect his trade in watchmaking. He is a very promising young man. My watch needed repairing, which brought us together. I was introduced to him, and as soon as I looked upon his countenance, I knew that he was the one whom the Lord had presented before me in vision. The whole circumstance came distinctly before me. *4LtMs, Lt 59, 1886, par. 1*

He was connected with a little church in Switzerland, and among the believers had come in a spirit of criticism or faultfinding, which was displeasing to God. When the youth made mistakes, they were not treated with tenderness and love, but a censorious spirit was manifested toward them, and love and sympathy which have been given to the erring was withheld, and the result was three young men wandered away from God and from the truth. This young man of whom I speak is one of them. *4LtMs, Lt 59, 1886, par. 2*

He attended the meeting when he thought I would speak and would sit with his eyes riveted on me through the entire discourse, which was translated into French by Bro. Bourdeau. I felt a duty to labor for this young man. I talked two hours with him and urged upon him the peril of his situation. I told him because his brethren had made a mistake that was no reason that he should grieve the heart of Christ who had loved him so much that He had died to redeem him. He was the purchase of the blood of Christ, he was Christ's property, and by withholding himself from His service, he was robbing God of the time, of talent, and of influence; and the records made in the books of heaven since he had given himself to the service of Satan was that which he would not be pleased to meet in the judgment, for he would have no excuse for turning from Jesus because he had not been treated wisely. Had Jesus withheld His tender, compassionate love, had Jesus dealt with him unmercifully in the light reflected from the cross of Calvary, what would be his condemnation. I told him I knew the history of his life and his errors (which were the simple errors of youthful indiscretion) which were not of a character that should have been treated with so great severity. I then entreated him with tears to turn square about, to leave the service of Satan and of sin, for he had become a thorough backslider, and return like the prodigal to his father's house, his father's service. He was in good business, learning his trade; if he kept the Sabbath, he would lose his position. As yet, while learning his trade, he had received only two dollars per week and his board; but a few months more would finish his apprenticeship, and then he would have a good trade. But I urged an immediate decision.*4LtMs, Lt 59, 1886, par. 3*

We prayed with him most earnestly, and I told him that I dared not have him cross the threshold of the door until he would, before God and angels and those present, say, "I will from this day be a Christian." How my heart rejoiced when he said this. He slept none that night. He said as soon as he made the promise, he seemed to be in a new channel. His thoughts seemed purified, his purposes changed; and the responsibility that he had taken seemed so solemn that he could not sleep. The next day he notified his employer that he could work for him no longer. He slept but little for three nights. He was happy, so thankful that the Lord had evidenced to him His pardon and His love.*4LtMs, Lt 59, 1886, par.*

But now I had something to do. This young man after purchasing some necessary clothing had no means left. I wished him to go to Basel, Switzerland, and connect with Elders Ertzenberger and Conradi who were giving a course of lectures to the Germans. He could be learning the truth more perfectly and become better acquainted with the work of colportearing and unite his labor with these brethren, but how would he get to Basel without means? I told him to work with Elder Bourdeau and soon he would have means to take him to Basel. We had only a limited supply of means, but I placed in the hands of Elder Bourdeau nine dollars to defray his expenses, and we made our means lengthen by riding in the third-class cars. Eld. Ings, his wife, and I saved enough in this way to pay this young man's fare to Basel. *4LtMs, Lt 59, 1886, par. 5*

It was true we had not conveniences, we had to be exposed to tobacco smoke, to be crowded in with emigrants, but we were happy in doing this. We found in most cases when we requested them not to smoke they were respectful and favored us. We traveled to Valance, France, and held two meetings there. We had but a small company. Here was another young man, the only son of a widow, and although there was a pouring rain without and a few in a private house, the Lord gave me much freedom. I spoke to the half dozen with all that interest and fervor I would speak to ten thousand. This young man was also backslidden, but through our labors in Christ, he also came back to his father's house. *4LtMs, Lt 59, 1886, par. 6*

I wish to give you a sample of the condition of those here in Europe who will obey the truth at any cost. The house in which our meeting was held was rented by a family consisting of mother, daughter, and son. The daughter has a finished education but cannot teach school on account of the Sabbath. She works out in different families, sewing for twenty cents per day and her dinner. The son is a fine young man of excellent appearance, has learned the bookbinder's trade. He receives three dollars per week and out of that boards himself. The mother of my age, 59, works from early morn till night in the field as a man and receives twenty cents per day. This is a fair sample of the wages that the workers in Europe

obtain. It is much higher living here than in America. Wood sells by the pound. Now such families as these we want to help into some position where they can better help themselves. They are firm in the truth. We think if they could come to Basel they could be connected with the work in some way. They will need a little help to get here.*4LtMs, Lt 59, 1886, par. 7*

We passed on to Torre Pellice, Italy, and made it our home with A. C. Bourdeau. They have to live very close, and we felt that we could not be an additional expense so that we paid our board while we stayed with them. Here we saw two men, one Italian and the other French, both laboring with all their powers to get the truth before the ignorant, benighted souls of Italy. They traveled fifteen miles on foot to attend the meeting. They cannot afford the luxury of riding in the cars and paying fifty cents. They hold meetings in the stables with the cattle all around them. There they open the Scriptures to the people who listen with interest. They walk seven or eight miles right up in the narrow gorges of the mountains, precipices on either side of the path. They speak to the people, give Bible readings, and return on foot the same night.*4LtMs, Lt 59, 1886, par. 8*

Now these men are poor. The treasury of mission funds is empty, and they have a cold winter before them. We have tried to help them some by sending them clothing and have sent to England to purchase blankets for them to keep them comfortable this winter. Now these workers are no cheap class of illiterate men, but they are intelligent as any of our workers. They have the truth at heart and are devoted to the work. They go poorly clad, subsist on cheap food, and get along any way, practicing great economy. If you will not object, I will use this money to help these men to go out literally into highways and hedges to hunt for souls, holding meetings in stables and open the Scripture to those who eagerly listen to words of truth. I see that if the work goes in these places we must have means to make it go.*4LtMs, Lt 59, 1886, par. 9*

I attended meetings in Torre Pellice, in Villar Pellice, seven miles from the former place we climb, climb up the steep ascent among the mountains, where pilgrim feet have trod, and there in a small room called a hall, we had a congregation packed in as close as possible—women with their white caps or bonnets and blue calico

dresses, their faces showing intelligence. Men also come and listen with eagerness to the words of truth. Who can but feel intensely in such a place. My heart is stirred to its depths. I have to speak to them through an interpreter, but they come after meeting, eager to shake hands with me, thanking me for the words of comfort and light which they have heard.*4LtMs, Lt 59, 1886, par. 10*

We visited St. Germain. The hall was filled, and many had to go away because there was not room. We believe the Lord has a people in the Piedmont Valleys, and we believe that a company will be raised up to stand in defense of the truth. But because of poverty, we fear the work goes slowly, and we fear the workers will become worn out with privation, exposure, and overwork. I could write volumes upon this matter, but I stop. Please receive my thanks for this donation. I will not use a dollar of it for myself, but to help those whom I see need help so very much. Thus you will make me your steward to lay up for you a treasure in the heaven.*4LtMs, Lt 59, 1886, par. 11*

With much love.*4LtMs, Lt 59, 1886, par. 12*

I will send you a sketch of our work in Europe.*4LtMs, Lt 59, 1886, par. 13*

Lt 60, 1886

Corliss, John; Corliss, Julia

Tramelan, Switzerland

December 25, 1886

Portions of this letter are published in *Ev 84-85, 340; UL 373; EGWE 249; 5MR 328-329; 6MR 64, 196.*

Dear Children, John and Julia:

We received a letter from you while at Basel last Thursday. We were glad to hear from you and to learn that the good work was still progressing in Australia. The work is still moving forward here in Europe. Some additions are being made to our numbers in every effort that is put forth to open the Scriptures to the people. The truth is like leaven; it will work silently in some hearts. We find it so here. The truth will have its transforming power upon those who are honest in heart. *4LtMs, Lt 60, 1886, par. 1*

Brethren Conradi and Ertzenberger are two good workmen. They have been laboring here in Basel the past two months. The hall they have hired is filled, and some evenings a small room adjoining the hall is filled. Brother Ertzenberger told me last evening that sixteen had decided to keep the Sabbath. This is very encouraging to us all. Those who are gained here will be better situated to be cared for than in many places where there is no church or meetinghouse and no fold for the sheep. *4LtMs, Lt 60, 1886, par. 2*

I think our laborers are in danger of making mistakes upon this point. They do not make the most thorough efforts where a church has been raised up, but they go at a distance and work far off; and then if some souls take hold of the truth, they are neglected. Some new field has been entered, and there are many small companies brought out into the truth and left for the wolves to come in and devour them. It is wisdom to choose fields where there is a church established that these fields can be cared for, and those newly come out into the faith can be encouraged, led along until they become established, rooted and grounded in the present truth. I

think wise generalship is needed in the selection of fields of labor. Plans should be made before a field is entered, how these souls are to be cared for. Who will minister unto these who shall take hold of the truth? They have accepted an unpopular truth. Who will educate them after they have learned their ABC's? Who will give the spiritual mold to their experience? To labor at considerable expense to bring out souls into the truth and then leave them to fashion their own experience according to false ideas they have received and woven into their religious experience would leave that work far worse than if the truth had never been brought to them. To leave the work incomplete and to ravel out is worse than to wait until there are plans well devised to take care of those who do come into the faith.*4LtMs, Lt 60, 1886, par. 3*

It is poor policy to leave a few here and there, unfed and uncared for, for devouring wolves, or to become targets for the enemy to open fire upon. I have been shown that there has been much of such work done among us as a people. Promising fields have been spoiled for future effort by striking in prematurely without counting the cost and leaving the work half done. Because there has been a course of lectures given, then stop the work, rush into a new field to half do the work there, these poor souls who have but a slight knowledge of the truth are left without proper measures being taken to confirm and establish them in the faith and educate them like well-drilled soldiers how to meet the enemy's attacks and vanquish him.*4LtMs, Lt 60, 1886, par. 4*

Where there are missions established, gather everything possible surrounding them. Make effort after effort and [do] not stop with one course of lectures; the second is needed far more than the first and will establish points. Peter addressed his brethren in regard to practical godliness, teaching them that they must live upon the plan of addition, constantly climbing heavenward, adding grace to grace, as the only security for them to keep them from shipwreck and ruin. And by thus climbing round after round of the ladder of progress, looking to God above the ladder, clinging to Christ, climbing up by Christ's help, they have the assurance that they would never fall, and the pledge from God is that He would multiply unto them His graces as they should perseveringly, and by giving all diligence, act upon the plan of addition. "For," said he, "so an entrance shall be

ministered unto you abundantly into the everlasting kingdom of our Lord 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. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." *2 Peter 1:11-13, 15, 16.4LtMs, Lt 60, 1886, par. 5*

If those who knew the truth and were established in it were indeed in need of having its importance kept ever before them, and their minds stirred up by the repetition of it, how important that this work is not neglected for those newly come to the faith. Everything in the interpretation of the Scripture is new and strange to them, and they will be in danger of losing the force of the truth and [of] receiving ideas not correct. In many efforts that have been made, the work has been left incomplete. One man alone should not commence this work or finish it, for one man becomes too weary to follow up the pulpit effort and teach and minister; but two should be connected in this effort. And if their manner of labor is not the same, this will be all the better, for then one man's mold and ideas will not have too great power upon the minds of those for whom they labor. It should be after the order Christ established, sending forth the laborers two and two, then the labor will be divided; for the coming close to the people out of the pulpit, explaining Scripture to them, talking with them, praying with them, and showing the spirit of Jesus in all meekness and patience, bearing with their ignorance, and that patiently and with the spirit of Christ, bearing with their opposition and objections will tell more than all the arguments and discourses given aside from this personal labor.*4LtMs, Lt 60, 1886, par. 6*

This personal effort is that which the people must have. Heart must be brought close to heart, and in every soul we are to see one whom Christ died to save. This work is not pleasant to all, but it is a work that is to be done; and it is essential in the formation and building up of a church and in educating you to become able ministers. When the arguments for present truth are presented for

the first time, it is difficult to fasten the points upon the mind. And although some may see sufficiently to decide, yet for all this there is need of going all over the very same ground again and giving another course of lectures.*4LtMs, Lt 60, 1886, par. 7*

New ones will be added to the hearers and the second series of discourses fastens upon the mind, and by Bible readings and a more definite explanation of the truth more souls will be gathered and established there that have taken their stand upon present truth. This is the only work that should be accepted as giving “full proof of thy ministry.” [2 *Timothy 4:5.*] Many love to preach, but they do not love to minister; but this is the work which is really more essential than preaching alone. There is to be practical instruction given in regard to the daily Christian life and duty. We are to present in our own life patience, meekness, and forbearance, long-suffering, cheerfulness, joyfulness in the truth—but not a love for controversy.*4LtMs, Lt 60, 1886, par. 8*

Then if the teacher shall represent Christ in words, in character, that he is seeking to reach the highest elevation of Christian character after the divine standard, God will bless his effort to present to others the Bible specifications of what constitutes Christian character. The Bible may be opened, the perfect standard of human character presented, and a perfect guide under all circumstances of life. But those presenting sacred truth must be backed up by the example of the teacher. Thus God would have us become living epistles known and read by all men. All our passions must be under the control of the Spirit of God. Christ must be an abiding presence by faith in our own hearts. Our conversation then will not be trivial, but in heaven, our thoughts refined, our words select and well chosen, for are they not registered in the books of heaven? There is a precious, holy work to be back up and the truth exemplified in a holy life, that we may be examples to the flock. Thus we are representing Jesus to others around us. Oh, that God would help us to work in His order, with His Spirit, and not take any glory to ourselves, is my prayer day and night.*4LtMs, Lt 60, 1886, par. 9*

How thankful I am that we have a loving Saviour to whom we can go in our great need. We often lack wisdom, and we scarcely know ourselves or understand how liable we are to depend on our own

finite judgment. I know that if we should have greater earnestness to seek God, greater earnestness to subdue self and work intelligently, we should see wonderful results. Oh, my heart cries out after the living God! I want daily, yes, hourly, a renewal of His grace and His salvation. I must have power from on high, else I cannot be a living channel of light to the world. I tremble, for I have reason to know great trials are before me. I do not want to be surprised by the enemy.*4LtMs, Lt 60, 1886, par. 10*

I am so glad that the work has started in Australia, and when I think of what a power those who have taken hold of the truth may become, what light may flow through them to others, I am filled with rejoicing and think that every one who truly believes the truth will be workers for God and that through them the light is to be communicated to others, I am led to praise God with pen and heart and voice. But the exceeding great and precious promises are held upon condition of obedience. We may be exalted to heaven in point of privileges. We may have great light, precious opportunities for doing good, and yet fail to make God our dependence. The warnings God has given in His holy Word through His prophets, the great and heavenly illuminations reflected from the cross of Calvary, will not prevent souls from falling away from the truth for the reason they trusted to their own hearts, sparks of their own kindling, and did not make God their strength, and they lost that which was sacred and valuable—the Spirit of God witnessing with their spirit. Their sins were not put away, and He hid His face from them. He would not hear their prayers. The Lord did not forsake them nor suffer His faithful ones to fail, but they departed from Him and separated themselves from His love and forfeited the fulfilment of His promise in which they trusted. They trusted in forms of doctrine as their saviour and did not do the works of Christ or glorify His holy name.*4LtMs, Lt 60, 1886, par. 11*

We are exalted very high. The Word of God has been opened to our understanding; we see the precious light shining forth from Calvary, giving divine illumination to the whole Jewish economy and giving force and power to the prophecies that open before all future events to the close of time. In this age of Bibles and great light, immorality and ignorance are without excuse; and those who retain depraved hearts and unholy practices are without excuse. They are

guilty before God. There was a time when men could be ignorant without sin. But in the flood of light now pouring upon our world, ignorance becomes a sin. Now God commands us to seek wisdom and to obtain knowledge. We may be wise or ignorant, but its results, its consequences, will surely follow. God has given us intelligent minds. This is God's precious gift to man, and He demands of us the full improvement of this gift to search His Word for ourselves. *4LtMs, Lt 60, 1886, par. 12*

As we are exalted very high in point of privilege, if we do not respond to the light given and render corresponding obedience, keeping our souls in the love of God, abiding in Christ, that which to us would become a blessing becomes a curse. It is the deceiver, not the Spirit of truth, that makes us believe that we cannot become pure and holy, a powerful people separate from the world, united in love and union with one another through Christ. We need not expect any other portion than that which was given to our Lord. According to the heart service given to God will be the enmity of Satan against the followers of Jesus; and the children of God are more wise and powerful when the wisdom and influence of the world are arrayed against us than when they are engaged in favor and fellowship with them. *4LtMs, Lt 60, 1886, par. 13*

My brother, if reproach did not come to me, I should question whether I were a child of God or not and doing His work. I have plenty of this kind. The Jewish temple was built of hewn stones, and at great expense of time and money and labor these stones were cut out of the mountain and fitted for their places in the building before they were collected together, so that when the building was completed there was not the sound of an ax or hammer heard in its upbuilding. The stones which are in God's sacred temple are not collected from the mountains of Judea, but gathered from the nations, kindreds, and tongues and people. They are not lifeless material that must be prepared with hammer and chisel, but living stones which emit light. The great cleaver of truth has taken them from the quarry of the world and placed them under the hand of the great Master Builder, the Lord of the temple; and He is polishing them in His workshop, which is this world, that all the rough edges and crookedness may be removed and they hammered and chiseled and squared by the truth of God, polished and refined,

ready to fill their place in God's spiritual temple, that they may grow up a holy temple for God.*4LtMs, Lt 60, 1886, par. 14*

Now we are in the workshop of God, and the process is going on in these hours of probation to fit us for the glorious temple. We cannot now be indifferent and negligent and careless and refuse to depart from sin, but we must be dying to our defects of character and expect to become pure and holy and fashioned in character after the similitude of a palace. When Christ shall come, it is then too late for wrongs to be righted, too late for the character to be changed, too late to obtain a holy character. Now is the day of preparation; now is the time when we can have our defects removed; now is the time when our sins must go beforehand to judgment, be confessed and repented of, and pardon written off against our names. May God help us who teach the truth to be patterns of piety, full of meekness and good fruits, examples to the flock of God. We must be thus if we win our way to hearts. If we are all that God would have us be, we shall be spotless and undefiled. We will be patient; we will reveal the subduing, softening influences of the Spirit of God. But if we retain our defects, we are not Christlike and are not abiding in Christ and Christ abiding in our hearts by faith.*4LtMs, Lt 60, 1886, par. 15*

We are about to commence another year, and the increased light and privileges call upon us to make a new and entire consecration to God. One year nearer home, nearer to the great white throne. One year nearer the mansions Christ is preparing for us. I long to see Jesus; I long to be with Him, to be changed to His image, and have eternal life where I shall enjoy His presence forever. I long to see God's people coming up to their high privileges in oneness with Christ. The exceeding great and precious promises on record for us we are to claim as ours. We are to live by them; by them we are made partakers of the divine nature, having escaped the corruption which is in the world through lust. We must present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. We are to be constantly pressing heavenward. We are to be filled with all the fulness of God. Our heavenly Father requires of His people according to the grace and truth given them; He will not accept less. His demands must be fully met.*4LtMs, Lt 60, 1886, par. 16*

The salvation of sinners requires a great outlay of positive power. God expects His workers to do something; to let light shine forth in good works that flash light upon the pathway of the sinner and turn his steps from the gates of hell. Every true believer is under the direction of God to hold forth the Word of life. We are not to wait until we are importuned for counsel, not to be so delicate and modest. We can now sound the note of warning and take right hold of the hand of the sinner and seek to urge his steps from the path of ruin. Let the luster of our piety, the energy, the earnestness of our faith, the practical godliness brought into our life and our own souls subdued by the love of God lead us to expostulate and entreat to save the soul from death. If we neglect this personal effort and do not habitually and perseveringly urge upon the sinner his danger, we are guilty before God. Human language is not sufficient to express our guilt of neglect.*4LtMs, Lt 60, 1886, par. 17*

God is the Helper of each individual member of the church. Our only safeguard against failure in our God-given work is found in our earnest reliance upon God, in unreserved piety. Without this we shall do infinite harm to souls and fail in our highest responsibilities. Our light must shine forth in good works, sending forth bright and steady rays. If we live in the light, walk in the light, unconsciously to ourselves that light will be shining forth to all around us. The sons of God are to represent Christ and the elevated character of the truth which they claim to believe in the midst of a crooked and perverse nation. Would that the members of the church would feel their true heavenly calling and feel, as I have been shown they should, their duty to be living, acting, working members of the church.*4LtMs, Lt 60, 1886, par. 18*

The Lord will use all who will become channels of light through holy consecration. The consistent religious life, the holy conversation, the stern, unswerving fidelity to truth and uprightness, the active benevolence, the godly example of the true disciple are making their impressions upon the unbelievers. Then let each Christian shine and be as bright beams of light, and they will shine in the dark pathway of others. The Lord will work if we will co-operate with Him.*4LtMs, Lt 60, 1886, par. 19*

May the Lord be near us and guide us, is my prayer.*4LtMs, Lt 60,*

1886, par. 20

Lt 61, 1886

Church, Brother

NP

December 12-20, 1886

Portions of this letter are published in *CD 289*; *TMR 296-297*.

Dear Brother Church:

I have received good reports from the camp-meeting in Woodland. I am glad that you were present and that you have a prospect of selling out. I hope sincerely that you will succeed, that the Lord will open the way before you. I learned that you proposed to pay all your pledges. I hope that this will be your first work because a pledge is as sacred as a note, and our brethren do not regard it in the right light. They will frequently invest means that come into their hands in some enterprise where they think they can make more money and forget that which they owe to God and His cause. Thus His work is left to suffer for the want of the means that they pledged to support it. My brother, I hope that you will feel that you are under the most solemn obligations to God to pay Him that which thou owest Him. Do not invest in anything until this is done. I cannot remember how much you pledged to the college. I hope you will not neglect this branch of the work. It takes students at so low a figure that it is impossible to make it pay. It will be a missionary branch of the work. It has done great good, and it will continue to do a good work for the Master. Do not then forget the college. As the Lord's steward, seek wisdom from Him. Do not follow your mind and judgment, but seek to know what the will of the Lord is in the matter. Leave your heart open to the teachings of the Spirit of God. If ever you needed an unerring counselor, you need Him now. *4LtMs, Lt 61, 1886, par. 1*

I learned that great gratitude is awakened in your heart because of the work that has been done for your wife. I learned that you propose to largely help the Health Retreat. This is worthy of your attention. I have been pleading earnestly with God that He would open the way for help to come to that poor, neglected institution. It

is one branch, and not the least, of the work of God. I was shown years ago large building on that hillside. People were coming and going. Cottages were built, and there was a great and good work being done for the suffering and for those who had no knowledge of the truth. Therefore I have worked, I have planned, I have prayed over that institution that it might be prospered and that Satan might be defeated in his plans to destroy it. God's eye is upon it.*4LtMs, Lt 61, 1886, par. 2*

I am glad we connected Elders Loughborough and Rice with it, for these men have given the people confidence, because they are cautious men and would not involve the institution in debt and would not consent to have a wrong mold given to the institution. These are men of experience in religious things. They are men who love the truth, men who fear God and who work righteousness. It was the best move that could be made to connect these men with the institution. They would not rush their improvements so fast without the prospect of funds to carry on their enterprises. But this important instrumentality of God I knew would not always go crippled and feeble. God would look upon it with favor. And I am so glad that you have it in your heart to use the means that our heavenly Father has entrusted to you to help this branch of the work. I have heard recently of its being shabbily furnished with facilities in the household department. As the patronage increases, they must have additional bedding, dishes, stove-room, and so forth, and the best quality of all sorts of healthful food.*4LtMs, Lt 61, 1886, par. 3*

Those who have been in the habit of indulging the appetite with every luxury, if they come to the Retreat and find at their first meal a meager diet, the impression is made at once on their minds that the reports which they have heard concerning the Adventists living so poorly and starving themselves to death is true. One meal of short rations will do more to the discredit of the institution that all the influences in other directions that can be made to counteract it. If we ever expect to meet the people where they are and bring them up to a sensible health reform diet, we must not begin by setting before them a radical diet. There must be placed upon the table nicely cooked dishes and an abundance of good, palatable food, else those who think so much of what they eat will think they shall

surely starve to death. We want to have good dishes nicely prepared. We want no pork, have a limited supply of flesh meats, such as beef, mutton, or poultry, and use these things with discretion. We must have eggs, cream, and milk to take the place of meats. We must be very well furnished in the eating line, or you will not be able to keep patients or visitors long. The inside of the house must be thoroughly fitted up [to] make patients and visitors comfortable. Then the outside needs to be attended to. The large main building, I thought, was to be raised last summer or a new building erected. There must be commodious rooms to accommodate those who come. Now if you can furnish means as a thank offering to God to make necessary improvements, I believe your means will be well invested and that you would never regret it. In regard to the new road, let the essential things be done first and then the road a second consideration.⁴*LtMs, Lt 61, 1886, par. 4*

My brother, I have sent letters to Eld. Loughborough that I wish you to read. Our European missions are opening for laborers in every direction, and there are not means in the treasury to support men in the field. My heart aches day and night so that I can seldom sleep later than half-past three o'clock, thinking of the cities of Europe to be entered while the angels are holding the four winds for the message to go to all nations, tongues, and people. If you could only see how poor the people are in Europe you would know just what to do with some of your means. There is not a man in all the European field that has means to help us out when we get into a straight place, not one that we can call upon. It is not so in California; it is not so in the States. We are in need of means, and may the Lord teach you just how to apply yours wisely. Let there be no extravagant outlay of means, no elaborate plans made in any place to consume means unless positively necessary for the progress of the work and cause of God. This is a hard field because of its poverty, and those who embrace the truth have a hard test; starvation seems to stare them in the face. All in the office work for limited wages, not over six dollars per week and room and board themselves. This is considered good wages. But, my brother, I leave these things with you. I received a letter Dec. 19 stating that Brother Church has sold his ditch property. I felt like praising the Lord. Now do not invest this in earthly treasures. You have an opportunity to lay up your treasures in heaven. The end is near.

Christ is coming. We want to do with men, with voice, with means, the very work that God would have us do to advance His cause.*4LtMs, Lt 61, 1886, par. 5*

The work is nearing the close. Let us make haste to get our treasure before us into heaven. I hope you will read carefully the sketches of travels and the work in Europe. No one can tell or understand the real situation of this mission field unless he stays long enough to get the inside view of the matter and the workings of the people. Such efforts are made to suppress the truth by the ministers as you would hardly think credible. Brethren Ertzenberger and Conradi are making an effort here in Basel. They have a good attendance, and six have already embraced the truth. Many more are deeply interested. The ministers called upon one man thirteen times to get him to not attend the meetings. He told them that they were only listening to the Bible explained in a plain, clear light. Said the minister, You must not read the Bible and try to understand it. You must let the ministers explain the Scriptures. These were Protestant ministers. Is not this a ray of papacy?*4LtMs, Lt 61, 1886, par. 6*

Well, the Lord bless you and yours. I stop abruptly for I have already written twenty-nine pages today.*4LtMs, Lt 61, 1886, par. 7*

Lt 62, 1886

Kellogg, J. H.

Basel, Switzerland

August 2, 1886

Formerly Undated Ms 81. Portions of this letter are published in *14MR 26-30; CTr 354*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg:

Last Tuesday night at eight o'clock we reached our temporary home in Basel, after an absence of six weeks. We were glad to get home again. We visited at Denmark, Sweden, and Norway, spending about two weeks in each of these kingdoms.*4LtMs, Lt 62, 1886, par. 1*

The Lord has favored me greatly; my health is improved and my heart is filled with gratitude to God. While in Orebro, Sweden, I was very nearly a cripple. I had to ride three nights and two days on the cars and steamer, and the seats in the cars were hard and without springs, and lying upon them seemed to have a bad effect upon my hip.*4LtMs, Lt 62, 1886, par. 2*

But in Christiania I was able to walk around considerable, and W. C. White and I walked quite frequently to the King's palace and in his broad, extensive gardens. They are very beautiful grounds, but I let my mind dwell upon the purified new earth where all things would be made new, and there would be no more curse.*4LtMs, Lt 62, 1886, par. 3*

How happy the thought that I was the daughter of God; member of the royal family; child of the heavenly King; heir to the pure and holy everlasting kingdom. I love to see everything that is beautiful in nature in this world, and I think I would be perfectly satisfied with this earth surrounded with the good things of God, if it were not blighted with the curse of sin. But we shall have a new heavens and

a new earth. John saw this in holy vision, and he says, "I heard a great voice out of heaven, saying, The tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself will be with them and be their God." [Revelation 21:3.] Oh, blessed hope, glorious prospect! "I will give unto him that is athirst of the fountain of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be My son." [Verses 6, 7.] I am, I hope, waiting and watching for the appearing of the Son of man in the clouds of heaven. *4LtMs, Lt 62, 1886, par. 4*

Those who enter into the marriage supper of the Lamb will be those who are pure and holy here. We have no time now to talk of unbelief or to enshroud our souls in an atmosphere of doubts. Jesus loves us and wants to make us happy. *4LtMs, Lt 62, 1886, par. 5*

I would so love to be in America again, but I do not care to go until my work here is done. If I know my own heart, it is to do the will of God to the very letter. I am willing to be a pilgrim and a stranger here, for I am seeking a city whose builder and maker is God. It is only for a little while that we shall have to work, and we want to do our work with diligence. We want to make sure of eternal life. We do not want to follow our inclinations or our pleasure, but just do the will of God and wait for His salvation and the final reward. I have peace and joy in my Saviour. I am looking to the great beyond; and if the Master says, "Well done" [Matthew 25:21], I shall be entirely satisfied. I love Jesus, I love to do His will. I ask not position or honor or ease or convenience. I want to labor together with God, practicing self-denial and self-sacrifice and be a partaker with Christ of His sufferings, that I may be a partaker with Him of His glory. *4LtMs, Lt 62, 1886, par. 6*

I should much like to hear from you. We see the need in these institutions of being strong in the Lord and the power of His might. We see that it requires watchfulness and prayer to resist the enemy, and to be victorious. We are now seeking to draw near to God. We see the need of His grace. This morning we commenced to hold meeting here in Basel from half-past five to half-past six A.M. I speak about twenty minutes, and then others express their minds. These are called morning talks to help those who are

working in the office. Nearly all are young and need constant help or they will be overcome with the device of Satan.*4LtMs, Lt 62, 1886, par. 7*

The Lord helped me to speak last Sabbath twice. We felt that we were as a church becoming indifferent, formal, prosy, and were not making that improvement that we should make, and we are seeking now to come up to a higher plain of action. The Lord will help us if we are striving earnestly to war the good warfare. Satan makes these institutions his special points of attack because he knows that if he can allure any one soul to unfaithfulness and slothfulness; he will through that one influence others. Oh, how my soul desires to see those who are connected with our publishing houses, our colleges, and health institutions, making improvement through the wise use of every power the Lord has given them. Every faculty belongs to God and is to be used to His glory. The worthier the Master, the more efficient service should we render as servants.*4LtMs, Lt 62, 1886, par. 8*

Those who are connected with the work of God to benefit humanity should honor God by rendering to Him the best that they are capable of doing. Half-hearted selfish work He does not accept at all. He claims of us that every power He has lent us shall be put to active exercise, that it may receive strength and culture.*4LtMs, Lt 62, 1886, par. 9*

In ancient time men were not allowed to lay on God's altar the maimed, the halt, the blind, and God is no better pleased with the poorest offerings today. He requires the best. If we offer to God weak and feeble intellect and ill-trained movements, faculties clogged and weakened by disuse, and then be unable to do good service, God cannot be pleased with such offerings. The workers for the Lord in special service were well-trained, picked men; so should those be who are connected with any department of the Lord's work. They exercise judiciously every faculty, rejoicing in the vigorous use of all their powers.*4LtMs, Lt 62, 1886, par. 10*

We should study how to render to God the most perfect service by constantly seeking to reach perfection. In the day of God it will be seen that while many have carried heavy loads of care and weighty

responsibility, that have cut short their usefulness and their life, this sacrifice was because there were so many who were not doing their work which God had left for them to do. There are so many slothful servants. If they had educated and trained their powers, they could have proved themselves to be trustworthy servants, true standard-bearers, and there would be no question about placing responsibility upon them. Heroic effort and patient endurance is necessary to be cultivated by every son and daughter of God, that when called into active service they will not faint or fail. *4LtMs, Lt 62, 1886, par. 11*

No one would think of entering an army in time of war, hoping to have ease and self-indulgence and a real pleasant and profitable time. They know that hardships and privations are the liabilities; and as long as the war lasts, they will have coarse food and often short rations, long weary marches by day, enduring the heat of the burning sun, camping out at night in the open air, exposed to drenching rains and chilling frosts, venturing health and life itself as they stand as targets for the enemy. *4LtMs, Lt 62, 1886, par. 12*

The Christian life is compared to the life of a soldier, and there can be no bribes presented of ease and self-indulgence. The idea that Christian soldiers are to be excused from the conflicts, experiencing no trials, having all temporal comforts to enjoy, and even the luxuries of life, is a farce. The Christian conflict is a battle and a march, calling for endurance. Difficult work has to be done, and [for all who] enlist as soldiers in Christ's army with these false ideas of pleasantness and ease, and then experience the trials, it often proves fatal to their Christianity. God does not present the reward to those whose whole life in this world has been one of self-indulgence and pleasure. *4LtMs, Lt 62, 1886, par. 13*

It is time that men and women have some true idea of what is expected of a true soldier of the cross of Jesus. Those who serve under the blood-stained banner of the Prince Emmanuel are expected to do difficult work which will tax every power God has given them. They will have painful trials to endure for Christ's sake. They will have conflicts which rend the soul; but if they are faithful soldiers they will say with Paul, "These light afflictions which are but for a moment worketh out for us a far more exceeding and eternal

weight of glory; looking not at the things which are seen but at the things which are unseen, for the things which are seen are temporal, but the things which are unseen are eternal.” [2 *Corinthians 4:17, 18.*]4*LtMs, Lt 62, 1886, par. 14*

An army would be demoralized if it did not learn to obey [the] orders of the captain. Each soldier must act in concert. Union is strength; without union, efforts are meaningless. Whatever excellent qualities a soldier may possess, he cannot be a safe, trustworthy soldier if he claims a right to act independently of his fellow comrades. This independent action cannot be maintained in the service of Christ. The soldiers of Jesus Christ must move in concert, else it were better that they do nothing. For if one speak one thing, and another present ideas and doctrines contrary to his fellow laborers, there is confusion, discord, and strife. Therefore the apostle charges that all who believe on Christ be of one mind, one faith, one judgment, each moving in concert, influencing one another beneficially, because they are both obedient to the precious truth of the Word of God, attached to one Saviour, the great Source of light and truth.4*LtMs, Lt 62, 1886, par. 15*

Spasmodic, disunited efforts of professed Christians are like a span of horses, both strong and active, but yet they do not pull together; one tries to start the load, the other settles back in the harness, and both do not pull at the same time. God would have His workers pull together, not one pulling in one direction and another in opposite direction, for all such efforts are worse than wasted.4*LtMs, Lt 62, 1886, par. 16*

Those who prefer to act alone are not good soldiers; they have some crookedness in their character which needs to be straightened. They may think themselves conscientious, but they do not the works of Christ. They cannot render efficient service. Their work will be of a character to draw apart when Christ’s prayer was that His disciples might be one as He was one with the Father.4*LtMs, Lt 62, 1886, par. 17*

There are those who think it a virtue to be firm, set and determined in some peculiar ideas of their own plans and notions that lead them away from unity and concert of action. They take a firm, set

will to be of Christian forming when it is in them a too-high appreciation of their own wisdom. They do not consider that there is a possibility of their being deceived in the interpretation of Scripture and their duty.*4LtMs, Lt 62, 1886, par. 18*

Self-restraint is essential to be exercised by every Christian if he answers the prayer of Christ. He is not a good soldier who will not submit his own judgment and his own ideas to preserve unity of action. We have a noble Captain and every soldier must obey orders. The meekness and lowliness of Christ always leads to unity and hence to strength in united action.*4LtMs, Lt 62, 1886, par. 19*

Write me how things are getting along at the sanitarium. Are Dr. Maxson and his wife put into practice? Are they obtaining increased experience by practical work? I think there is good material in them and they need to be carried up into practical work.*4LtMs, Lt 62, 1886, par. 20*

Much love to Brother and Sister Hutchins, Brother and Sister Sawyer, and to all the brethren and sisters.*4LtMs, Lt 62, 1886, par. 21*

Lt 63, 1886

Brethren Having the Responsibilities of the Work of God

Basel, Switzerland

November 28, 1886

This letter is published in entirety in *16MR 136-142*.

Dear Brethren Who Have the Responsibilities of the Work of God:

I wish to present before you some things which burden my mind. From time to time, I have felt urged by the Spirit of the Lord to bear a testimony to our brethren in regard to the necessity of procuring the very best talent to work in our various institutions and in the numerous other departments of our cause. Those who are thus connected with the work must be trained men, men whom God can teach and whom He can honor as He did Daniel with wisdom and understanding. They must be thinking men, men who bear God's impress, and who are steadily progressing in holiness, in moral dignity, and in the excellence with which they labor. If they are growing men, if they possess reasoning minds and sanctified intelligence, if they listen to the voice of God and seek to catch every ray of light from heaven, they will, like the sun, pursue an undeviating course, and they will grow in wisdom and in favor with God.*4LtMs, Lt 63, 1886, par. 1*

Heretofore the best ability has not been brought into the work of God. The Publishing Department is an important branch of that work, and all connected with it should feel that it is ordained of God and that all heaven is interested in it. Especially should those who have a voice in the management of the work be men of breadth of mind and thorough intelligence. They should not waste their Lord's money by thoughtlessness or lack of business tact, neither should they make the mistake of seeking to cheapen the work by introducing narrow plans and trusting the work to men of small ability.*4LtMs, Lt 63, 1886, par. 2*

I have been repeatedly shown that all our institutions need to have a different class of minds connected with them. They need to be

managed by men who are spiritually minded and who will not weave their own defective ideas and plans into their management. This work should not be left to men who will mingle the sacred with the common and who will regard the work of God as being upon about the same level as earthly things and to be managed in the same cheap way that they have been in the habit of managing their temporal affairs. Now until there can be those connected with our institutions who have breadth of mind and who can lay broad plans in harmony with the growth of the work and its exalted character, the tendency will be to cheapen everything that is undertaken, and God will be dishonored through it. Oh, that all who have responsibilities to bear in connection with the cause of God would come up into a higher, holier atmosphere, where every true Christian should be. Then both they and the work which they represent would be elevated and clothed with the sacred dignity that heaven has ordained, and they would command the respect of all connected with the work in any of its branches. There needs to be more thinking, more praying, men—men who will come up into the mount after God and view His glory and the dignity of the heavenly beings whom He has ordained to have charge of His work. Then they will, like Moses, follow the pattern given them in the mount, and there will not be a constant study to cheapen the work done for the God of heaven; but the mind will be constantly on the alert to connect with that work the very best talent.*4LtMs, Lt 63, 1886, par. 3*

There have been among those employed in our institutions men who have turned from the true Counsellor and manifested marked defects of character by not conforming to the great principle of right which God has laid down in His Word. As the result, the greatest work ever committed to mortals has been marred with man's defective management, whereas, if heaven's rules and regulations had been made the foundation principle, perfection would have marked the work in all its departments*4LtMs, Lt 63, 1886, par. 4*

Those who are placed in leading positions in connection with our institutions should be men who have sufficient breadth of mind to respect those of cultivated intellect and who will recompense them proportionately to the responsibilities they bear. True, those who engage in the work of the Lord should not do so merely for the

wages they receive, but to honor God, advance His cause, and to obtain imperishable riches. At the same time we should not expect that those who are capable of taking hold of a work that requires thought and painstaking effort, and of doing it with exactitude and thoroughness, should receive no greater compensation than the less skilful workman. A true estimate must be placed upon talent. Those who cannot appreciate true work and mental ability should not occupy the position of managers in our institutions, for their influence would tend to bind about the work, to erect barriers to its progress, and to bring it down to a low level.*4LtMs, Lt 63, 1886, par.*

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If our institutions are as prosperous as God designs they shall be, there must be more thoughtfulness and earnest prayer, mingled with unflagging zeal and skillful labor. To connect this class of laborers with the work may require a greater outlay of means. But while it is essential that economy be exercised in everything possible, it will be found that the efforts of some narrow minds to save means by employing those who will work cheap, and whose labor corresponds in character with the cheapness of their wages, will result in the end in their loss. The progress of the work will be retarded and the cause belittled. You may economize, brethren, as much as you please in your personal affairs, in building your houses, in arranging your clothing, in providing your food, and in your general expenses, but do not bring this economy to bear upon the work of God in such a way as to hinder men of ability and true moral worth from engaging in it.*4LtMs, Lt 63, 1886, par. 6*

In the Olympic games to which the apostle Paul calls our attention, the racers were required to make most extensive preparations. For ten whole months and sometimes longer they were trained by different masters in physical exercises calculated to give strength and vigor to the body. They were restricted to that class of food which would keep the body in the most healthful condition, and the clothing was to be such as would leave every organ and muscle of the body untrammelled. Now if those who were to engage in running a race for earthly honor were obliged to submit themselves to such sever discipline in order to succeed, how much more necessary it is for those who are to engage in the work of the Lord to be thoroughly disciplined and prepared if they would succeed in that which they

undertake. Their preparation should be as much more thorough, their earnestness and self-denying efforts as much greater, than those of the aspirants for worldly honors, as heavenly things are of more value than earthly. The mind as well as the muscles should be trained to put forth the most diligent, persevering effort. The road to success is not a smooth way over which we are borne in rail cars, but it is a rugged path, filled with obstacles which can be surmounted only by patient toil.*4LtMs, Lt 63, 1886, par. 7*

It should be the constant study of all connected with our institutions to know how they can become more intelligent in the work in which they are engaged. None should rest in ease and inaction; but they should seek to elevate and ennoble themselves lest by their deficient understanding they should fail to realize the exalted character of the work and lower it to meet their own finite standard.*4LtMs, Lt 63, 1886, par. 8*

My brethren, there has not been one half the care taken that there should have been to impress upon those who could labor in the cause the importance of qualifying themselves for the work. With their powers all undisciplined, they can but do bungling work; but if they can be trained by godly teachers and by the power of God, they will not only be able to do good work themselves, but will give the right mold to others that are connected with them.*4LtMs, Lt 63, 1886, par. 9*

Our institutions are doing a great and final work for the world and should have in their employ the very best talent to be obtained anywhere. I was shown the great deficiency there is in keeping the accounts in the various departments of the cause. Bookkeeping is and ever will be an important part of our work, and those who have become intelligent in it are greatly needed in all our institutions and in all parts of the missionary work. This branch of the work has been neglected shamefully, and altogether too long. It is a shame to allow a work of such magnitude to be done in a defective, bungling manner. God wants as perfect work as it is possible for human beings to do. To do His work in a cheap, imperfect style is a dishonor to the sacred truth and its Author. We should feel that it is necessary for those who are to connect with the work to receive an education for it. Bookkeeping is a subject that needs to be studied

in order that it may be done with correctness and dispatch and without worry and taxation.*4LtMs, Lt 63, 1886, par. 10*

I was shown years ago that there will be dissension and a lack of harmony and unity of action among the workers in our institutions unless all are subject to the authority of God. He will stand as Commander if each will obey His directions; but there must also be a visible head who fears God. The Lord will never accept a careless, disorderly company of workers; neither will He undertake to lead forward and upward to noble heights and certain victories those who are self-willed and disobedient. The soul's progress means the Saviour's rule. The heart through which He diffuses His peace and joy and the blessed fruits of His love is the heart which becomes His temple and His throne. "Ye are My friends, if ye do whatsoever I command you." [*John 15:14.*] Our institutions are far beneath what God would have them, because those connected with them are not in fellowship with Him. They are not growing men. They are not ever learning of Jesus, therefore they are not becoming more and more efficient. If they would come close to Him and seek His help, He would walk with them and talk with them; He would be their Counsellor in all things and would grant to them as He did to Daniel heavenly wisdom and understanding.*4LtMs, Lt 63, 1886, par. 11*

Years ago I was shown that our people were far behind in attaining that knowledge which would qualify them to take positions of trust in the cause. Every individual member of the church should put forth efforts to qualify himself to do work for the Master. To each has been appointed a work, according to his ability. Even now, at the eleventh hour, we should arouse to educate men of ability for the work, that they may, while occupying positions of trust themselves, be educating by precept and example all associated with them.*4LtMs, Lt 63, 1886, par. 12*

There has been with some a selfish ambition to keep from others the knowledge they could have imparted. Others have not cared to tax themselves by educating any other workers. But this would have been the very best kind of work that they could have done for Jesus. "Ye are," says Christ, "the light of the world." [*Matthew 5:14.*] For this reason we are to let our light shine to others.*4LtMs, Lt 63,*

1886, par. 13

I feel certain that if all the Lord has spoken in reference to these things had been heeded, our institutions would occupy today a higher, holier position. But men have chosen a low level. They have not sought with all their might to rise in mental, moral, and physical attainments. They have not felt that God required this of them, that Christ died that they might do this very work. As the result, they are far behind what they might be in intelligence and in the ability to think and plan. They could have added virtue to virtue, and strength to strength, and thus have become strong men in the Lord. But this they failed to do. Let each go to work now with a firm determination to rise. The present need of the cause is not more men, but more man.⁴*LtMs, Lt 63, 1886, par. 14*

Lt 64, 1886

Kellogg, J. H.

NP

1886

Portions of this letter are published in *ChL 55; 11MR 300-301*.

Dr. Kellogg

Dear Brother:

I feel somewhat anxious about you. I dreamed that you were telling me some of your trials, and I said, My brother, if you had possessed the same spirit that Moses had, you would have thorough workers with you. When Moses was much burdened, the Lord raised him up in Jethro an adviser and helper. The advice was taken and the burdens that had come upon him were divided with others and a twofold object was gained; Moses was relieved and he had a better chance for his life, and men were learning to bear responsibilities to qualify them to do work in positions of trust so that Israel should not learn to look to one man and trust in one man and think that no one could do any thing for them unless it came before that one man. Now it is hard I know to let go some responsibilities and give others an opportunity to get hold with all the advantages and counsel of your knowledge to help them. Unless this is done, they will ere long have to carry an unwieldy load without the instruction and counsel which now it is their privilege to have. *4LtMs, Lt 64, 1886, par. 1*

I have been shown the true position and bearing of things. I have mentioned these things to you and if I mistake not have urged your attention upon these things. My husband might have been alive today if he had learned to do the very things I am urging you to do. You must never take the position that because you have an experience in your calling and practice that others have not, and for this reason every one must meet your exact measurement in all particulars before you can take them by your side, and teach them all you know yourself, and have them obtaining a practical knowledge of everything essential for the work, that you can leave

the sanitarium. Visit Europe and California, and give instruction to our young institutions there.*4LtMs, Lt 64, 1886, par. 2*

Dr. Gibbs is doing good work as near as I can learn, but you might help us in California in many suggestions about building, for buildings will have to be erected. And also get up a little more enthusiasm on health reform with your lectures, which would be a good thing. The change would help you, not only the change of work, but also the climate. We want your life spared to us as long as God may see fit. But it depends in a large measure upon yourself how long that shall be. Unload, unload, Dr. Kellogg. Give that active brain of yours some period of rest, else it will rest entirely, whether you choose it or not. I write to you as I would to my own sons. I tell you God would have you do much less in some directions and more in other directions. No one will tell you the things I do, and therefore I feel the burden upon me to tell you.*4LtMs, Lt 64, 1886, par. 3*

When Moses complained before the Lord of the heaviness and increased burdens coming upon him, the Lord divided the burdens and placed them upon seventy men instead of one. Now, my brother, I was shown that if you continued to tax the brain with writing, with all the increasing responsibilities you will become nervous. You have so active an imagination that when the mind is worn, the brain nerve power forbids to do its work healthfully. You will be constantly inclined to be suspicious of your brethren without a cause, and you will suspect your very best friends that they are no longer your friends, but your enemies.*4LtMs, Lt 64, 1886, par. 4*

Now, my brother, I write to you as one of my own sons. Just stop and consider that you are a mortal man with the infirmities and errors of mortality. All that you may think or do you must not regard as perfection, neither feel disappointed if others do not regard them as needing no amendment. There is not one of our leading men that is infallible to my view. You may view things from one standpoint, they from another. You have been wonderfully successful in your career in doing a special work. God has raised you up as a man of opportunity to do this work. But if at any time you take the credit or glory to yourself, then the Lord will not work by you or through you. Whatever you have done that is good has

been because the Lord has blessed your efforts. Whatever you may do will be because the Lord will still bless your efforts. You are His instrument to be handled by His divine power. Of yourself you can do nothing.*4LtMs, Lt 64, 1886, par. 5*

All your powers, all your capabilities are from God. Then clothe yourself with humility. Walk in dependence and faith in God, putting no confidence in yourself alone without the aid of God. All your capability of usefulness is the intrusted gift of God, talents to be put to the highest service, but not to be abused by overuse and thereby weakened and become crippled. Our heavenly Father is not ignorant of your cares, your burdens, and if He sends you cautions and instructions as He surely will by His servants, do not turn from them and choose your own way, although that may appear right unto yourself. There is no one of God's servants infallible. You are liable to errors and mistakes as other men, and you need to be corrected. It will not answer for you to walk alone, lest your feet stumble upon the dark mountain of unbelief.*4LtMs, Lt 64, 1886, par. 6*

I was so rejoiced to read your letter that you were drawing nigh to God, because the promise is, "Draw nigh to God, and He will draw nigh to you," and when Jesus comes nigh to us, He says, "Peace be unto you." [*James 4:8; John 20:19.*] The Lord is our helper, the Lord is our shield; just trust in Him and believe in Him. Unless His arm supports you, you will quickly fall. We have much to learn yet in the school of Christ that we have not learned, and we shall not cease to learn when we exchange earth for heaven. Our religion must have solid rock for our foundation. The truth must be firmly believed and the dependence be wholly upon God.*4LtMs, Lt 64, 1886, par. 7*

How thankful I felt when I read from your pen which traced the lines that you were enjoying more of the Spirit of God. No one would appreciate the blessing of God daily [more] than yourself. No one could estimate the knowledge of sins forgiven and the reconciled countenance of your Redeemer more than yourself; and this precious evidence and light from above will make you constantly a channel of light, a source of blessing to those with whom you are brought in contact.*4LtMs, Lt 64, 1886, par. 8*

I am so desirous that you should come off conqueror, that you should have the eternal weight of glory. I want you to live, not for this life, but for the future immortal life. You have transmitted to you traits of character that are not the most hopeful, or helpful to you in the religious life, but these may be overcome. Now is our time to fit for eternity. You have a battle to fight with your own individual temptations and your marked traits of character which will seek constantly for the supremacy.*4LtMs, Lt 64, 1886, par. 9*

I want to see you again and to see you far in advance in the knowledge of our Lord Jesus Christ. If you pursue a religious life undeterred by the difficulties which beset you, you will be gaining victories over self every day. If you work for the Master from principle, emptying yourself of selfishness in the matter, God will make a record of this in His books. If you work in darkness that enshrouds you as well as in the light, in gloom which sometimes besets the soul as well as in the sunshine, you will have a firm, solid experience which will stand the test of trial. Your feelings and imaginings will be often against you, exaggerated by trivial circumstances that the enemy takes advantage of. But if you have treasured up in your heart and incorporated in your being the truth as it is in Jesus, settled and grounded so that no temptation or argument can induce you to leave Christ and His wisdom out of your life, you cannot fail as you are situated from having a masterly influence over all with whom you are connected, that they shall not live for themselves, but for Him who gave His life for them.*4LtMs, Lt 64, 1886, par. 10*

You will in all your undertakings and associations recognize an everpresent spectator who is cognizant of every act and hears every word and is acquainted even with the desires and intents and purposes of the heart and being as in the sight of God. Here day by [day] the soul becomes familiar with looking to God, trusting in God, relying upon God, and angels of God will be round about; and you, living under the tremendous realities of the unseen, will have a knowledge of the existence and attributes of God, and you can approach Him with the endearing name as Father.*4LtMs, Lt 64, 1886, par. 11*

Oh, make God your help! Make God your strength. The little time

left us here, put the very best and perfect material into the character building. Faith must be cultivated, then you will feel that God never designed that you carry your responsibilities alone. You will feel that you are beset with angels and a loving God is with you, that you are the object of His wise and loving care; that you by faith can draw from His infinite resources, and that all events are in His hands, and that you are working out His plans. He has power to do what He will. May the Lord bless you and comfort you and make you strong in His strength.*4LtMs, Lt 64, 1886, par. 12*

Lt 65, 1886

Chapman, Sister

NP

December 31, 1886

This letter is published in entirety in *5T 542-549*.

Dear Sister:

My heart is drawn out in love and sympathy for you, because your mistaken ideas have created a state of things which has brought about the sure results, and the end is not yet. You have not seen the danger of your associating so freely with your relatives. They have had far greater influence to mold you and yours than you have had to mold them. Because they are your relatives makes them none the less dangerous and makes them no less transgressors of God's holy law. Their course is fully as offensive to God as any others who refuse light and truth and will not listen to any evidence. Injurious impressions have been made upon your mind and influenced your course of action. I have sought most earnestly to treat on general principles when you have been present in order to meet your case, and I think you have felt over the matter for the time being. I have not felt urged to make to you personal appeals until the Spirit of the Lord should impress my mind upon the point. Well this time has come. God has made every provision to bring salvation within our reach. He will not thrust it upon us against our consent. He has laid down conditions in His Word, and we are to diligently, interestedly, with heart and mind set to the task of finding out the condition lest we shall make some mistake in this matter and not secure our title to the mansions above.⁴*LtMs, Lt 65, 1886, par. 1*

We cannot serve God and love the world. We cannot center our affections on worldly relatives who have no desire for truth. We may seek in every way while associated with them to let our light shine to them. Our words, our sentiments, our deportment, our customs and practices should not in any sense be molded by their ideas and customs. We are to show forth the truth in all our relation with them.

If we cannot do this, the less association we have with them the less harm it will be to our spirituality. We have a heaven to win, and it is on conditions of obedience; and if we place ourselves in right positions and unite in drawing about us associates whose influence has a tendency to make us forgetful of the high claims the Lord has upon us, we invite temptation, and we become weak in moral power to resist temptation. We partake of the spirit and cherish the ideas of those pleasant, intelligent good friends, and we come to place sacred and eternal things below the ideas of our good friends. We are in short becoming leavened just as the enemy of righteousness designed we should be. And the young brought under these influences are more affected than those older. Everything leaves its impress upon the minds of the young—the countenance they look upon, the voices they hear, the places they visit, the company they keep, the books they read. It is impossible to overestimate the importance for this world and the next what associations we choose for ourselves and more especially for our children. The first years of youth are of more value than any after period.⁴*LtMs, Lt 65, 1886, par. 2*

Now advances will be made decidedly in a right or wrong direction. There are any amount of frivolous attainments that may be made and any amount of solid, valuable knowledge in practical life in becoming acquainted with God. Much useful knowledge may be gained in the first fifteen years of one's life in solid education, in knowledge how to strengthen every faculty that God has given them in trust. The most important and essential for our present and eternal good is the knowledge of divine truth revealed in the Word of God. We are living in a period when everything that is false and superficial is exalted above the real and natural and enduring. The mind must be kept free, not encumbered with trashy stories that have no influence to strengthen the ideas or give power to memory or mental talents. Keep the mind free from everything that will bias it in the wrong direction. The thoughts will be just of that character as the food we provide for them. A knowledge of the true guide, the Word of God is essential for our salvation. The time devoted in needless, little unimportant things would be strengthened in contemplating the wonderful mysteries of the plan of salvation, and to bend every God-given power to know the ways of the Lord, that our feet may not stumble upon the dark mountain of unbelief or

stray from the path of holiness cast up through infinite sacrifice for the ransomed of the Lord to walk in. The strength of intellect, the substantial knowledge gained in this are acquisitions which the gold of Ophir could not buy. The price of it is above gold and silver. It is this kind of education that the young generally do not choose. They will urge their wants and their likes and dislikes and their preferences and inclinations; but if the parents have correct views of God, of the truth, of the influences of associations, they will feel their God-given responsibility to take the lines of control and firmly guide the inexperienced youth in the right way, knowing that which they sow they will also reap. *4Lts, Lt 65, 1886, par. 3*

Could my voice reach the parents all through the land, I would warn them not to yield to the desires of their children to choose their companions or associates. Little do parents study and little do they consider that injurious impressions are far more easily made upon the minds of the young than are divine impressions, for Satan is constantly at work to efface the right ideas and correct principles by urging in false ideas and erroneous principles. Therefore the associations should be the most favorable for the growth of faith and the establishment of the heart in the truth revealed in the Word of God. If children are placed where the conversation is upon unimportant, earthly things, their minds come to the same level. If they see the principles of piety are slurred at and our faith disrespected and belittled, and sly objections to the truth are dropped in their hearing, these things fasten upon the mind and are molding the character. If they fill their minds with stories, be they fictitious or true, they occupy the room which should be given to substantial reading and scientific studies. What havoc with the mind has this appetite for reading brought about; how it has cut up the very roots of sincerity of principle and true godliness which lie at the foundation of the formation of a symmetrical character. It is like a slow poison taken into the physical system, and which sooner or later will reveal its bitter fruits. The mark is made not on sand, but on enduring rock. The associations formed are of a character to withdraw them from every influence that would interfere with or break up their health-destroying habits. They are impatient if they cannot have their own way. The advice of Christians is distasteful. They are traveling the road to hell, and any influence which seeks to lead them in an opposite direction stirs the worst impulses of the

human heart. They are creatures of circumstances. The weaving into their life these early ties unfavorable to religious impressions powerfully controls every subsequent step.⁴*LtMs, Lt 65, 1886, par. 4*

With the youth, the company they keep, the principles which they adopt, the habits they form will settle the question of their usefulness here and their future eternal interest with a certainty that is infallible. Let the youth be placed in the most favorable circumstances possible. Let the parents not consent and concede to the inclinations of the children, but let them go on in the plain path of duty to which God has called them, restraining, denying with kindness yet with firmness and determination the wrong desires, and lead with earnest, prayerful, persevering effort the steps of their children not in the path of the world, but away from the world upward to heaven. Children should not be left to drift into whichever way they are inclined, and go into avenues which lead away from the right path and which are open on every side. None are in as great danger as those who apprehend no danger and are impatient to words of caution and counsel. It is because I feel your danger, my sister, that I write you now as I do. While there may be many to flatter you and enjoy your hospitality without seeking to impart a blessing in right counsel, I must warn you of unseen danger which will imperil your present and eternal happiness. We are approaching stormy times, and we want to study the true foundations of our faith. We want to search the law book to see if our title to the immortal inheritance is without a flaw.⁴*LtMs, Lt 65, 1886, par. 5*

Our people have been regarded as too insignificant to be worthy of notice, but a change will come; the movements are now being made. The Christian world is now making movements which will necessarily bring the commandment-keeping people of God to notice. There is a daily suppression of God's truth for the theories and false doctrines of human origin. There are plans and movements being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God's commandment-keeping people. Every soul will be tested. Oh, that we would as a people be wise for ourselves and by precept and example impart that wisdom to our children. Every position of our

faith will be searched into; and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world's great men will be too much for us. The world is busy, anxious, and devoted. All are in the pursuit of some course that God has no part in. Evil is eagerly pursued as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is thickening, covering the earth, and gross darkness the people, and shall God's peculiar people at such a time as this be asleep? Shall those who hold the truth be silent as if paralyzed?*4LtMs, Lt 65, 1886, par. 6*

Infidels declare that if they believed what Christians profess to believe, they would be far more in earnest than they. If we believe that the end of all things is at hand, what manner of persons ought we to be in all holy conversation and godliness. Every soul who believes the truth will have corresponding works. They will be earnest, solemn, and unwearied in their efforts in seeking to win souls to Christ. If the truth is first planted deep in their own souls, then they will seek to have it planted in the hearts of others. The truth is kept altogether in the outer court, sister. Bring it in, plant it in the heart, and let it control the life. The Word of God should be studied and obeyed, then the heart will find peace and rest and joy. The aspirations will be for heavenly things, but when truth is kept apart from the life, in the outer court, cold and shivering, the heart is not warmed with the glowing fire of God's goodness.*4LtMs, Lt 65, 1886, par. 7*

The religion of Jesus is by many reserved for certain days, certain occasions, laid aside and neglected. The abiding principle of truth is not merely for a few hours on the Sabbath or for a few days of charity, but it is to be brought into the heart, refining, sanctifying the character. If there is a moment when man is safe without the special light and strength from heaven, then he may dispense with the truth of God which should be his counselor and guide. God's pure, holy Word must be a controlling power upon the life. The Bible is giving forth its lessons to us if we will take them to heart. Abraham was in favor with God. The Lord said, I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment. Abraham was honored of God because he would cultivate home

religion and cause the fear of the Lord to circulate through his tent. It is God that speaks and says, "I know him, that he will command." [*Genesis 18:19.*] There will be no betraying of sacred trust on his part, no yielding to any but one guide. There is a law. Abraham will keep it. No blind affection will cloud his sense of right and interfere between God and the souls of his children. That kind of indulgence which is the veriest cruelty will not lead Abraham astray. Parents and children are God's property, to be ruled by Him. By combined affection and the influence of authority, Abraham ruled his house. God's Word has given us our rules for guidance. These rules form the standard from which there can be no swerving, if we keep the way of the Lord. God's will must be paramount. The question for us to ask is not what have others done, what will my relatives think, or what will they say of me if I pursue this course, but what has God said? Parent nor child can prosper in any course excepting in the way of the Lord. *4LtMs, Lt 65, 1886, par. 8*

I am thankful that you have noble sons who are seeking to walk in the ways of the Lord, and I hope you will discern more clearly in path of duty in respect to your associations and the associations of your children, and this will determine whether you grow spiritually or be dwarfed in the religious life. Obedience to the stern dictates of conscientious convictions must be met even though it may be difficult, yet you gain moral power. Duties are often crosses which we must lift. Prayer and praise to God are not always offered without a struggle. Self-denial and the cross-bearing lie directly in paths that we must travel if we reach the gates of the city of God. Jesus has led the way, will we follow? We must be workers together with God; not alone in our own salvation, but in doing all we can for the salvation of others. Thus we become partners in the great plan of redemption and will be sharers in the eternal weight of glory by and by. God calls upon you to press your way to the mark of the prize of the high calling which is in Christ Jesus. [*Philippians 3:14.*] May the Lord bless you is my prayer. But remember if united with Christ you are a co-worker with Christ. Our piety and religious duties will become narrowed down to our own interest unless we are partakers of the Spirit of Christ daily. Interest for the souls of others is calculated to give breadth and depth and stability to Christian character. *4LtMs, Lt 65, 1886, par. 9*

The Lord is coming. We are nearing home, and we want to take large inspirations of the heavenly atmosphere, then we will become identified with the Saviour in all His plans. We shall be elevated and shall be able to elevate others, and shall be efficient in good works. I love you, and this is why I have written so largely.⁴*LtMs, Lt 65, 1886, par. 10*

Lt 66, 1886

Laborers at Lausanne

NP

1886

See also *Lt 66a, 1886*. Portions of this letter are published in *3SM 24-25*.

My Brother Laborers at Lausanne:

I hope that you will be constantly learning in the school of Christ, that you may be better and better prepared to engage in the great, the solemn work for this time, that of presenting the truth to the world. You must not mingle self in your labors; keep self out of sight, and work in humility and with wisdom. Make the most of your opportunities, and harmonize with your fellow workers. Do not say, This is my field in which I am to work, I do not want you to come into my field. This is a wrong course to pursue. Just do your work with fidelity. Sow beside all waters. Paul may plant, Apollos water, but God giveth the increase. The Lord has not appointed to any one man a special territory in which to work; for in every effort, in every place where the truth is introduced, there is need of different minds, different gifts, different plans and methods of labor being united. All should make it a point to counsel together, to pray together. Christ says, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." [*Matthew 18:19.*]*4LtMs, Lt 66, 1886, par. 1*

No one worker has all the wisdom that is needed. There should be a comparing of plans, a counseling together. No one man should think himself sufficient to manage an interest in any place without helpers. One man may have tact in one direction, but may be a decided failure upon some essential points. This makes his work imperfect. He needs the tact of another man's mind and gift to blend with his efforts. All should be perfectly harmonious in the work. If they can work with only those who see just as they do and follow just their plans, then they will make a failure. The work will be defective because none of these laborers have learned the lessons

in the school of Christ that makes them able to present every man perfect in Christ Jesus. All should be constantly improving. They should lay hold of every opportunity and make the most of every privilege until they become better fitted for their great and solemn work.⁴*LtMs, Lt 66, 1886, par. 2*

But God has set in the church different gifts. These are all precious in their place, and all are to act a part in the perfecting of the saints. "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 the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that henceforth we 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: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in every part, maketh increase of the body unto the edifying of itself in love."⁴*[Ephesians 4:11-16.]LtMs, Lt 66, 1886, par. 3*

This is God's order, and men must labor according to His rules and arrangement if they would meet with success. God will accept only those efforts that are made willingly and with humble hearts, without the trait of personal feelings or selfishness. There should be no habit of indolence with the true worker. I do not wish these words to be any encouragement to Bro. Daniel Bourdeau, for he has been several times reprov'd for writing too much and talking too loud, too frequently, and at too great length. He has been warn'd not to commence an effort alone, for it would not be in God's order. It would not only be a tax to his strength, but would not be the best for the people. One man's ways and manner of address may seem to himself to be quite perfect, when they are far from it. The Lord does not lay these extra burdens on our brother, for God is a God of mercy, and He does not willingly grieve or afflict the children of men.⁴*LtMs, Lt 66, 1886, par. 4*

Had Eld. Andrews received the advice and counsel given him of

God in regard to his laboring wisely, and with reference to his talking and dwelling upon himself, not allowing his feelings and imagination to be a controlling power, he would have been alive today. He imagined that his brethren were his enemies and that if he died they would be responsible. He was not right in this. He violated the laws of life and health and died prematurely.*4LtMs, Lt 66, 1886, par. 5*

Brother Daniel is not pursuing the right course. He refuses to rest. He gives nature no chance to recuperate, and in the place of warnings and statements of the result physically and mentally of such a course, he continues to plan as in the effort at Geneva for a great amount of work to be done by himself. He is committing suicide. We cannot sanction such a course in any of the workers. But while Bro. Daniel is working his brain too much, there is danger of some erring on the other hand and doing too little. Now, my brethren, the Lord wants you to preserve your health. Do not rob yourselves of sleep when it is possible to rest, for it is not God's will to work a miracle to prevent the sure result of a wrong course pursued healthwise. He who robs himself of sleep will surely pay the penalty. Every one of the workers must bear in mind that he is mortal, and that he must work intelligently, rest intelligently, and take good care of his own body, that he may render to God perfect service. Many of our workers have died because they do not work as God would have them, carefully regarding the laws of life and health.*4LtMs, Lt 66, 1886, par. 6*

Lt 66a, 1886

Laborers at Lausanne

NP

1886

See *Lt 66, 1886*. Previously unpublished.

Dear Brother Laborers at Lausanne:

I feel so earnest that something should be done in Switzerland. I have felt that the enemy would withstand every effort made to let the light in upon the people. He will dispute every inch of ground. We must keep the armor on, and in the name of Jesus press back this determined, powerful foe. We must do what we can and then leave the result wholly with Him whom we love and whom we serve. He loves souls more than we are capable of loving them. And when we place ourselves in right relation to God, we shall be channels of light.*4LtMs, Lt 66a, 1886, par. 1*

Jesus would have His workers cultivate the graces that dwell so richly in Himself, that they may be able to win souls. All harshness must be put away. These abrupt manners, which are so natural to some, must be softened, subdued, and all the rough edges taken away. "He that winneth souls is wise." [*Proverbs 11:30.*] I am very desirous that the young men connected with the laborers at Lausanne should have the molding influence of the Holy Spirit, that they may start in right and feel the necessity of being thoughtful, courteous, tenderhearted, and pitiful.*4LtMs, Lt 66a, 1886, par. 2*

I hope that they will all be constantly learning in the school of Christ, that they may become better and better prepared to engage in the great, solemn work for this time—that of presenting the truth to the world. You must not mingle self in your labors; keep self out of sight, and work in humility and with wisdom. Make the most of your opportunities, and labor in harmony with your fellow workers. Do not say, either by word or action, "This is my field of labor. I do not care to have you enter it." Just do your own work with fidelity. The Lord has not appointed to any one man a special territory in which he is

to do all the work alone; for where the truth is introduced, there is need that different minds, different gifts, different plans and methods of labor be united. Christ says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." [*Matthew 18:19.*] No one worker has all the wisdom that is needed in introducing the truth in a new place. There should be a comparing of plans, praying and counseling together. One man may have tact in one direction, but be a decided failure in others, even in some essential points; and hence his work is imperfect. He needs another man's gifts to blend with his.*4LtMs, Lt 66a, 1886, par. 3*

Let not any of the workers think that they of themselves can do anything; Christ must work with their efforts. Jesus must abide in their hearts by faith. They must have a sense of their weakness in order to feel their need of the help that Jesus alone can impart. They must do what they can, and with fidelity, and then trust Jesus to do the rest. Paul may plant, Apollos may water, but it is God that giveth the increase. The Lord knows our weakness, and He can impart to us strength and make us His polished instruments; but we must work with His efforts; we must seek to reach the highest standard of perfection, to cultivate every faculty, that all may be used to the glory of God.*4LtMs, Lt 66a, 1886, par. 4*

I feel deeply the need of our workers cultivating personal piety, having their spirit, their thoughts, and their words under subjection to Christ. There should be, on the one hand, no shirking of responsibility, and on the other, no laboring for supremacy, but a most devoted zeal in every one, to do his best. The Lord will not be pleased to have one carry a heavy load and another go lightly loaded. He would not have one eased and another burdened.*4LtMs, Lt 66a, 1886, par. 5*

God has set different gifts in the church. Each is precious in its place, and all are to act a part in the perfecting of the saints. *Ephesians 4:11-16.**4LtMs, Lt 66a, 1886, par. 6*

This is God's order, and men must labor according to His rules and arrangements, if they would be successful. God will accept only those efforts that are made willingly and with humble hearts, without

the taint of personal jealousies or selfishness. No true worker should be guilty of habits of indolence.*4LtMs, Lt 66a, 1886, par. 7*

I do not wish these words to be any encouragement to Bro. [D. T. Bourdeau], for while others are doing too little, he is doing too much brainwork. He has been reprov'd several times for this. He has been warn'd not to commence an effort alone; for it would not be in God's order. It would not only tax his strength, but would be injurious to the people. A man's ways and his manner of address may seem to himself to be quite perfect, when in the opinion of others, they are far from good. The Lord does not lay these extra burdens on our brother, for He is a God of mercy and does not willingly grieve or afflict the children of men.*4LtMs, Lt 66a, 1886, par. 8*

Had [Eld. J. N. Andrews] acted upon the counsel given him of God in regard to laboring wisely, and with reference to his talking so much about himself, allowing his feelings and imaginations to control him, he would have been alive today. He imagined that his brethren were his enemies, and that if he died, they would be responsible. He was not right in this. He violated the laws of life and health and died before his time. Disregard of the laws of life and health has resulted in the death of many of our workers.*4LtMs, Lt 66a, 1886, par. 9*

Brother [D. T. Bourdeau] is not pursuing the right course. He refuses to rest, giving nature no chance to recuperate; and in the face of warnings as to the result of such a course, both physically and mentally, he continues to plan, as in the effort at [Geneva], to do a great amount of work himself. He is virtually committing suicide. We cannot sanction such a course in any of our workers.*4LtMs, Lt 66a, 1886, par. 10*

Now, my brethren, the Lord wants you to preserve your health. Do not rob yourselves of sleep when it is possible to rest; for it is not God's way to work a miracle to prevent the sure result of a wrong course. He who robs himself of sleep will surely pay the penalty. Every one of the workers must bear in mind that he is mortal, and that he must work intelligently, rest intelligently, and take good care of his own body, that he may render to God perfect service. May the

Lord imbue the workers in Lausanne with His own spirit of wisdom and give them tact and skill to win souls to Jesus.⁴*LtMs, Lt 66a, 1886, par. 11*

Lt 67, 1886

Vaucher, Br.

Formerly Undated Ms 25. Refiled as *Lt 3, 1886*.

Lt 68, 1886

Bourdeau, Brother and Sister

Basel, Switzerland

March 28, 1886

Previously unpublished.

Dear Brother and Sister Bourdeau:

I am happy to write to you that I am improving. I think I shall recover from this cold without serious difficulty. The baths I enjoyed in Geneva [have] done me great good.*4LtMs, Lt 68, 1886, par. 1*

I spoke to the church in this place yesterday because Brother Whitney was much afflicted with lameness. It wearied me more than usual, but this was because of this cold. Brother Ertzenberger came to Basel sick. He had chills and fever. Willie has been giving him treatment, and the report yesterday was that he is better. He will give him treatment I think today. I hope he will not be kept long from his field of labor. I feel so earnest that something shall be done in Switzerland. I felt that the enemy would withstand every effort made to let light in upon the people. He will dispute every inch of ground. We must keep the armor on and press back in the name of Jesus this determined, powerful foe. But Christ is our only helper. We must do what we can in His name and then leave the result wholly with Him whom we love and whom we serve. He loves souls more than we are capable of doing; and when we place ourselves in right relation to God, we will be channels of light; and may the Lord imbue the workers in Lausanne with His own spirit of wisdom and give them tact and skill that they may win souls to Jesus.*4LtMs, Lt 68, 1886, par. 2*

Jesus would have His workers cultivate the graces that dwell so richly with Himself that they may be able to win souls. All harshness must be put away. The abrupt manners that are so natural to some must be softened, subdued, and all the rough edges taken away. He that winneth souls is wise. I am very desirous that the young men connected with the laborers in Lausanne should have the

molding influence of God's Holy Spirit, that they will start in right and will feel the necessity of being thoughtful and courteous and tenderhearted, pitiful. I hope that God will help every one of them, and may the Lord impart to you much of His Holy Spirit is my prayer. But let [none] of the workers think that they of themselves can do anything. Christ must work with our efforts. Jesus must abide in our hearts by faith. We must have a sense of our weakness in order to feel our need of the help which Jesus alone can impart. We must do what we can and with fidelity, and then trust Jesus to do the rest. The Lord knows our every weakness, and He can impart to us strength, and He can make us His polished instruments, but we must work with His efforts. We seek to reach the highest standard of perfection to so cultivate every organ that we may use our powers to the glory of God.⁴*LtMs, Lt 68, 1886, par.*

3

I feel deeply the need of our workers cultivating personal piety, having their spirit, their thoughts and words under subjection to Christ. There should be no shirking responsibilities, no laboring for supremacy, but a most devoted zeal to do each one his very best. And the Lord will not be pleased to have one carry the heavy load and another go lightloaded. He would not have one eased and another burdened. It is your privilege, my brother, to unload and to seek to be rested that you may gather back vigor that has been lost through overwork and overanxiety. Christ says, My peace I give unto you [*John 14:27*]; this is the element you want to come in to your life, the peace and rest that is in Jesus. You want to repose in God, reap the comforts derived from the trustful faith in Jesus. Now, my dear brother, may the Lord imbue you with His Spirit. May the atmosphere around your soul be heavenly and your meditations of Jesus' love and mercy, purity and excellence, be strength to your soul, vigor to your faith and wisdom, sanctification, and righteousness. O then how precious will be your experience. "If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you. Continue ye in My love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." [*John 15:7-11.*] Then let not a restless, confused spirit be cherished.⁴*LtMs, Lt 68, 1886, par.* 4

Jesus wants us to be happy, trustful, peaceful. This is genuine faith. Let this mind dwell in you which was always in Christ Jesus. Be cheerful, reflect light. Let the beams of Christ's righteousness dispel all gloom and be all light in the Lord.*4LtMs, Lt 68, 1886, par. 5*

In much love.*4LtMs, Lt 68, 1886, par. 6*

Lt 69, 1886

Visit to Copenhagen

Refiled as *Ms 15b, 1886*.

Lt 70, 1886

Brethren in New York

Basel, Switzerland

December 27, 1886

This letter is published in entirety in *PH039 3-13*.

Dear Brethren in New York:

Several times it has been shown me that you are living far beneath your privileges you do not meet or appreciate your responsibilities. God has given you great light and precious opportunities to know His will and to do good. He who neglects these does harm to himself as well as to others connected with Him. It is not a praiseworthy act to decline responsibility; it is a great dishonor to your Maker, who has entrusted you with talents of means and of influence which would constitute you channels of light to the world if you were faithful to your trust. All your powers and all the means which God has lent you are to be put to wise improvement; because you are trading with intrusted capital. You are not your own, you are bought with a price.*4LtMs, Lt 70, 1886, par. 1*

No one should live merely to get gain to himself. The world's Redeemer has said: "Lay not up for yourselves treasures on earth," "for where your treasure is, there will your heart be also;" but, "lay up for yourselves treasure in heaven," in "bags which wax not old." [*Matthew 6:19-21; Luke 12:33.*] How can this be done? By constantly regarding your property as the Lord's and by anxiously watching, like faithful stewards of God, to see what you can do in any direction to help advance His cause.*4LtMs, Lt 70, 1886, par. 2*

This is God's work, and you are His servants, intrusted with His goods. If you use your means for your own personal benefit, rather than for the advancement of God's work, you are using that which is the Lord's in a selfish, worldly manner, and are withholding from His cause that which was committed to you for its support. Now the reason why the funds in the treasury are so low is that those whom God has made stewards of His means are unfaithful to their trust.

God's money is used for selfish purposes, and the means which the cause of God needs to advance His work in the earth is kept flowing in a worldly channel.*4LtMs, Lt 70, 1886, par. 3*

It has been presented to me that you are not doing what God has a right to expect of you in advancing His cause. All the means is the Lord's; why do you withhold from Him that which is His own? You are not doing one-hundredth part of what you ought to do. You have so little faith that God cannot do much for you. Small faith and narrow plans are circumscribing the work in your state. God will work for us just in accordance to our faith.*4LtMs, Lt 70, 1886, par. 4*

At the slow rate our people in many states are advancing, it will take a millennium to warn the world. Angels are holding the four winds, that they may not blow until the world has been warned and a people have decided for the truth and have been converted. The power, influence, and means of those who are truly converted will flow in the missionary channel. Those who put out money in this way to the exchangers may present to the Master their talents doubled in the ingathering of souls to Christ. Some wealthy farmers act as if they thought that in a day of judgment the Lord will only require of them to present to Him improved, enriched farms, with building added to building. If the acres of their farms and their buildings were so many precious souls saved to Christ, then He could say to them, "Well done, good and faithful servants." [*Matthew 25:23.*] But none can take their improved farms into heaven.*4LtMs, Lt 70, 1886, par. 5*

The fires of the last day will consume them. If you invest your talents in means in these earthly treasures, your heart will be on them, you will be anxious to improve them, and your tact and skill will be cultivated to serve earthly purposes, instead of being directed to heavenly things.*4LtMs, Lt 70, 1886, par. 6*

Some of you have looked upon the means invested in larger plans to extend the work of God as so much capital lost, which would bring no return. This is a great mistake. While the heart is on earthly treasures, it can have no true estimate of heavenly things. The testimonies of such have been heard in your meetings, continually cautioning against advanced moves which would call for means to

help carry the light to the world. They are so buried up in earthly things that they have no right estimate of eternal riches and would not prize heaven if it were given them. Their tastes, their pursuits, their inclinations have all been of a worldly character. They are fully occupied just as Satan wants them to be, and the heavenly is eclipsed by the earthly.*4LtMs, Lt 70, 1886, par. 7*

There are many who work as though their salvation depended upon their wonderful economy in investing means in the cause of God, and as though the less money they invested in plans and efforts to broaden and to build up His work, the more virtue they would possess. Do these men know that they are enveloped in selfishness? Do they know that they are robbing God every day of their lives? Do they know that they are devoting their time, their physical and mental talents in laying upon the foundation wood, hay, and stubble? All the improvements of years will be consumed by the fires of the last day; and if they themselves are saved, it will be only as by fire. Their whole lifework will be in ashes. The reward that they might have gained had they been faithful stewards is eternally forfeited; and the host of souls that they might have saved are lost, and all because of their neglect.*4LtMs, Lt 70, 1886, par. 8*

God has given them all their powers to see whether they will prove worthy to be intrusted with eternal riches. We are required to develop our abilities by exercise until they have reached the highest standard in doing—your farming? your building? No, but God's work, as stewards of His grace. All who take God's intrusted talents, and employ them for selfish, worldly purposes, and neglect His work in winning souls to Christ will be counted unfaithful servants.*4LtMs, Lt 70, 1886, par. 9*

It is a fearful thing to take the powers of the body and mind, which are given to be employed as a blessing to the world, and use them in such a way that God is not honored. It is also a fearful thing to fold up the talent in a napkin and hide it in the earth; for God will demand its return with usury. All these talents must be employed to bring glory to the Giver.*4LtMs, Lt 70, 1886, par. 10*

God calls upon you who have the precious light of truth no longer to devote your time and talents to selfish purposes, but to accept your

God-given responsibilities, and take up your cross, denying yourselves, that you may be disciples of Christ. God did not design that you should devote brain, bone, and muscle to earthly employments; He intended that you should improve your talents, that you might fill some grand and noble place in His plans and in doing His work. Selfish thoughts and feelings have withered up the nobler aspirations of your souls. You are as destitute of the Spirit of God as were the hills of Gilboa of dew or rain. Grand opportunities are being lost, and you are shriveled and dying, because you make no use of your talents. You cannot fulfil your solemn responsibilities toward God unless you are transformed in character. Through your lack of spirituality, your unconscious influence is saying to those around you, "My Lord delayeth His coming." [*Matthew 24:48.*] You are planting and building, and your works testify that you are not looking and watching and waiting for your Lord's appearing. You will reveal to the world all the faith you have. *4LtMs, Lt 70, 1886, par. 11*

How will you who are blessed with so great light, such high and sacred privileges, render an account to God of why you have been so remiss in fulfilling life's grand work? God lays the responsibility upon you of educating and training all your powers to do His work with an efficiency that shall earn for you the "Well done, good and faithful servant." Wherein does this faithfulness consist?—in your withdrawing your interests, your time, your influence from the work of God, and from seeking to send the truth to every city and village in your state, and devoting all your powers to earthly, selfish purposes? No, the blessing will be pronounced upon those who unite with Christ in doing His work. "We are laborers together with God." [*1 Corinthians 3:9.*] *4LtMs, Lt 70, 1886, par. 12*

You are not compelled to go to heathen lands. There are souls right within your own borders that are just as precious in the sight of God as your own. And how few, very few, workers are employed in giving the message of warning in the large cities! What excuse will you offer for this terrible neglect of your God-given responsibilities? These souls, perishing within your reach, will confront you in the day of judgment. You worshiped your farms and your money; you prided yourselves upon your wisdom as financiers in worldly affairs; but how much does all this weigh with God? He said to the rich man, "Thou fool, this night thy soul shall be required of thee. Then

whose shall those things be which thou hast provided?" [Luke 12:20.] Now the application, "So is he that layeth up treasure for himself, and is not rich toward God." [Verse 21.] The Lord has given you light in testimonies of warning, reproof, and counsel, but you do little in accordance with the light given. The words of Christ are explicit, but you are not doers of His words. "Ye cannot serve God and mammon." [Luke 16:13.]4LtMs, Lt 70, 1886, par. 13

Some do not realize that their influence reaches into eternity. In every life there are opportunities to accomplish much good. We are leaving impressions upon those around us either for good or for evil; we are directing the current of their thoughts into a heavenly channel, or in an earthly direction. As preachers to the world, we bear testimony in works, in words, and in deportment as to whether or not we believe the truth. By our works we are either confirming or denying our profession of faith. "By their fruits ye shall know them." [Matthew 7:20.]4LtMs, Lt 70, 1886, par. 14

Are you, my brethren, testifying to the world that you are preparing to move to a better country? Do your works show that you are waiting for your Lord? Is the heavenly country the theme of your conversation? Do you act in the presence of the world as though you cared more for their souls than for your cattle, your houses, and your lands? Do you remember that Christ sacrificed His majesty, His honor, and His glory to bring salvation within your reach, and within the reach of every son and daughter of Adam? "He for our sakes became poor, that we through His poverty might be rich." [2 Corinthians 8:9.] When He ascended on high, He left His work to be carried forward by His followers, as He gave the example in His self-sacrificing life. Do you follow his example? Does your own business seem of greater importance than the precious souls Jesus came to save? O that I could open the eyes that Satan has blinded! O that pen and voice could have an influence to arouse you from paralysis! O that you might see that you are doing nothing, while all Heaven is intensely active in preparing a people to stand in the great day of God!4LtMs, Lt 70, 1886, par. 15

Study the message to the Laodicean church; for it applies to many in New York. You need to buy of Christ gold, white raiment, and eyesalve. You need to be zealous, and repent. Please consider:

zealous does not mean a few feeble prayers and half-hearted confessions; it means an earnest, determined effort to conquer worldly, selfish love, and to be consecrated, devoted Christians, shedding a tender warmth and love wherever you may be. You must awake and obtain heart-culture, or you will fail of heaven. Christ is coming. Are you ready? Are you waiting? Are you loving His appearing? What wondrous love Christ has shown for us! And He said, "Love one another, as I have loved you." [*John 13:34.*] *4LtMs, Lt 70, 1886, par. 16*

You need purity, truth, helpfulness, and the love of Christ, which sanctifies the heart. You must be full of Christ, and then you will estimate worldly things as God estimates them; and when at work upon your farms or engaged in your business vocations, you will not be separating your souls from God; because you will labor with the true purpose, recognizing God as the owner of all you possess, and will seek wisdom to use His goods in advancing His cause. You should not be slothful in business, but fervent in spirit, serving the Lord. If this spirit actuates you, the lives of others will be blessed through your influence; your mind will be on heavenly things, and you will diffuse light to all around you. *4LtMs, Lt 70, 1886, par. 17*

To live a true Christian life will cost thoughtfulness, searching of the Scriptures, and most earnest, persevering prayer. It will not be prayer without point and purpose, but it will be intercession of a heart burdened for poor sinners out of Christ and longing to do service for Jesus in personal effort for the salvation of souls. Christ made great sacrifices for these souls. Many of you who have been in the truth for years have not advanced in spiritual and divine life, because worldly business has been exalted above the heavenly. The work of God ever calls for self-sacrificing men, and every soul who has the knowledge of the truth is under obligation to communicate the light to others, cultivating all the graces of the Spirit, that he may do his work to God's acceptance. Your lifeless, heartless efforts are not acceptable to God. *4LtMs, Lt 70, 1886, par. 18*

There is no excuse for your doing so little for Jesus when He has done so much for you. God says, "I know thy works." He witnesses the heart service and He marks also the mere lip service. *4LtMs, Lt*

We are in perilous times. Had you kept pace with the opening providences of God, and made the most of the light and privileges granted you, you would today be a power in the world. You would not need these words I now write you, because you would be accepted of the Lord, and divine power and glory would be manifested in your gatherings. According to your faith, so shall it be unto you; if your faith claims little, you will receive but little. If you by faith saw the great work to be done in the harvest field, you would also see that there are too few laborers, and you would fall upon your knees, praying the Lord of the harvest to send forth laborers into the harvest field, and promising to do all in your power to sustain those who should go forth to work in the cities, in the highways and hedges with the compelling message. You would work to the very best of your ability to reflect light upon your neighbors and upon the members of the church; and your prayers would ascend in faith that the laborers might be as sharp sickles in the harvest field.⁴*LtMs, Lt 70, 1886, par. 20*

We have solemn work to do, which must bear the test of the judgment. We are called to greater faith than God's ancient people because of increased light. "Whosoever therefore will be a friend of the world, is the enemy of God." [*James 4:4.*] The times in which we are living call for you who believe the truth to arouse and put on the armor. The more we do, the more knowledge of truth and the more experience in heavenly things we shall have. The more firmly we walk in the path of faith, the greater will be our separation from the world and from darkness, and the closer will we come to the great Light of the world. Will you consecrate yourselves, soul, body, and spirit to God? Will you lay upon His altar that which belongs to Him? Will you cut loose from the world and give evidence that you believe the truth?⁴*LtMs, Lt 70, 1886, par. 21*

In a dream not long previous to this writing, a large congregation was before me, and I was talking with you who were assembled. I talked, wept, and prayed; but some seemed to be as unimpressible as the granite rocks. Then there was a mighty revealing of the Spirit of God. Jesus walked through the midst of us, touching one, and another, and still another, and how their faces lighted up! They

praised God with joyful hearts. But some poor souls were passed by. Light was shining everywhere, but they shrank away into dark corners and did not try to come to the light, and Jesus looked upon them with pity. Others rushed from the darkness as though it were life or death with them, and the cry went forth as I never heard it before, "What shall I do to be saved?" [*Acts 16:30.*] It seemed as though the people were reined up for final judgment. There was confession of sins; there was rejoicing over sins forgiven. But all did not participate. Some had not been walking in company with Jesus, but apart from Him, and therefore did not realize His presence, but seemed to think it was not Jesus. *4LtMs, Lt 70, 1886, par. 22*

It is surely time to awake out of sleep, to arise from the dead, that Christ may give you life. O that we may sit together in heavenly places! "The light shineth in darkness; and the darkness comprehended it not." [*John 1:5.*] God forbid that we should lose the heavenly blessings because we do not comprehend the light. We must be God's peculiar people in good works. *4LtMs, Lt 70, 1886, par. 23*

Where there is one man laboring in New York, there ought to be one hundred. The Lord has given the light of truth, but men who have means are encouraging covetousness, and I fear it will prove their ruin. Brethren, it is too late in the day for this kind of work. The things which have been freely given to us of God were not given to Sodom or Gomorrah, or they would not have perished in their sins. We have superior advantages and shall be judged according to the light and privileges of the times in which we are living. God will not give judgment in our favor because, like Capernaum, we are exalted to heaven in point of privileges. What use have we made of God's blessings? Are we walking in the light, and working in accordance with the holy character of the truth which we profess? *4LtMs, Lt 70, 1886, par. 24*

There is a great work to be done in home missions. Laborers in America do not have the difficulties which are met in foreign lands. God wants men to work for Him who are sanctified in heart and life, elevated and ennobled by the greatness of the truth. He wants men who will have the true enterprising spirit, who will walk humbly with God, and who will strive to push the triumphs of the cross of

Christ. *4LtMs, Lt 70, 1886, par. 25*

May God help you to do a much greater work in the Lord than you have done, to put away darkness and come to the light. *4LtMs, Lt 70, 1886, par. 26*

Lt 71, 1886

A, Br.

Refiled as *Lt 10a, 1885*.

Lt 72, 1886

Matteson, Brother and Sister

Basel, Switzerland

January 2, 1886

Portions of this letter are published in *EGWE 79*.

Dear Brother and Sister Matteson;

I have attempted to write you several times, but other matters pressed in demanding immediate attention, and I did not complete a letter to you commenced at Christiania. *4LtMs, Lt 72, 1886, par. 1*

After I reached Basel, I found an urgent call for me to go to Torre Pellice, Italy. I went; Mary White accompanied me. We did hope to save Brother Mallon. We heard he was writing a tract against us. We attended meeting in the hall—his hall hired and used for meetings by our people. I spoke in regard to the Sabbath's distinguishing us from the world and that it was a sign, a test, and then spoke of the martyrs who suffered for the truth's sake. Meanwhile Mallon came into the meeting, and as I was near the close of my discourse interpreted by Brother Bourdeau, Mr. Mallon arose and interrupted me and expressed in strong terms great anxiety for his soul and wanted to know whether he would be lost if he did not keep the Sabbath. Say, Yes or No. *4LtMs, Lt 72, 1886, par. 2*

I told him, that was a question not for me [to] answer. I could say that if light came, we would be judged according to the light the Lord had permitted to reflect upon our pathway. This answer made him very impatient. Yes or No, he was determined should be my answer. I told him very much depended upon Yes or No, and I would have to lay out general principles and then leave the matter where the Bible left it. Blessed are they that do His commandments for they shall have right to the tree of life and enter in through the gates into the city. He then began to read a manuscript which he had written which he threatened to have published. He just amplified around there to a great rate. He produced the same

objections, going over the same ground which had been answered about one thousand times, and seemed to feel proud of his exploits. When he had read his objections to the Sabbath, he said that Christ broke the Sabbath. I said, Bro. Mallon, I hope you will not place yourself on the side of the cavilling, plotting Pharisees. Then he seemed to be enraged. He fairly jumped up and down. I said, You asked me to answer your arguments, and when I attempt to answer, you get up and become so excited. You do not know one word I say. I say you will not give me a chance to say anything. I have answered some questions in the French paper.*4LtMs, Lt 72, 1886, par. 3*

He worked until the meeting was about to break up in confusion, and we closed with the benediction. He would not publish our appointment that night for next day, would not publish notices of the meeting, and the next day he came into meeting, and while I was speaking made display of himself in gesticulating like a crazy man, throwing his arms about wildly and talking aloud, and finally arose and called Elder A. C. Bourdeau an impostor. We went calmly on, taking no notice of the interruption. He snatched his hat and rushed out of the hall, and when we left the meeting had a crowd gathered around him, talking in a very excited manner. Before the next meeting we had notices out and what was our astonishment next day to find notices pasted just above our notices for meetings on the very evenings and days that we had out our appointments. Cocorder and Elder Miles Grant began their work which at first was a tract against me and the visions. You can imagine how I was situated. I had no real hold on the people. They were unacquainted with me. I pled with the Lord most earnestly for Him to give us wisdom and grace that we might take a course that He would approve. The Lord did help us. We had Mary attend his meetings with Elder A. C. Bourdeau and take notes. But we decided not to make the least reference to Elder Grant's tirade, but have our appointments come on a different hour than Grant's meeting and I would talk on practical subjects. We had a very fair attendance. Elder Grant took the position there was no Sabbath at all to be kept, there was no law, and he placed me in the company with the law and swept us away together.*4LtMs, Lt 72, 1886, par. 4*

I was glad I was in such good company. He claimed that the law of

God was a yoke of bondage; if we kept it, we were fallen from grace. Then he presented me and my work in as ridiculous a light as possible, bringing forward the testimony of those who had twenty-five and thirty years ago manufactured the lies which you have heard oft repeated, no doubt, which Elder Grant had loved so well and repeated so often. It seemed so truly to represent the dragon spirit in this effort. And the dragon was wroth with the woman and went to make war with the remnant of her seed who keep the commandments of God and have the testimony of Jesus Christ.*4LtMs, Lt 72, 1886, par. 5*

Cocorder is a preacher, an “Age to Come” man, and he is a licentious man. He is an adulterer and has a very smooth tongue, but truth and honesty are not his companions. This kind of a man is the one Elder Grant yoked up with, and with satanic zeal they tried to do their work. But their efforts were to provoke a discussion, to create an excitement, but we kept right along, doing our work as though they did not exist. We did considerable praying about that time. We felt that if we trusted in God, all things would work together for our good. The one of the Vaudois came to Grant’s meeting and went home stating to their people there were two parties of Adventists [who] came to quarrel with one another, that the people ought not to go to the meetings of either party. These things made it difficult for us, although we had no quarreling to do. That is Grant’s business. He loves this work of picking up hearsay and peddling it out as truth. We have not such a work to do. We do not go from place to place to speak of myself and vindicate my character. I had testimonies sent me from Basel that would contradict every statement Grant made, but his was not my work. I left myself in the hands of God and just talked of Jesus Christ and Him crucified.*4LtMs, Lt 72, 1886, par. 6*

We had some of the best class to hear us. The question was asked when we would leave. I told those who inquired, I would stay as long as Elder Grant stayed, if it were till spring, [lest] he should add to his other lies that he drove me from Italy, that I dared not stay after he had exposed my work, etc. Well we stayed until after Elder Grant left. We had some very precious meetings on Sabbath and Sunday especially. A Baptist minister came three miles on foot from St. Johns. His brother and his brother’s son also came. The son

interpreted for me on one occasion. These men seemed to be much interested. The Baptist minister visited me, and I had an opportunity to explain to him somewhat in regard to my work. We had a profitable season of prayer together. One has embraced the truth since I left Italy, but Italy is not an easy field by any means in which to labor. The churches are closed against any preaching unless it be of their own sect. There are halls to be had, but frequently these are small. *4LtMs, Lt 72, 1886, par. 7*

After we left Mallon's hall, we rented one under Cocorder's, so Grant's meetings were above, ours below. A man had rented all the building, including the hall of the owner, and then in his turn rented out these buildings. Brother A. C. Bourdeau rented the hall of the man that hired it, but Cocorder told the proprietor he would give up his hall if we were permitted to occupy the room below his hall. And the owner of the building found that he could by law turn us out of the hall and so informed Brother A. C. B., so that there seemed to be a hedging up of the way on all sides. *4LtMs, Lt 72, 1886, par. 8*

We looked at several halls, but one they wished to sell, another they did not wish to rent unless they could rent the whole flat, several rooms on the same floor. So Elder A. C. Bourdeau has devoted one of his rooms to a hall. It will hold about fifty. It looks like a hard field, but the standard of truth has been raised there, and it does not look like policy to give up the field until a more thorough effort is made. It is so hard to do much for a people whose habits are so that you cannot reach them. They, nearly all rich and poor, go right into their stables; and to reach them in evening meetings where they are, the gospel must be carried into these stables. There are cows, goats, hens, calves, and donkeys in the stable—the heat of the manure filling the stable with a strong scent that is hard exceedingly on the lungs. There is no ventilation except one pane of glass or a little slide about six inches square. There are no floors to these stables, and dry leaves or old refuse straw is brought in and covers the earth. In this place fifty or sixty assemble to hear the Bible opened to their understanding, and there are among these hearers men and women of intelligence—those who want to hear the truth and are astonished at the strange and new things that are taught them. In these places our brethren have to go from three to five miles in an evening up in the mountain gorges and then walk

through most dangerous places in the dark. It is not safe for one to go alone, for if anything is said that one of these Italians takes offense at, in his irritation he might do anything that would endanger life. While some may be glad to hear, others will be enraged. *4LtMs, Lt 72, 1886, par. 9*

Brother A. C. Bourdeau went about one week ago to attend one of these meetings. There were about twenty-five or thirty to hear, and the ministers of the churches had warned their people not to go to hear these people, for they taught heresy. These have their supper very near the time meetings commence, and they expect the minister will partake with them. They take a basket of bread hung from a rafter and some cheese and milk that has had all the benefit of the stable atmosphere and pass it to their guests. Bro. A. C. B. partook of this, for in doing so he opened his way to the hearts of the people. Now you can see what kind of a field that the laborers in Italy have. There are churches all through the mountain steeps like a city set on a hill, and there are large settlements in these mountain gorges and on the mountain sides, rich vineyards, chestnut groves, and cultivated lands. They may have meetings in the valleys, but how are these mountain settlements to be reached. They will not, while they have no interest, go into the valleys to the halls, for it is a very laborious process, so missionaries must reach them where they are, and if they can get access to them; then they may become informed in regard to the unhealthful manner of living in the stable with their cattle in winter to secure the advantages of the heat without the expense of fuel, for the wood is very scarce. They plant mullens and cut off the sprouts, some no thicker than your finger, and sell these in little bundles for one cent per pound. They also use all the sprouts and every limb they can spare of their chestnut trees. All the trimmings from the grapes are treasured and used for fuel. How these people are to be educated in regard to the healthfulness of the air they breathe is a perplexing question. It is impossible for the people who live in this way to have healthful lungs and to have pure blood, but how can we make them believe this? Habits and customs have confirmed them so firmly in this way that they do not know any better way. *4LtMs, Lt 72, 1886, par. 10*

Well, this is the work that is now being done in Torre Pellice, Italy, and just such a work will have to be done in other places in Italy.

There are very nice cities. Turin is one where we tarried all night, but it is almost thoroughly Catholic; and there are several places near Torre Pellice, small settlements—some are Protestants and some are almost wholly Catholics. The cities in the Alpine certainly ought to have much done for them, but how shall it be done? Shall we leave them to perish? or where are the missionaries who will go to work in such places? May the Lord God of Israel look upon these cities and valleys in Italy whose sod pilgrim feet have trod, where martyrs' bones have been buried, where there will come up from caverns from the craggy rocks a host of precious ones who gave their lives, but would not yield their faith. Certainly the prayer should go up to God that He would raise up laborers to go forth in the harvest field.*4LtMs, Lt 72, 1886, par. 11*

I feel very solemn as I think over this matter and see the condition of the people in such amazing ignorance of God's Word and amazing ignorance of how to preserve their bodies in the best condition of health. Here we are shut away from the higher classes by the men professing to be shepherds of the flock, who feed themselves, but who feed not the flock of God. Every church is refused to those who would preach any other doctrine than that which their denomination believes, and the halls will bring out numbers to hear; but the very ones who need the words in the message of warning, it does not reach these. Well, the Lord of heaven has a care for His own, the purchase of His blood.*4LtMs, Lt 72, 1886, par. 12*

When I came back to Basel, I was thoroughly exhausted. I had spoken ten times, Sundays twice in the day, and the anxiety and burden carried me very near the borders of breaking. I had a tremendous taxing labor at Christiania. It seemed the burden on my soul would give me no rest day nor night, and the journey was severe home from Christiania to Basel. Without rest, I went in answer to their call immediately to Italy, and the harassing time was a trying one; and when we reached here we found work. Edith was dying. We labored and prayed with her, and the Lord heard our prayers. The afflicted one was comforted, relieved, and the peace of Christ came into her heart; and we have not a question but she has fallen asleep in Jesus.*4LtMs, Lt 72, 1886, par. 13*

Well, I am again coming up from great weakness, and I am able to write and speak again to the people. I shall put my trust in God and not be discouraged. If the Lord permits Elder Grant to follow on my track and hedge up my way, I will go right on doing my best. He can make the wrath of man to praise Him. I have had on the night before, New Years, a most precious dream. I thought I went into a room to pray, and my burden was the state of things in Europe. What could we do to improve matters? How could we arouse the people to do what they could do with their influence to help build up the work? While I was telling the Lord about this matter, a voice spoke to me in a distant corner of the room. I looked up in surprise and I thought it was Jesus. What a glow of happiness I felt. He assured me that He was not a great way off when I was in sore perplexity, that He was nigh, and He told me that I might ask great things and the Lord would answer, that He was not willing that His people should be disheartened, that they did not have the simplicity of faith, and with most comforting, loving words, He blessed me and told me I might confide all my troubles to Him, and I might draw by faith from Jesus the very things I needed. I felt so thankful that I implored at once that I might have greater wisdom, that I might give wise counsel, that I should not in any instance mislead one soul. I asked that the presence of Jesus and His light and power would go with me as I bore the message. He said, I will answer your prayer. O how happy I felt when I awoke. I was so free and all peaceful.*4LtMs, Lt 72, 1886, par. 14*

I have had many letters to write—one matter of a very perplexing character was in regard to courtship and marriage. A young man was urging his attentions upon Brother Albert Vuilleumier's daughter. I had letters to write to him and have sent the general part of it for *Review*. You will see it.*4LtMs, Lt 72, 1886, par. 15*

I have many things I would like to write, but I cannot now. I will state that one young man from the theological school, a native German, has taken his stand fully on the truth. He is a man of excellent mind. He is now at work in the office. His coming out as he did without having personal labors for him has aroused the attention of the teachers in the school and the students, for this young man stated plainly his faith. They all bribed and urged him to remain in school and study. Would arrange that he should keep the Sabbath and yet

carry on his studies, but he said, No. I cannot conscientiously do this, for if I believe this truth, I must act a part in proclaiming it.*4LtMs, Lt 72, 1886, par. 16*

Brother Whitney has received letters from two in France who have come out on the truth by reading. They sent money for the volumes of the French *Signs*, so the work is moving slowly.*4LtMs, Lt 72, 1886, par. 17*

Yesterday, Sabbath, Kristine took her stand fully with us and was baptized. Oh, how thankful I felt for this. She is a precious child. We like her very much, and I think she is perfectly contented. Elder D. T. Bourdeau writes that three have embraced the truth in Geneva, and many others are interested. So we will look upon all the things the Lord is doing for us and take courage.*4LtMs, Lt 72, 1886, par. 18*

Write me how you are getting along. I want to hear from you. I want to hear about your boy's hand. How are your wife and daughter?*4LtMs, Lt 72, 1886, par. 19*

May the Lord bless you all with health and peace and joy in the Holy Ghost is my prayer.*4LtMs, Lt 72, 1886, par. 20*

Lt 72a, 1886

White, W. C.

Basel, Switzerland

January 4, 1886

Portions of this letter are published in *EGWE 149-150*.

Dear Son Willie:

Mary just received a letter from you. We are always more than glad to hear from you. Brother Whitney just came in, making the statement that he missed reading the last page of your letter in which you speak of Wischoack [?]. Brother Whitney thinks he had better come by all means if he can be a help as you state. I do not know him, so I cannot say anything in reference to the matter.⁴*LtMs, Lt 72a, 1886, par. 1*

Well, Mary and Elder Whitney did what they could in getting out an appeal in regard to the holidays. Brother Whitney pronounces it a grand thing. The letter from you came too late to do anything for Christmas, and the afflicted Edith dying at that time made it impossible to do anything before New Year's. No appeals were made, just the matter read, and it had an excellent reception. They took selections, the very best that were applicable for this people. Brother Albert Vuilleumier says it was just the thing and took well where he was. The church at Basel, you know, are all poor, but the selections translated into French were read, and in a few moments envelopes, which were prepared before, contained pledges of one hundred forty dollars as a New Year's donation to be used for the purchase of tents, also seven dollars for a sick sister who had no one to look to for help, and they subscribed for one hundred thirty-five copies of *Les Signes*.⁴*LtMs, Lt 72a, 1886, par. 2*

Brother Vuilleumier writes that at Bienne, where all are poor, they made an offering of fifty dollars on New Year's for the purchase of tents. Their tithes amounted to sixty-four dollars beside this, and they subscribed for eighty-six copies of the *Signes*, French paper. Letters are coming in from places where there is no church with two

dollars, five dollars, as their offerings. Brother Whitney feels so pleased over this, and it is indeed a wonderful thing for these poor brethren to do.*4LtMs, Lt 72a, 1886, par. 3*

There are but about two brethren in Switzerland who own the houses they live in; all have to pay rent. Of those who work in the office here, the highest wages they receive for their labor is one dollar per day. That is six dollars per week, and they work early and late and board and room themselves at these wages. Others have less.*4LtMs, Lt 72a, 1886, par. 4*

I can see a spirit of sacrifice on the part of our people here, far ahead of that which is seen in America. They believe the testimonies and accept them as the voice of God to them, and they will, of their small wages, do all they can do to advance the cause and work of God.*4LtMs, Lt 72a, 1886, par. 5*

I cannot see how we can get away from here as soon as spring. Here we can get one of my books printed at much less expense than at the Review office or at the Pacific Press, and the office here has to be heated, has to have hands employed, all the same with a small amount of work as a larger amount, and had we not better try to do more here that needs to be done? I only suggest this. I was urged to Europe, and in Europe I shall stay until I feel that I can be released to return. Now, my son, look these things all over and tell me what you think, and lay your plans accordingly. I am in no hurry to return unless the Lord says, Go to America. We have scarcely begun to mold things here. I am glad I came, for the Lord has sustained me.*4LtMs, Lt 72a, 1886, par. 6*

Sarah is here to help in running the calligraph and in taking my talks and writing them out, Mary to prepare matter for publication, but she has too much to do altogether. Kristine does well. She opened her mind to me last Friday with deep feeling. She was baptized last Sabbath, so I think we are well calculated for working here if we think best. You can do as you think best about my Marian. I do not want her to be used up anywhere in any kind of work or overtaxed in any kind of study.*4LtMs, Lt 72a, 1886, par. 7*

Willie, be careful healthwise. Eat moderately and preserve your health. I have had some dreams which trouble me in regard to your

health, but above everything, my son, be constantly near the Saviour, that whether you live or die, it will be well with you. Be careful and prayerful in regard to your return to Europe. Ask God to guide you. We pray for you every day and greatly desire to see you again when your work is done in America. Every day on your voyage pray, and do not let yourselves be careless. Be as God's true missionaries.*4LtMs, Lt 72a, 1886, par. 8*

We are comfortably situated. My health is very good now again; I am so glad. I wish we had a filter. I told Brother Kellogg to see in regard to getting one in London, but no word comes from him yet, whether he made any purchase or not. I think the swelled necks are more the result of the water they drink than anything else. I think it would be well to bring a small filter. Talk with Dr. Kellogg. I understand he purchased a filter in London. The soft water here is a treasure, I assure you, and now that we can keep warm, my health is as good in this climate as in California, perhaps better.*4LtMs, Lt 72a, 1886, par. 9*

But I want you to think seriously over this matter in regard to publishing. I wish I had the matter, "Mother's Influence." I would have it got out here in Basel. We could help them for they would take the matter and translate it into French and German. We want many things so much, in French, that they do not have. We need short, practical subjects in the French paper, and then they could put it in tracts, then in books. Much can be done here that has not been done yet. Matter is needed and someone to see it put in shape for the papers. I think God will work for us if we have self-denial and faith in the matter.*4LtMs, Lt 72a, 1886, par. 10*

I send with this a package of letters, that you and Edson may read them, and then they can go to Elder Butler. I am doing much writing. I have written a long letter to Brother Hansen and one to Brother Matteson—good, encouraging letters with no reference to anything that will make them feel bad. I have written two letters to Brother and Sister Oyen.*4LtMs, Lt 72a, 1886, par. 11*

Well, I am determined to trust fully in God. Take good care of yourself. If sick, telegraph me without delay. Much love to Edson and Emma.*4LtMs, Lt 72a, 1886, par. 12*

Mother.

You can tell whether it is best to get our work done here or in America. You know it has cost me heavily to get anything published in either of the offices. It may be I am misinformed about the cost.*4LtMs, Lt 72a, 1886, par. 13*

Mary and Ella are well, both busy as can be in their different branches. Brother Ings writes me that he was always in poor health in England. His rheumatism troubled him very much, and he proposes that Brother Starr and wife go to England. I believe this would be a good thing. Brother Ings has all he can do in California, so you can take this matter into consideration and tell the brethren who are deciding these matters that unless Brother Ings has the best of care, he is an invalid. I think under these considerations he ought to be released.*4LtMs, Lt 72a, 1886, par. 14*

Willie, they are in suffering need of a man to have oversight of the work. Brother Whitney cannot do it. If you can get an overseer, one who understands the business of printing, it would be gain in every way to the office. Brother Kellogg said, and Sarah, that everything is taken backhanded. If there were one to educate who had experience, to set them here at work in the right way! Elder Whitney is no printer. Time and money are being lost for the want of this kind of help here.*4LtMs, Lt 72a, 1886, par. 15*

Get a thorough workman if you can, if he does not stay over six months. But if he can stay longer, it would be economy to the work and office here. Brother Whitney has so many matters to see to that everything drags, and then he does not know himself what ought to be done and how to do it.*4LtMs, Lt 72a, 1886, par. 16*

Think of this matter. I have written these items as they come to my mind.*4LtMs, Lt 72a, 1886, par. 17*

Mother.

Lt 73, 1886

Butler, G. I.

Basel, Switzerland

January 16, 1886

Portions of this letter are published in *TSB 184-185; 10MR 388*.

Dear Brother Butler:

Your letter came to hand last Tuesday. I have been a little perplexed to know what to write you, and in order to know this, I have a request for you to mail to me as soon as you can, all the letters I have sent to you in reference to Brother Cudney and New Zoark and any other place that implies censure to you. I have spoken quite freely upon some things. I thought I had to do this. Am inclined to say I will hold my peace henceforth, but as I am not my own and as I am mightily wrought upon at times to write, I dare not say this. I have but one object in view, not only the present but future good of the cause and work of God. Should I resist these impressions to write, when I am so burdened? I cannot now promise. I must ponder these things in my heart. I must pray about them and obey the moving of the Spirit of God or withdraw myself from having any connection with the work.⁴*LtMs, Lt 73, 1886, par. 1*

The Lord knows I am not pleased with this kind of work. I love and respect my brethren and would not in the slightest manner demerit them, cause them pain; but I have tried to move with a single eye to the glory of God. I feel a sadness now upon me and confusion that I cannot see clearly my duty. I wrote some things to Elder Waggoner. He wrote me that it was just as I had stated the matter. I was so burdened with a dream I had that I arose at three o'clock and wrote to Elder W. that he had not kept his promise, that while he was engaged in teaching the commandments of God, he was breaking them, that he was giving attentions to Sister Chittenden which should be bestowed only upon his wife. I wrote very pointedly to him. He admitted my statements, said he had prayed over the matter and felt that his course was wrong, but did not say he would cease this thing forever. He says, "Your strong condemnation of me

is only just, that I know and feel the difficulty with me was this. It was so hard for me to realize the sinfulness of my course. My reason, my judgment, the testimony, and the Scriptures all combined to teach me that it was wrong. Yet it had such a hold of me that I failed to realize it as I should. I could not bring myself to feel the extent of my wrong, and gradually it proved a snare to me.*4LtMs, Lt 73, 1886, par. 2*

“But I had been making it a subject of special prayer sometime before I received your last letter, that God would enable me to see it in its proper light and to feel over it as I should, and I have reason to believe that my prayer was answered. If I know anything of the blessing of grace, I know that I was blessed in the effort I greatly needed, this blessing to enable me to do the work aright, which was put upon me here. It was expressed of all that I was helped of heaven to write the report on the matter of the arrest of our people for working on the Sunday and other important writings which it fell to me to do.*4LtMs, Lt 73, 1886, par. 3*

“But I am painfully conscious of my weakness and that my only safety is in constant watchfulness such as I did not exercise before. I see now that it is a question of life and death with me, and shall strive to act accordingly.”*4LtMs, Lt 73, 1886, par. 4*

I have not more to write on this case. But just where my duty comes in, I am at some perplexity in the matter. I want to do only my duty.*4LtMs, Lt 73, 1886, par. 5*

That which you quote of being another’s shadow was not for you; and why you should think it was, I cannot determine. I must have the letters then. I will take this matter up and interview myself critically. I have been writing to the brethren Bourdeaus in reference to their plan of labor. I thought it my duty, but stopped where I was.*4LtMs, Lt 73, 1886, par. 6*

Augustus has been doing nothing of any account for a long time. Home matters engross his whole mind, but I will not add to my sin of accusing if I have been guilty in this direction. I am done. Perhaps, I have not understood my work and should have carried the weight of the burden and spoken to no one. I tell you, frankly, I am perplexed.*4LtMs, Lt 73, 1886, par. 7*

There was laid out before me a state of things in New York, just as I wrote to you. Who put it before me? There was laid out just such a state of things in Nebraska, as I stated. Who gave it to me?⁴*LtMs, Lt 73, 1886, par. 8*

That Brother Whitney has made a mistake, I do not question. That Brother Cudney has made grave blunders, I am sure he has, but I leave this matter for the judgment to decide.⁴*LtMs, Lt 73, 1886, par. 9*

In regard to the missionaries and ministers' filling their houses with children in this time has been laid open before me as a serious wrong, as I wrote to you, and this has no reference to you; but I felt distressed over the condition of things and thought you would have wisdom to manage the matter so that it would begin to be heeded. Shall I begin to confess my error in this matter here? What shall I do? I am resolved, my brother, that I will not trouble your soul with any such communications, for you think I mean you, if they come to you. I will now make any acknowledgments that I dare to make. I am free to confess I am sorry beyond measure that I have, in anything I have said, brought discouragements upon you. Will you forgive me? I have the tenderest feelings toward you and the fullest confidence in you as a chosen servant of God. I cannot afford to have the books of heaven reveal a difference or disunion or variance between us. My prayers have gone up to God for you most earnestly, and I know not of any lack of confidence in you, although I have thought and written plainly where I thought you might be in danger.⁴*LtMs, Lt 73, 1886, par. 10*

I am thinking I ought not to say anything as I did to Bro. Boyd. Well, well, I will say nothing to any one, if I can do so and please God. Perhaps I have felt too much responsibility over matters connected with the cause and work of God. I am distressed, in perplexity. I am glad you wrote plainly. I have written too many letters. I will now stop and, God helping me, will seek for peace and rest. I have felt the coming of the Lord was near, so near, and I have seen so much to be done and the need of workers that would mold the work as it should be. I felt so pained in New England to see that Brother Robinson was a shadow of Brother Haskell. Now I love and respect Brother H. as a servant of Jesus Christ, but I will say no more. I will

have but little to say to my brethren ministers, unless I am obliged to do thus.*4LtMs, Lt 73, 1886, par. 11*

Please send the letters I mentioned, and oblige your sister in Christ.*4LtMs, Lt 73, 1886, par. 12*

I have no time to copy this; please read and return to me this letter.*4LtMs, Lt 73, 1886, par. 13*

Lt 74, 1886

Chittenden, Sister

Basel, Switzerland

January 25, 1886

Previously unpublished.

Dear Sister:

I commence this letter not knowing as I can finish it because of pain in my eyes. If not, I shall have to dictate, which I would rather not do because it is of that character I wish to not entrust to another unless compelled.⁴*LtMs, Lt 74, 1886, par. 1*

Several years ago I talked most earnestly with you in regard to your encouraging the familiarity which was apparent to many in Oakland. This matter became a byword. "Where is Brother [J. H.] Waggoner?" "I do not know unless visiting Sister Chittenden." We were on the ferry boat coming from San Francisco to Oakland. I conversed freely with you, warning you in regard to this matter. Then again I have written under the pressure of a burden to Elder Waggoner. Twice he assured me that the offense should cease, but I know it has not ceased. You promised me you would move from Oakland. I went to see you the second time after I had conversed with you in Oakland, but you were away. But I do not feel clear in reference to this matter. Both you and Elder Waggoner said you would break this spell by confessing prudently to your husband. Had this been done I think I should have heard something about the matter. But I have not the slightest evidence it has been done. And now you have both pursued the same course as heretofore.⁴*LtMs, Lt 74, 1886, par. 2*

I was determined to keep this matter as private as possible, for I have had respect for you both; but notwithstanding our labors you have not broken your intimacy, and you are both an offense to God. I feel it is now my duty to tell it to the church, for I think nothing that I may say, no testimonies I may bear, will have sufficient weight with either of you that you will cease your unlawful lovemaking to one

another, and God's frown is upon the office. God's frown is upon the church until we do all in our power to rid the church and cause of blot and stain. It is fully as grievous a sin as was that of Achan, who hid a golden wedge and a Babylonish garment. He dissembled. You are both working under a deception. You are transgressing the commandments of God you profess to revere—coveting and stealing the affections and property that belong to another. And I fear the cause of God will be disgraced by our enemies' getting hold of the matter, and then what a handle they would make of this—a man of gray hairs, a man whose religious life has been devoted to proclaiming the sacred claims of the law of God, with great responsibilities upon him. He is handling sacred things. "Be ye clean that bear the vessels of the Lord," is enjoined upon God's servants who minister in sacred things. [*Isaiah 52:11.*]4LtMs, Lt 74, 1886, par. 3

I cannot tell what to do next in order to clear my soul. I am satisfied neither you nor Elder Waggoner believe the testimony of warning that God has sent to you. And if you did, how dare you sin against so great light? God will let this reproach fall upon us from our enemies if we do not do what we can to put sin out of the camp. God has borne with your perversity for years, but He will not always bear. I shall feel it my duty to lay the matter open to your husband and to the church. It is the love and respect I have had for you both that has kept me silent.4LtMs, Lt 74, 1886, par. 4

It is the case of M. E. Cornell repeated. Testimony after testimony was borne to him. Every one he acknowledged, and he was so bound in the bewitching snares of Satan that he had not strength to break the spell and did not see the sinfulness of sin. Is it not so with you both? You flatter yourselves that this is not so wrong after all.4LtMs, Lt 74, 1886, par. 5

David thought only of his pleasure when he stole the wife of Uriah from her husband. But Nathan, a servant of God, lays the charge of his sin heavily upon him, without glossing over the matter at all. You are not at all excusable, and there is sin and only sin in the course you are pursuing. The position Elder Waggoner occupies in close connection with the cause of God makes his crime far greater than even that of Elder Cornell. Elder Cornell never had the talents and

entrusted capital of intellect and acquired ability that Elder Waggoner has had. His playing the lover with you, and the liberties he has taken with your person, register you both in the books of heaven adulterers; and now, while I feel the deepest sorrow for you both, I must act. But I will not say anything to expose this matter till I hear from you. You have gone on Satan's ground, and I saw he was exulting over you both, pointing to your filthy garments. Why should he have control over you both, to cause you the deepest affliction and misery? What can you, either of you, say when the books of heaven reveal not only covetous thoughts, but words and deeds? Then shall we keep this thing cloaked? Shall we say nothing? Shall this offense rest upon the church?*4LtMs, Lt 74, 1886, par. 6*

Elder Waggoner should blush with shame, and so should you. You have both unfitted yourselves to be guardians of youth, to be guardians of families or guardians of the church.*4LtMs, Lt 74, 1886, par. 7*

While I love your souls, I hate your sins with a perfect hatred.*4LtMs, Lt 74, 1886, par. 8*

Lt 75, 1886

Brethren

Basel, Switzerland

February 23, 1886

Previously unpublished.

Brethren:

I cannot be at rest in my mind. I receive some letters that make me feel very sad. There is much said about Elder [E. P.] Daniels, as though there are two different parties, one Elder Daniels' friends and still another party who are distinct from him. I beg of you not to breathe one word of this character. I understand this perfectly. There have been some mistakes in Elder Daniels which might have been easily corrected had a proper course been pursued; but I have not the least hesitancy in saying that you have not pursued toward him the course you would wish to have pursued toward you. There are those who cannot see in Elder Daniels the cause for the course that has been pursued toward him, and that leads those who have not been wise and judicious in their feelings and course of action to feel that their course was not sustained to draw themselves apart from Elder Daniels: and they will thus show their distrust and criticism and speak it and act it, and this will make two parties if nothing else will. *4LtMs, Lt 75, 1886, par. 1*

I tell you that if wisdom had been exercised, there might have been an entirely different state of things. And if there are two parties, some others will be to blame as well as Elder Daniels. I do not doubt but that there was and ever has been a class of men and women in Healdsburg who ought to be elsewhere. They can be no help to the church, and these very ones will press to the front. You will always have the tares with the wheat, the bad and good fish in the net together; but it needs the wisdom of Christ to know how to manage the matter. There are those who will have to be tolerated and who will be as thorns to the church all the way this side of heaven. They are unsanctified, self-sufficient. The church was always in difficulty with these unruly elements before the school

was established at Healdsburg. This element Satan uses just as soon as any good work is begun. But the trouble these make should not be charged upon Elder Daniels.*4LtMs, Lt 75, 1886, par. 2*

I hope God will give Brother Daniels wisdom, for he is not evenly balanced: he moves impulsively. If there is a division of the church, I shall attribute it not to Elder Daniels alone, but to those who have had the management of these matters, who greatly lack discernment and a tact to deal without prejudice or without personal feelings. Self is interwoven altogether too much in the work and in the management of the church. I am perfectly sick of this management.*4LtMs, Lt 75, 1886, par. 3*

Have you not been so zealous to make it appear that Elder Daniels' course was wrong, that all the fanatical movements have been in your judgment the fruit of his labors? Now I do not believe this. I believe that a good work was begun in Healdsburg, and the stopping of Elder Daniels from preaching was occasioned by the position Elder Waggoner took on his case. Then after the first steps had been taken, there must be an effort made to maintain that the course pursued toward him was right, and I do not, cannot believe it. I believe the very beginning was wrong, and that Elder Waggoner or any other elder had no delegated right from God to stop the meetings in Healdsburg, and that evils have grown out of this and will grow out of it still more until you shall, on both sides, stop your criticizing and be at peace and draw in even cords. This will bring harmony to the church.*4LtMs, Lt 75, 1886, par. 4*

If our good brethren had come in to work and wisely molded things without putting their hands on Elder Daniels, a work would have been done that would have extended to other churches. My brethren, if you act and talk all the time as though there were not union, you will shape matters so there will not be union. You can establish yourselves in the confidence of the Healdsburg church if you will move wisely, discreetly, but not by trying to magnify Elder Daniels' wrongs and seeking to fasten blame upon him.*4LtMs, Lt 75, 1886, par. 5*

Were there not matters made public before unbelievers that opened before them the defects of the church? Oh, how carefully should

this matter have been handled, and how carefully should it now be handled! The very ones the most desirous to do good, the very ones who are the most zealous, will miss the mark and, unless they are wise in Christ, will show greater weakness and mistakes than Elder Daniels has done.*4LtMs, Lt 75, 1886, par. 6*

Say nothing about Elder Daniels' popularity, say nothing about the danger of disaffection in the church. Just see if you who are children of God, workers with Him, will not take hold on the arm of infinite power and silently work for a change for the better, for the upbuilding of the church. You can never make those persons whose hearts have been softened and subdued into confession by the Spirit of God think that they were deluded, that it was the spirit of fanaticism that wrought this. I am pained as I see in men who ought to be strong men in God that their own hereditary and acquired traits of character bear sway in important matters, that prejudice and personal feelings act a prominent part in decisions and movements, that there is a self-sufficiency, a feeling of superiority that bears sway.*4LtMs, Lt 75, 1886, par. 7*

Oh, for more of God's Spirit and less of man's decisions and moldings. We want much more of God and far less of the human in the solemn work before us. Let there be earnest self-examination. Try your own motives that prompt to action. Is the eye single to the glory of God? Prove your own selves, test yourselves frequently. God is measuring our characters and our attainments. The infallible standard must be met. We must try ourselves by this standard.*4LtMs, Lt 75, 1886, par. 8*

If there is a want of sincere piety and of firm, determined purpose to lead a self-denying, pure, holy life, then there are deficiencies that exclude one from the work of the ministry. I believe that Elder Daniels is unwise in some things, and yet when I look at the history of our ministering brethren, I see that they have at times manifested much deficiency and amazing defects, and they should be very cautious how they are ready to find fault and sit in judgment upon another man's work, of his ability. Both the understanding and the heart need to maintain the closest connection with the pure, sacred springs from which they receive their light and inspiration. In the great questions of humanity, morals, and religion, there is needed in

these last days a depth of piety, a discernment, an enlightenment which comes from God Himself in order to decide righteously.*4LtMs, Lt 75, 1886, par. 9*

Habits, opinions, or authority are not enough to qualify one to judge another's character. Men or ministers of Christ must live hourly in contact and earnest communion with God, and the principles of truth and righteousness and mercy must abide in their hearts. We must drink deeper of the Fountainhead and love the Lord our God with all the heart, with all the soul and all the mind, and our neighbor as ourselves. The tastes, the appetites, the habits, the passions must all be under the control of the Spirit of God. Then faith, meekness, temperance, longsuffering, gentleness, goodness, love, joy, and peace will be the fruits that will appear.*4LtMs, Lt 75, 1886, par. 10*

They who are Christ's have crucified the flesh with the affections and lusts. They have the heavenly endowments with whatsoever things are honest and lovely and of good report. Brethren, drink deeper from the living Fountain. Receive illumination from above. With the name of Christ on your banners, exalt the cross of Calvary.*4LtMs, Lt 75, 1886, par. 11*

I have felt that I must write this to you and I must repeat, I see not by your own letters the hand of God in all your works at Healdsburg. I do not know what you can do now without making matters worse, but you should know how you are moving at the very beginning of such a crisis. I would not cry "Fanaticism" to such a work as I believe was done in Healdsburg. I would rather remain in silence. That fanaticism was there I believe, but O what a nice job it is to deal with such matters! You need much of God and little of self.*4LtMs, Lt 75, 1886, par. 12*

Lt 76, 1886

Waggoner, J. H.; Loughborough, J. N.; Jones, A. T.; Waggoner, E.
J

NP

April 1886

This letter is published in entirety in *21MR 147-149*.

My Brethren Waggoner, Loughborough, A. T. Jones, and E. J. Waggoner:

I wish to say some things in reference to the revival at Healdsburg.*4LtMs, Lt 76, 1886, par. 1*

I wish to say I am not in harmony with your treatment of this matter. That there were fanatical ones who pressed into that work I would not deny. But if you move in the future as you have done in this matter, you may be assured of one thing, you will condemn the work of the latter rain when it shall come. For you will see at that time far greater evidences of fanaticism.*4LtMs, Lt 76, 1886, par. 2*

I believe the work at Healdsburg to be genuine. I believe there were the deep movings of the Spirit of God. I believe unconsecrated, unconverted ones urged themselves to the front. The enemy always works through those of unbalanced minds and imperfect characters. I do not believe that Elder [E. P.] Daniels moved wisely in all things, and it would be a new chapter in the experience of workers if there were not a mistake made in some things. Has not God presented before you the defects and want of wisdom in your ways and in your management? If Elder Daniels erred in some things, who of you dared to tell him to preach no more? Who of you dared to stop the work because in your finite judgment everything did not appear to meet your ideas? Every time I think of this matter, I am so pained I try to put it out of my mind at once.*4LtMs, Lt 76, 1886, par. 3*

When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, This must go no further,

for it is not the work of God? I believe that God was giving the people in Healdsburg a warning, and I believe that some would have taken hold of the truth; and I believe you had no right whatever to lay your hand on that work, but should have joined yourselves to it. If you saw errors—as there must have been errors—then you should have corrected them in as private a manner as possible and put no arguments or excuses in the minds of the opposers of truth to resist the truth.*4LtMs, Lt 76, 1886, par. 4*

I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions. I have not the confidence in Elder J. H. Waggoner's judgment in these matters that you have. I know that he needs his soul as well as lips touched with live coals from off the altar that shall refine and purify the uncleanness from his lips and from his soul. I fear you have grieved the Spirit of God. The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there were peril and indiscretion, to have a molding influence upon the work. You could have done this. You had no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible.*4LtMs, Lt 76, 1886, par. 5*

I cannot sanction your course. I cannot see that while you were working to correct evils, as you might have done, that you should stop the work. If this is the way you manage when God sends good, be assured the revivals will be rare. When the Spirit of God comes, it will be called "fanaticism," as on the day of Pentecost. "These men are filled with new wine," was the saying of those who took no decided interest in the work. [*Acts 2:13.*]*4LtMs, Lt 76, 1886, par. 6*

Now Elder Waggoner's prejudice came in, causing him to pass his judgment on the work, and others followed in its wake. I verily believe you had but little of the Spirit of God in your camp meeting, for I cannot see how God could work with your efforts, and at least with some who were leaders in the meeting, because they were not where the Lord could bless their efforts. I beseech of you, brethren, to study more thoroughly in the school of Christ and be sure that

self and personal feelings do not mingle with your judgment of the work of God. We must have more spiritual power, individually, and when you see persons confessing their sins, let the current of the Spirit of God flow and wash out and cleanse the moral impurities. We are very destitute of the quickening influences of the Spirit of God because, as in the case at Healdsburg, we would not recognize God, but, like Jacob, think it was an enemy that visited us.*4LtMs, Lt 76, 1886, par. 7*

In regard to Elder Daniels, he is finite; he is not infallible. But there is such a disposition to judge others. They do not keep in view that God works by whom He will. Christ is to be seen as officiating through the delegated servant. The great evil is that the mind becomes narrowed and loses sight of the chief Worker; it gets on the instrument and decides the people cannot be advantaged unless the manners and the habits of the worker meet their own pattern exactly. They regard the speaker as a man, merely, not a messenger whom God may use to deliver a message or do a certain work. God has chosen man to do a certain work. His mental capacities may be weak, but then the evidence is more apparent that God works. His speech may not be eloquent, but that is no evidence that he has not a message from God. His knowledge may be limited, but in many cases God can work with His wisdom through such an agent, and the power be seen of God, more than through one possessing natural and acquired abilities and who knows it and has confidence in himself, in his judgment, in his knowledge, in his manner of address.*4LtMs, Lt 76, 1886, par. 8*

But Elder Daniels is an acceptable speaker and, as I have been shown, a man of not the deepest judgment, one who needed a counselor, but he is a man who could come close to the hearts of the people and one who possesses sympathy in personal efforts that would penetrate the barriers built up about the soul that resisted the influence of the truth. God works in and through frail instruments, and He is not discerned.*4LtMs, Lt 76, 1886, par. 9*

Now with the fruits of a good work evidenced before your senses, that you should feel competent to come in and hinder the work or to be sufficient to say, Thus far shall you go and no further, is a work I would not have dared to do, unless God had given me a message

direct from His throne. I tell you plainly, I have no confidence in Elder Waggoner's decisions or feelings. His son would naturally take his view of the case and seek to make his decisions appear true and righteous, because these decisions must be maintained.⁴*LtMs, Lt 76, 1886, par. 10*

Lt 77, 1886

Butler, G. I.

Basel, Switzerland

April 5, 1886

Previously unpublished.

Dear Brother Butler:

I have been much burdened over matters in Healdsburg. I have had many solemn dreams and have been in their midst and heard things spoken and seen the spirit manifested, and then the result has been shown me. I have written letters addressed to Brn. Jones, Loughborough, and Waggoner. I have sent other letters, one to Bro. Ings, and I want you to see these letters. If you have a meeting in Healdsburg, I hope you will have wisdom. There is a tangle there that need not to have been. Had there been less of the iron bedstead principle—cut a man off if he is too long, stretch him if he is too short. If my brethren knew how offensive this spirit is in the sight of God, they would want to clothe themselves with sackcloth. I think the only safe course to pursue is not to justify the course of our brethren in their condemnation of the work that started in Healdsburg, [but] to take off their hand of oppression from Brother [E. P.] Daniels. They have not only hurt him, but themselves more than they have hurt him.*4LtMs, Lt 77, 1886, par. 1*

When I see his judges who have far graver faults than he has, so ready to condemn him, I know these men will have to repent before God, [including] this pressing, crowding spirit He always condemned. [It is important that] the church now will not try to dwell upon matters of difference, [and that] there will be [the right] efforts made by the men who have been so willing to stop the work where there was the least evidence of the manifestation of the Spirit of God. When you read the letters sent to my brethren, you then may understand better how to act in the meetings you will hold in Healdsburg.*4LtMs, Lt 77, 1886, par. 2*

Some will talk one way; some another way; and while some will

hunt up everything that may have an objectionable feature, they will pass over very many things that bear the stamp of the Divine. I pray the Lord to give you wisdom and sanctified judgment, for you will meet with a tangle in Healdsburg that will try the soul. But I venture to suggest that you [will] dwell upon general principles and will make special efforts to have humility come in and make them see the sin of disunion and difference. May the Lord help in this matter, that the church may heal [her] wounds by mutual confessions and repentance, seeking for the forgiveness of God. They have had continual preaching, but not enough personal effort. Now if they can have personal effort, I believe something can be done. I have my fears that the Spirit of the Lord that evidenced itself has been slighted and rejected; that Satan has a firmer hold of the minds of many than ever before.*4LtMs, Lt 77, 1886, par. 3*

It has been the most difficult thing to arouse the church to personal effort. Outside of the church they seem to need instruction on this point. I have been shown that the church must be made to feel the necessity of individual responsibility. Where there is great light there is great responsibility, and if this light is not responded to by corresponding advancement in spirituality, then there is a hardening of the heart against the impression of the Spirit of God in the presentation of light and knowledge.*4LtMs, Lt 77, 1886, par. 4*

I felt so glad that the church was at last aroused to action, that I longed to be with them to help them; but unless there is a work of union, I shall not dare to reside in Healdsburg. I will go into some place where there is no church. I will not be where I will have to hear and see dissension and strife which [are] death to me.*4LtMs, Lt 77, 1886, par. 5*

April 12

Dear Brother Butler: Your letter received. I think that the letter to the board went down in the Oregon as we have heard from other letters sent at that time that went down in the great deep and were afterward brought up and reached their destination. My brother, I feel sorry that burdens accumulate so heavily upon you. I am sure it is better for you to step from under and not be crushed, prepared to carry burdens very important in the future. I wanted to write to you,

but there were some things [that] came in hindering me. Letters had to go to Norway and other places, therefore I sent the testimony sent to Daniel Bourdeau, hoping these principles might in some way influence you to be more careful of your strength and not do so much. I believe with all my heart that the Lord will be with you in California and bless you.*4LtMs, Lt 77, 1886, par. 6*

I think as you do in regard to Elder Waggoner, as you will see by my letters—the letters written on buff paper [that] I did not send him, because after I had written them, I went to Oakland myself in the place of sending them and talked all these things to him. The letter written while at Great Grimsby did not go because I thought I might discourage him when he had so many responsibilities upon him; but I sent him the letter from Basel and have been sorry I did not send it before. His answer I will also send you. His course is beyond my severest stretch of comprehension—his standing in as prominent a position as he does. I do not think he should come to Europe without there being so marked a change in him that there can be no doubt that God accepts him.*4LtMs, Lt 77, 1886, par. 7*

He has always written as though he were in so important a place that God could not do without him. Of course, this was not his language, but it was his spirit. I have been reading some things in the history of Napoleon Bonaparte. The statements show he was a very passionate as well as a licentious man. When he was remonstrated with in regard to his course, he flew into a rage saying [that] that which would be crime in others was not a crime in him. He was no common man and that he, as a remarkable man, had a right to indulge himself as he pleased. What think you of such arguments as this? I tell you these men who occupy responsible positions should be the most circumspect of any men on the earth. I have not a particle of faith in pretense and hypocrisy. May the Lord have mercy upon us.*4LtMs, Lt 77, 1886, par. 8*

I think you had better be very plain with Elder Waggoner; and if you do not feel it best and fitting for him to come to Europe, do not sanction his coming by any means. I send you his last letter in response to these letters which I last sent him. Ask Bro. Jones to let you see the letter I sent to Mrs. Chittenden. It is no use to be discouraged over these things, but I must say I am wonderfully

perplexed over them and ashamed that these who profess to be children of light should be found to be children of darkness. I am glad you sent the letter to Bro. Fargo, for I shall write him directly. Did I send you a copy of a letter I sent to Bro. Henry—a personal letter? If not I will send it to you.*4LtMs, Lt 77, 1886, par. 9*

In regard to policy, equality or not, I am in no doubt what my position [is] on this point. I am not favorably impressed with the gymnasium building, for then all prospect of trade learning is at an end; but it may after all be the best. I do not know. In regard to Bro. Fargo, I would advise him to change climate—go to California, spend some time at St. Helen. He must have [a] change. He has asked me if I thought this would be right for him to make this move. I certainly do think it would be well. I feel sorry for him, for I love the man as a Christian, but there must be a man with a different make-up.*4LtMs, Lt 77, 1886, par. 10*

Do you think Van Horn would push things? I can answer my own question. No! unless he has reformed in every way. But has he learned the lessons he might and ought to have learned ten years ago? Canright will not do. He would push but you know how.*4LtMs, Lt 77, 1886, par. 11*

In regard to C. Prescott, his past habits of eating have not been good. Disease is the result, and where are the men to fill the place in the college at Battle Creek and take charge of important interest connected with the school?*4LtMs, Lt 77, 1886, par. 12*

Bro. Sisley is suffering from want of nutritious food, while Bro. Preston is suffering through indulgence of appetite, putting anything and everything into his stomach. Bro. Sisley is suffering for want of real nourishing, well-cooked food, and he may never recover. Bro. and Sister Starr will be on the invalid list ere long. Sister Sisley is a poor cook, a thorough economist, but its principles brought to bear on the life are killing. When will our people be wise? These things are verity and truth. Bro. Sawyer might be alive today if it were not for the strained economy and starvation plan. This is not God's way nor will. What can we do for these extremists? It seems that we have to pull one out of the fire, another out of the water.*4LtMs, Lt 77, 1886, par. 13*

I will not seek to give the impression that our good and merciful heavenly Father is not willing that his employed servants shall have comfortable clothing, healthful food, and comfortable lodgings at this stage of the advanced growth of the cause. Well I have had to lay down my paper more than three times for something else to be considered.*4LtMs, Lt 77, 1886, par. 14*

Bro. Ertzenberger is at home sick; just visited him. We will pray for him this evening. He is so much needed in Lausanne.*4LtMs, Lt 77, 1886, par. 15*

It is thought advisable for us to go to Italy this week and remain two weeks, then attend meeting in the halls, and as we return spend some time in Lausanne and Vienna. We leave next Thursday.*4LtMs, Lt 77, 1886, par. 16*

Lt 78, 1886

Ings, Brother and Sister

Chaux-de-Fonds, Switzerland

May 26, 1886

This letter is published in entirety in *21MR 312-314*.

Dear Brother and Sister Ings:

We have been traveling among the churches with my own team. Left Basel May 20 and journeyed two days to Tramelan. Oh, what scenery! No one can tell what Switzerland is unless they have traveled over the road by horse and carriage. I spoke three times in Tramelan. There is a goodly number there. Eleven came from this place, and we had a good meeting. Brother John Vuilleumier was my interpreter.*4LtMs, Lt 78, 1886, par. 1*

Monday we drove to Bienne in company with Mary Roth and her brother Oscar and Sarah McEnterfer. We rode fifteen miles over the most beautiful road and viewed the most majestic scenery my eye ever looked upon. But this letter is not to describe scenery, but to state a few things.*4LtMs, Lt 78, 1886, par. 2*

I spoke at Bienne in the missionary meeting, then W. C. White spoke. Mary Roth was our interpreter. Today we have come thirty miles, and the scenery was such as to delight the senses all the way. For miles we were steadily climbing until we could view the landscape from the elevated point where we now are. I am glad we have a good, strong horse and a good, easy, convenient carriage. I am being much benefited by my journey.*4LtMs, Lt 78, 1886, par. 3*

I started in this letter to say that as yet we have spent but a very little time in England. We design to start in two weeks for Sweden and Norway and then shall go to England. The plan now is that our European conference will be in England. We shall stay some time and labor in England. Then if you come, Brother and Sister Ings, we purpose to have a family together and unite our interests and will have a comfortable home, convenient food, and try to help one

another. I must spend considerable of my remaining stay in England if I can endure the climate. If I cannot, shall go where I can, but I am desirous to work in England. I long to speak without a translator. And if I spend much time in England shall take my horse and my carriage with me.*4LtMs, Lt 78, 1886, par. 4*

But I will say, do just that which the Lord directs. Do not move upon anyone's light, but study duty. You are on the ground, and you can know the situation. Ask God for light, and then do your duty with an eye single to His glory.*4LtMs, Lt 78, 1886, par. 5*

E. G. White.

We would not urge your coming, but we do feel that it would be in the order of God for you both to visit Europe at this time. We cannot advise Brother Ings to come without his wife shall accompany him. He needs her, and we will try to make up a family, for I cannot see any better way to do than to be independent of all families, cook as we please. We have had a good girl to cook for us and do all housework. We will have a good girl in England, and you will be free to ride with me, walk with me, and help me in many ways. Then when your husband is not well, or when he shall rest, he can have a home to come to. If we do not stay in England long, still we will have a home where our interests will be connected.*4LtMs, Lt 78, 1886, par. 6*

When we go to America I want to have Sister Ings in my family, and I shall locate myself somewhere or in some place where there is land to pasture a cow without so much trouble.*4LtMs, Lt 78, 1886, par. 7*

Now my dear brother and sister, I have not lost my interest in either of you, and I want we should be one family. I think you had both better come at once to England, and by the time you arrive we will be making our way from Norway to England. There we will meet, there we will talk over our plans. There are good locations we can obtain in England. We shall secure the most healthy place we can to make a home, and we want you to connect with us.*4LtMs, Lt 78, 1886, par. 8*

Mary K. White does not find time even to ride with me or travel with

me. Sarah is either taking dictation or writing on the Calligraph, and Marian—you know how she begs off. You can help me and I can help you and you can go with me to different churches. Now come, both of you, and remain as long as it shall please the Lord. When we leave England we want you to go in company with us.*4LtMs, Lt 78, 1886, par. 9*

In my dreams I am with Sister Ings. She fell on my neck and said, “O Sister White, I never wanted to leave you. You made me leave you and I want to be with you. The Lord blesses me when I am with you.” I said, “Sister Ings, from this time our interest shall never be divorced. We will stand shoulder to shoulder to the close of time.”*4LtMs, Lt 78, 1886, par. 10*

I want when you shall come that you will bring all the matter in regard to mothers’ influence, all letters from my children. You can help me much in some of these matters. I would not bring but a limited supply of clothing, as you can obtain it here better than there, but you need not I should inform you in regard to this.*4LtMs, Lt 78, 1886, par. 11*

You have filled a good place in the institution, and now it is well that there should be a change. Therefore come, Sister Ings, with your husband. We will be more than glad to see you. I can say no more in regard to this matter. The Lord help you to decide aright, is my prayer.*4LtMs, Lt 78, 1886, par. 12*

No one would be more happy to see you than every one of our family; but after saying this I can say more, all would receive you most heartily. I do not know what the duty of Sister Ings is. I believe that it was in the order of God that she took her position at the Health Retreat. I believe she has been the right one in the right place, and I think her to be qualified for the position and that she will be a blessing to the institution. I look forward to the time when I will see my old home again and Sister Ings be with me if she can be cut loose from the Health Retreat. But my pleasure, my wishes, shall not come in to be a controlling power.*4LtMs, Lt 78, 1886, par. 13*

In regard to you both, I have the same tender interest in you both, and nothing would give me more keen sorrow than to find you in any place where you would not be happy or where you would be

sufferers healthwise. If Brother Ings should come to England, we shall feel the same interest in his welfare we have felt in America.*4LtMs, Lt 78, 1886, par. 14*

Our interest must be bound up together. If Brother Ings has the blessing of God, he may do a good work in England; and I wish he could spend some time there. It would please us much. If the Lord wills he should come, we will be glad; and if it is found that rheumatism affects him, he could spend some time in Basel or other sections of the country where it would be more favorable. You are not to come with the idea that you are to be fixed in England. It is only for a time to do a specified work and then return again to California as soon as we will return to America.*4LtMs, Lt 78, 1886, par. 15*

Now we do not feel that it is our province to make duties for either of you or to do anything further than to suggest. If Brother Ings feels it his duty to remain in California, then let him follow his convictions. I believe the Lord will lead those whom He entrusts with His work. But it seems to us, as we survey the field, that he should come.*4LtMs, Lt 78, 1886, par. 16*

We are pleasantly situated in Basel, but shall be prepared to leave in one year. I look home to California often, but not in the same way Lot's wife looked back to Sodom. But I have left home and all its comfort and all its attraction. I consider the cause of God and its workings of greater consequence to me than anything that I possess. I will not worry about home; but just as soon as my work is done, I shall go back willingly. You will see by this letter that I want you both to move understandingly and with a consciousness that the Lord is leading and guiding. I cannot tell either of you your duty or where you shall go or what you will do. Let the Lord lead and guide you. I believe He will. With much love, I remain,*4LtMs, Lt 78, 1886, par. 17*

Your true friend.*4LtMs, Lt 78, 1886, par. 18*

Lt 79, 1886

Littlejohn, Brother and Sister

Orebro, Sweden

June 28, 1886

Previously unpublished.

Dear Brother and Sister Littlejohn:

We left Basel June 15 to come to this place, to our Swedish conference. There were more here than we thought possible to get together, and much good has been done in these ten days. There were some promising young men who are seeking to qualify themselves to work in the cause. There are some fitting themselves to enter the ministry, but there is a large field of labor, and Sweden I believe to be the best field in Europe to work.⁴*LtMs, Lt 79, 1886, par. 1*

Lt 80, 1886

Church at Healdsburg

Christiania, Norway

July 9, 1886

Previously unpublished.

I would address the church at Healdsburg, for I am troubled much in regard to matters in Healdsburg. Brother Butler wrote me a very good account of things there and I was pleased with the report, but he expressed in his letter the favorable part of the outlook. That night I had presented to me the dangers. The Spirit of the Lord led me through different scenes at Healdsburg, and I am more troubled and fearful now in regard to Brother [E. P.] Daniels than at any previous time since he has been in California. He is in need of an influence to balance him constantly. When engaged in anything relating to business matters, his ideas are so exaggerated and he has the faculty of presenting the matter in an exaggerated light before others. He talks strong and raises hopes and expectations that can never be realized and then the disappointment of those who have been deceived by his glowing representations is sometimes very great. *4LtMs, Lt 80, 1886, par. 1*

Elder Daniels enters so heartily into matters, he puts so much confidence in what he can accomplish, that he will not realize his own expectations, and he will certainly injure himself and become involved and drag others with him into difficulties that he cannot extricate them from. The experience which he had in Michigan I fear is being repeated. Now there are many things I may say in the future. At present, I will say to the church, Be careful. Do not ruin Elder Daniels by placing great confidence in his judgment. He moved unwisely in Michigan and was full of ardor that he could gain means, and he mercifully was hedged up in his way. If he had succeeded, it would have been to the ruin of his soul. If he succeeds now in his enterprise, it will endanger his soul's eternal interest. I know whereof I write. And I would say that it was because Elder Daniels was having a hard time I tried to help him in advising his coming to California; but as I view the outlook now, had I the

ground to go over again with the aftersight I now have, I would not have encouraged his coming to California. Elder Daniels should be in the field laboring if he has tack as I have tried to impress our brethren in regard to laboring for the salvation of souls. Then let him go to work and be out in the field where laborers are very much needed.*4LtMs, Lt 80, 1886, par. 2*

I have not felt that it was in God's order for Elder Daniels to set up a school in Healdsburg of any description. The result will not be as the beginning. I have been taught by the Spirit of the Lord how these movements are affecting the school in Healdsburg, adding nothing to its strength, but drawing away from the college, and the result which will not be good on either the students or upon those who engaged in this business. If Elder Daniels is moving without due forethought, he should now consider, for he will not be able to carry through that which he has undertaken. Should he attempt to carry out his plans, he will for a time seem to prosper; but he is not a safe financier, and those who are drawn in by his glowing, high-toned descriptions will surely be disappointed, and before the world Elder Daniels will be regarded as a man who has made false statements, as a man who is a schemer, as dishonest. Now this would reflect on the college, make it suffer, and bring us into disrepute in the eyes of the community in Healdsburg, and a state of things would exist that would be detrimental all around. He will have gained only hatred and ill will from many, his motives be misjudged, and the cause of God would gain nothing but to be branded with the defects of one of its ministers.*4LtMs, Lt 80, 1886, par. 3*

I know what I am talking about. Let all the strength that is needed be attached to the college and make it complete as possible, but let not a branch of education be started on an independent plan. I would discourage everything of the kind, and I would urge that Elder Daniels go into the field to his work as a minister, and I would advise that our brethren and sisters should not place great confidence in his management of business, for they will not only injure Elder Daniels, but will injure the college. The Lord has shown that a college should be established in California, and this has been done according to the Lord's directions in Healdsburg as the most proper place. Many appeals have been made to engage the interest

of our people to send their youth to the college. Now any enterprise that shall be started to weaken the college or lessen the interest in it, or to draw away the students, is not after God's plan and would not result for the best interest of the church. *4LtMs, Lt 80, 1886, par.*

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I feel deeply in regard to matters in Healdsburg. I am afraid of the elements that are at work under the inspiration of Elder Daniel's glowing anticipations. It is here he needs the judgment of well-balanced, experienced minds. It is here that we want to move guardedly, and it is here Elder Daniels should consult with those who are engaged in the interest of the college at Healdsburg. It is not merely the educational advancement that is required to make a successful school, but it is the spiritual and the moral tone that is to be preserved. It is the education essential to qualifying men and women as workers in the cause of God; to have Elder Daniels present glowing advantages to be gained will work upon certain minds to think they can gain means much faster. These descriptions are like air-castle building; it is like a blown-up bubble which expands, soars about grandly for a moment, bursts, and is not. Here is where Elder Daniels needs to be restrained. If he is for mammon, then let him go into the wide world and get it. If he is to encourage a spirit in others that they cannot work without high wages, then let these go into the world and work out their ambitious projects. But those who would engage in doing good, in seeking to be a blessing in doing work for the Master, then let them show a disposition to unite all the powers God has given them to the building up of Christ's kingdom. *4LtMs, Lt 80, 1886, par. 5*

I tell you, Elder Daniels today is in great danger because of the unwise confidence some have regarded him, and he is in financial matters a weak man. He knows not where and when to bind about his desire for things that come into his mind or appear to his sight. He would find a way for unlimited means to do some wonderful thing that exploded in its getting up. We must be very careful what influence we have before the world, else we be stigmatized as sharp, calculating men and women. Be careful how you build structures upon a false base. The world cannot be our criterion. We cannot connect with worldly men and yet be found faultless before God. In the world it is considered a matter of course to prevaricate,

to boom everything; and pretentious deceptions are practiced, lies are spoken, lies are acted, deceptions practiced, and the conscience is silenced with the idea such things are common; but with those who are engaged in giving the last message of mercy to our world, they should keep clear of all things of this character. I could name some who are in danger in Healdsburg, if they make any trade of false representations. They have records in the books of heaven they will be ashamed to look upon—dishonesty in business transactions, breaking the commandments of God. The father of lies takes possession of mind and soul when engaged in a business transaction. They wrong their brethren by false representations, and not only their brethren, but those not of our faith. *4LtMs, Lt 80, 1886, par. 6*

Religion is never in a single instance to give way to business; such dismiss the Word of God from their counsels. Thou shalt love thy neighbor as thyself; thou shalt not steal; thou shalt not covet; thou shalt not bear false witness—all are violated in a dishonest action. He has in thus transgressing laid his soul a victim on the altar of mammon. He has through cupidity, through love of making the most out of the occasion for himself, deliberately set aside one of the plainest, simplest injunctions of the Word of God. The god of traffic is the god of fraud. Adventists should stand free from the slightest stain of reproach. We can see nothing so calculated to make religion an offense and the truth of God a matter of scorn as to give the impression that Adventists will take advantage of you if they can. “Not slothful in business; fervent in spirit; serving the Lord.” *Romans 12:11*. “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus.” *Colossians 3:17*. *4LtMs, Lt 80, 1886, par. 7*

The church in Healdsburg may stand forth as the light of the world. One pursuit, one passion, one object of interest after another sways the heart, and if these objects are not after the Bible rule, [they] involve the ruin of some one. If the eye is single to the glory of God, the object will tend to dignify and ennoble, for it is pure and holy. *4LtMs, Lt 80, 1886, par. 8*

The Word of God does not repress earnestness, zeal, and activity, but opens before the worker true and holy channels through which

his zeal may flow which shall not only save his own soul, but the souls of others. All who wish to advance and to rise, the Bible puts in their hands a light; and if followed, they will rise to become heirs of God and joint heirs with Jesus Christ.*4LtMs, Lt 80, 1886, par. 9*

The Bible points to heaven where are unsurpassed riches and treasures that cannot be estimated. To those who want happiness the Bible points to Jesus who offers peace such as the world cannot give or take away. It is the peace of God. Men have not too [many] aspirations, but they need to be directed not suppressed. Nothing that God has given to man is to be extinguished. All is to be sanctified, refined, purified, ennobled. Then let every power, every faculty be employed in the fullest sense to the glory of God, not to the glorifying of any mortal man. Praise no man, flatter no man, but praise Jesus and talk of His love and tell of His power.*4LtMs, Lt 80, 1886, par. 10*

Lt 81, 1886

Oyen, Brother

Copenhagen, Denmark

July 23, 1886

Previously unpublished.

Dear Brother Oyen:

I have felt much troubled in regard to the matter of Cecelia's going to America with you and your wife. I know that your wife is much attached to Cecelia and that you think much of her, and I am troubled over this matter. I know that the appearance is not as it should be, your work brings you in close companionship, and there are dangers in this close relationship in your work that neither of you discern. The injunction of the Word of God is to abstain from the very appearance of evil. I am now writing to different individuals who have moved blindly until they are infatuated by the devil and so ensnared that it is most difficult to recover themselves from the snare of Satan.*4LtMs, Lt 81, 1886, par. 1*

I consider Cecelia in great peril, and you are also in peril. You have been gaining an experience, and if you walk humbly with God, He will make you a man of usefulness, but your soul is in danger. I was shown years ago about the time of your marriage that you would fall into temptation and the grace of God alone could keep you from falling under its power, and it was through the affections and undue attachment for another Satan was making efforts to ruin you. But, my brother, you may come off conqueror. You may feel provoked with me for telling you. I shall urge Cecelia not to accompany you to America. You think too much of her, and she thinks too much of you. I am sure that it is altogether best for our brethren to find young men and educate them to labor as helpers with men. I have been shown that moral power is too feeble with many, that it is unsafe to connect men with women and girls with men, married or unmarried. If there is no evil work, there is the appearance of evil which you can and should avoid for Christ's sake.*4LtMs, Lt 81, 1886, par. 2*

Your wife does not seem to know or understand how to avoid temptation. She should not urge or encourage Cecelia to go with you to America. Things will transpire which will make her feel badly. Your connection in your work will arouse suspicion and excited talk. Should the mother of your wife see anything that looked as if you thought too much of Cecelia, she would make a troublesome time for you both.*4LtMs, Lt 81, 1886, par. 3*

It is now that you want to show yourself a man. Your wife is a sufferer, and let nothing take place which will increase her sufferings. Treat her tenderly. She is your wife; her frequent sickness is a tax to your patience, and your home is not as it should be if she were well and cheerful; but then think, I know you do much of the time, how miserably oppressed her life is with disease, and with a feeble religious experience. She cannot exercise that faith, that trust in God, so that she can derive consolation from God. Her life has been almost devoid of faith. She has sown doubt and as the sure result will harvest that which she has sown. She loves you and has confidence in you. Do nothing that shall give her the least cause to think that you do not love her. But as you value your soul, keep yourself free from the charms of every girl or woman. Make your wife as happy as you possibly can, but let no hasty, sharp words escape your lips. Bear every trial with Christian patience, cling closely to the arm of Jesus.*4LtMs, Lt 81, 1886, par. 4*

You will not be a free man, neither will Cecelia be a free woman, until this undue, ensnaring affection is broken entirely. It will prove a snare to you both which will, if allowed to go on, ruin you. You both have been unguarded and given occasion for remarks that your good should be evil spoken of. But for your soul's sake and for Christ's sake, do not have Cecelia go to America. I know how it would be if you would have her name ruined by being associated with you, then encourage her to go to Battle Creek.*4LtMs, Lt 81, 1886, par. 5*

Lt 82, 1886

Decker, Brother

Basel, Switzerland

February 10, 1886

Portions of this letter are published in *TSB 204-206*.

Dear Brother Decker:

No impurity or anything that defileth shall enter into the kingdom of God. Elder Decker, I have much distress of soul for you. I fear, yes greatly fear, you will never enter into the kingdom of God. I have much pain at heart as I consider your case, standing in the light of the delegated servant of Jesus Christ, yet so clouded with defilement that holy angels cannot come near you. It is no new thing that your thoughts are corrupted by impure desires and imaginings. You have not dismissed unlawful desires and lustful thoughts. When you met me in Healdsburg and told me that you had gained the victory, you told me a falsehood, for you knew this was not the truth.*4LtMs, Lt 82, 1886, par. 1*

Your past life had been presented before me as one who had no internal strength to resist evil if it puts on an inviting aspect. You have obtained the confidence of women in you as a man of piety and righteousness, then you have taken advantage of this confidence to take liberties with them—kissing them and going just as far with them in seductive, lustful practices as they would allow you to go, not only with Sister Stillman, but with others. And I am pained to the heart when I consider that you have tainted and polluted more than one or two or three or four with your insinuations and your fawning and caressing which have led souls to dissipation and vice. And you a watchman, you a shepherd!*4LtMs, Lt 82, 1886, par. 2*

Many have permitted these things in you that they would have repelled in another. You have made evil and lustful practices appear harmless, and some have been led away with their own lust and enticed because they had not moral courage to rebuke you, a

minister, for your iniquitous practices. There have been not a few who have sacrificed conscience, peace of mind, and the favor of God, because a man whom the people have set as a watchman on the walls of Zion has been their tempter—a wolf in sheep’s clothing. And these who have been uncorrupted fall into the snare Satan, through the bad shepherd, has set for them under different pretenses and excuses. You have hid your evil heart of deadly opposition to purity and holiness. The fly enticed into the spider’s web, the fish which is lured on by the bait on the hook, has been ensnared and taken.*4LtMs, Lt 82, 1886, par. 3*

You have by your course of action debased sacred things to the level of the common. Many have come near being ruined who have, as it were, been plucked as a brand from the burning; but the performance of yours to break down the barriers which preserve the sanctity of the family relation between husband and wife, the arranged plans to make the wife communicate to you the secrets of her married life, induce those who are yielding in disposition, who have become captivated with you, to open their heart to you as to a Catholic confessor; and you encourage in them the thought that they have made a mistake in the married life.*4LtMs, Lt 82, 1886, par. 4*

In every family there are at time misunderstandings. There are thoughts and feelings expressed that Satan takes advantage of, but if both husband and wife will resist the devil and humble their hearts before God, then the difficulties soon will be healed without leaving ugly scars. But you have done a work to encourage alienation in the place of healing the difficulties; and peace of mind, harmony, and the usefulness not only of women, but of men, have been destroyed, and the seeds of licentious practices that you have sown have produced a bitter, bitter harvest. The wanderings from God in this way are common, but the fact is so few return.*4LtMs, Lt 82, 1886, par. 5*

The coy, complying disposition of women or girls to the advances and familiarity of men, married men, leads them to be easily entrapped. The man who should watch for souls in order to save them watches for opportunities and occasions to ruin them. There are so many who have little fixedness of principle, who come into

contact with the men who preach the truth; and some of these educate and refine iniquity before them, clothing it in angel robes; and as their own hearts are not garrisoned with fixed, unswerving principles, the work of ruin is speedily accomplished. The sacred is brought down and so interwoven with lust and impure, unholy practices that the victim is confused and the soul temple becomes a sink of iniquity. At first the unsuspecting only listen; they receive the liberties of preference shown them; then the education goes on until “as an ox going to the slaughter or as a fool to the correction of the stocks” (*Proverbs 7:22*), they follow in the steps of the tempter and go fully as far as he would lead them. *4LtMs, Lt 82, 1886, par. 6*

Thus the work has been and is still going on. Evenings are spent with married women and girls by married men who tell a pitiful story of unrequited love. The companion he has vowed to love and to cherish till death is represented as not appreciating his worth, his aspirations, and he leads the victim to imagine, oh, how happy they might have been if they had only been united. This is not a solitary case, but they are numerous. The men who should stand in Christ in their God-given manhood educate themselves to consider themselves as greatly abused. They have filled their houses with children for the wife to care for and manage; and yet they will, as they see her impatient, careworn, because of this great tax brought upon her, center their thoughts upon themselves. They do not have her companionship and petting and her attentions as they desire, and in the place of putting their broad shoulders under the load themselves, they shake this off and imagine they have a hard time. Now if these men had been considerate of the wife of their choice, they would not have placed these taxing burdens on the wife, and she would have fewer children and more time and strength to give to the education and training of the children. *4LtMs, Lt 82, 1886, par.*

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Lt 83, 1886

Charles

NP

1886

Previously unpublished.

Charles:

I feel an interest in your case because Jesus died for you. Shall He have died for you in vain? Will you from this time be a Christian? Are you pleased and satisfied with the service of sin? That which ye sow ye shall also reap. What kind of a crop are you sowing? And what will the harvest be?⁴*LtMs, Lt 83, 1886, par. 1*

“Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth” (*Jeremiah 3:4*)? No halfway work will do in your case. You cannot be half on the Lord’s side. He requires all the heart without reserve. You are going in the path where Satan is leading you. You are selfish, blinded, and enslaved by sin. You have had good impulses, but have not yet experienced the regenerating grace of Christ. You are exposed to ruin, imperiling your soul, selling your soul to Satan. The powers God has given you, you are corrupting.⁴*LtMs, Lt 83, 1886, par. 2*

A full and free salvation has been purchased for you at infinite cost, even the agony and death of the Son of God. And to those who will repent and will have true contrition of soul, forsake their sins and accept Christ as their Saviour, He will be very precious. Jesus died to draw men to a pure and holy life. A full and free pardon is offered to all who will accept it on the terms proposed; and if this salvation is neglected and despised by you, as it has been, then your case is hopeless. You are losing much every day that you occupy the position you now do. You are a channel of darkness through whom Satan works to bring others into as miserable a position as yourself. I urge upon you immediate action, that you break off your sins at once, that you leave the ranks of Satan and come under Christ’s banner.⁴*LtMs, Lt 83, 1886, par. 3*

You have so long been instigated and controlled by Satan that nothing but a determined effort will do for you now. Be not ashamed to take your position decidedly without delay. Sign the pledge of total abstinence; leave off drinking beer, wine, or anything of the kind. Your thoughts are not pure; your heart is polluted. Your soul temple is defiled; God's name is dishonored. The evidences of a Christian life are not found in you. Should you die now, you would be lost. Make no delay. It is not too late now to perfect a Christian character, but it rests with you whether you will be in the service of God or in the service of Satan. You are either in one army or the other; there is no middle ground.*4LtMs, Lt 83, 1886, par. 4*

Will you now see your life as it is—miserable and corrupt? Will you take your stand on the Lord's side boldly, heartily, promptly? Will you come under the Lord's banner? He will accept no halfway work. Your life hitherto has been almost an entire failure. Sin has been chosen, righteousness and godliness discarded. But if you will now turn, change your course decidedly, and seek the grace which Christ freely imparts to those who really desire it, you may yet be a true child of God, and Jesus will write pardon over against your name.*4LtMs, Lt 83, 1886, par. 5*

God keeps what we call a reckoning with the nations and with every individual. There is a point beyond which His forbearance will not reach. It is decided by the degree of light given. God takes an account of the light and the resistance and disregard of that light; and when God's mercy has been so abundant and is despised and rejected, this mercy of God—being rejected—is changed into wrath, and His long-deferred vengeance comes upon the disobedient, unthankful, and unholy. I wish you to distinctly understand that there are limits to the forbearance of God, and it is folly and madness to pursue a course of sin as you have been doing.*4LtMs, Lt 83, 1886, par. 6*

Do not lose sight of the principles in God's dealings with men, that a register is kept of the sins of every individual, and that with unerring accuracy of the great God, the Ruler of the heavens and of the earth. With some the figures are rapidly accumulating. God has borne with you and has given you privileges and opportunities to obtain a knowledge of His truth, of His will, and of His requirements.

But you have withdrawn yourself as much as you dared from these good influences, you have given your heart up to evil practices, and the figures in the books of heaven are increasing against you. If God does not shield you as He has done, how easily will you, in a reckless manner, which is a fault with you, expose yourself, and the protecting angels withdraw their guardianship and you lose your life.*4LtMs, Lt 83, 1886, par. 7*

There was one who was of our number believing the truth, to whom I sent warnings and reproofs just as I am sending to you. He apparently accepted them, but did not make a decided change. Wrong habits were corrupting his soul temple, and his influence over others was not to lead them to virtue and the keeping of God's commandments. Three times I warned him. He was a man who had high aspirations and large talents for usefulness. The Lord had done much for him. Had these qualities and powers been sanctified, he would have been a bright, shining light to lead others to heaven, but he sometimes went on the enemy's ground, gratifying his own inclinations. While on a pleasure excursion he ventured to travel on the Sabbath, thinking he would attend a meeting, and thus he made an excuse. The cars came in collision, and he was killed without a moment's warning.*4LtMs, Lt 83, 1886, par. 8*

We can none of us realize how much we need the guardianship of heavenly angels. When anyone will persist, against light and knowledge, to pursue a course of sin, God withdraws His protection from him and leaves him to the control of Satan who will gladly take him away in his sins. You are in positive danger of eternal ruin. Whose side will you be on? The time has come when your obstinacy, your determined spirit to pursue a wrong course, must be given up and you make an entire surrender to God.*4LtMs, Lt 83, 1886, par. 9*

Charles, there are good qualities in you, but you are smothering them. Your success in life depends upon yourself. Accordingly as you build your own character will you stand or fall. Lay the foundation well. Let God be your wisdom and your trust. Your only safe foundation is Jesus Christ. Everything else is sliding sand. Build for time and for eternity. You want to cultivate manliness, strict fidelity, gentleness, thoroughness, perseverance, and obedience to

the Word of God. Cultivate industry, and ever be faithful and true wherever you may be employed. Whatever is worth doing is worth doing well. Study the guide, God's Word, which teaches you the way to heaven.⁴*LtMs, Lt 83, 1886, par. 10*

Lt 84, 1886

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

Basel, Switzerland

September 14, 1886

Portions of this letter are published in *6MR 94; 10MR 267-268*.

Elder Butler and Elder Haskell

Dear Brethren:

I arise this morning when all are sleeping, being unable to sleep since half-past two o'clock. Many things urge themselves upon my mind which it is difficult for me to drop. We received your letter written from Portland, Maine, last evening. We are always glad to hear from either of you because we expect to learn the real condition of the cause.*4LtMs, Lt 84, 1886, par. 1*

I was glad to learn of Elder Butler's taking rest. You have lost nothing by this, and the cause of God will be much better served in your so doing, for you will go to work with much better vigor than if you had kept on and on constantly, as in a treadmill. Elder Haskell should also have had the same rest.*4LtMs, Lt 84, 1886, par. 2*

That which you write in reference to South Lancaster I admit is a little perplexing, but much of the perplexity might be avoided. If the old hands there who are troubled and perplexed would not hold so tenaciously to their own ideas and plans as infallible, the Lord would have some chance to do something for them by His Holy Spirit's power. I see no reason why the lessons that God would have these learn cannot be accepted now, just now, as to wait and wait, and go on in a course that they cannot maintain. I believed that Professor Ramsey would be enabled to correct some things that if permitted to go on would run out your school in South Lancaster. The plan of continually watching the students as if you had no confidence in them, as if they had no principles, will certainly bring about the very things you would avoid. I do not believe in this way of management.*4LtMs, Lt 84, 1886, par. 3*

I do not believe in making the table a place where all are under suppression, but a place of cheerfulness, a place where gratitude and kindness and love should flow out spontaneously toward each other. I do not believe in putting the youth into straightjackets. I am against all these things. It is because I know of the inability of some connected with the school to place a right mold on the work—although they would die martyrs in making it prosper—that I felt sure a different element would need to be introduced into the school to prevent a state of things which was coming in and which was not a correct stamp to give to the students and the work.*4LtMs, Lt 84, 1886, par. 4*

This is why I thought Professor Ramsey would work in an opposite direction and save the school from becoming that which it should not be, narrow and finally extinct. I see no reason why Professor Ramsey cannot serve you well, but the way to work with him is not to find fault with him, but to bring the truth to bear upon his conscience and convince him religiously of the errors that may endanger the school in becoming a worldly institution. The talent Professor Ramsey possesses, balanced by religious principle, is of great value. Without the controlling influence of the Spirit of God, it will take on the worldly mold. But if you expect ever that Professor Ramsey will bring himself into the ideas and the ways and plans of some of these good souls in South Lancaster in the running of the school, you might just as well give it up, for he will never do it—and I hope he never will. While Professor Ramsey is in danger of having the religious element subordinate to the educational, unless controlled by the Spirit of the Lord, those who have managed are in danger of becoming and maintaining a pharisaical narrowness, a sharp, critical spirit, which will make that school anything but that which God would have it.*4LtMs, Lt 84, 1886, par. 5*

Here are two extremes, and both need the direct, melting, subduing Spirit of God; and when Christ reigns in the hearts of its managers, angels of God will minister in the school. But so long as there is a spirit of jealousy and evil surmising, suspicion and distrust will prevail, and this is the kind of seed that will be sown; and it will yield an abundant harvest. We see in the life of Christ that He met the people where they were and took them with Him in His way. He did not denounce them, but He sought to come as close to them as

possible, that He might reflect light upon them. There must be a happy vein running through all our religious experience if we expect to be a channel of light, if we expect to win souls to Christ.*4LtMs, Lt 84, 1886, par. 6*

There is far more pharisaism among our people than they suppose. This has no Saviour in it. That makes us in danger of being rigorous and gloomy, as though Jesus were still in Joseph's tomb. We want our attitude in the religious life to be one of peace, happiness, and joy. Jesus is not dead. We have a living Saviour, One who is making intercession for us and who bears our cases by name before the Father. We want to cultivate more joy and bring attractiveness into the religious life, everything testifying that we have a risen Saviour, a living Jesus.*4LtMs, Lt 84, 1886, par. 7*

There are those who have never studied human nature, those who know not how to deal with human minds, those who act as though it were a sin to smile and to show joy and gladness. This is the spirit that is separating them far from the youth, that they cannot understand them. This is what I have been shown, and I know it is truth, but I had hoped that general principles laid down would correct the evils that seemed to be steadily growing. This order of things I knew must change.*4LtMs, Lt 84, 1886, par. 8*

I should feel sorry to have any one of the old, tried hands disconnect from the school, because they will have their lesson to learn and might as well learn it first as last—that there is with them altogether too much criticism, too much watching the youth, too much expected of them, and too little pity and sympathy for them who have inherited tendencies to evil and who have had a wrong education and training. All these need careful, patient study of character and need to have those deal with them who have a large stock of grace and forbearance, sympathy, tenderheartedness, and love. The most erring are the very ones they ought to seek to help the more earnestly, because they are the most needy. Seek to bind their hearts to your heart by the tenderest cords of affection. This work done for them, and done well, will be putting out the talents to good interest, for one scholar educated by precept and example, with right instruction, with correct habits, with gentleness, with love and courtesy, will influence many others both by precept and

example, and the labor in talents invested will accumulate.*4LtMs, Lt 84, 1886, par. 9*

The great lessons to be learned are how to bind them to your heart, then how to hold them by affection and love. Once obtain their confidence and let them see you are interested in them, and they will be much more likely to obey and come into subjection. Let them think you are suspicing them and that you have no confidence in them, but must watch and restrain and command, and they will have no confidence in their teachers.*4LtMs, Lt 84, 1886, par. 10*

I believe Professor Ramsey and the old hands can harmonize. Let them remember the words of Christ, "I am not come to call the righteous, but sinners to repentance." [*Matthew 9:13.*] We are working in the establishment of schools that give proper instruction to reform characters. We are dealing with those who need everything done for them after the similitude of Christ's work, and this work of reformation can be done only by faith and love.*4LtMs, Lt 84, 1886, par. 11*

Now, should our old hands leave the school, God will surely bring them into other positions to learn the lessons they will need to learn, which I know they must learn, in bringing into their management more of the love of Jesus and far less suspicion and criticism.*4LtMs, Lt 84, 1886, par. 12*

I like not these complaints which you make of Sister Harris. I believe her to be a woman who understands many things better than some would give her credit for. I hope you will, Brother Haskell, be careful how Sister Harris' judgment and counsel are treated. God loves her, although she, as well as the rest in South Lancaster, may err.*4LtMs, Lt 84, 1886, par. 13*

Things may be framed in the mind of Elder Haskell that, as the circumstances arise and matters develop, will make a change in his ideas because he is impressed by the Spirit of God at the right time. But if Elder Haskell or Elder Butler lays out a program which teachers must work to carry out, these teachers may not be clear-sighted to discriminate the effects of such a program, and the necessity of modifying the training principle in some respects, as he would do himself if he had the work to do.*4LtMs, Lt 84, 1886, par.*

If Elder Haskell were on the ground under all and every circumstance, then I believe he could counsel and advise. But when he marks out a plan to work [toward] and is away himself, and those who are doing the work have a prescribed plan that he has fashioned for them, they do not use their own reason, but use the mind and plans of Elder Haskell, which may not always be safe to follow because God is constantly at work in His providence, and a change may be necessary. Were Elder Haskell on the ground, he might steer the ship so that it would clear the breakers. But those who have submitted to do just as other minds have planned can never be trusted in an emergency, for they will make mistakes in following laid-down plans [and] prescribed rules, to the letter, which may bind about the work. *4LtMs, Lt 84, 1886, par. 15*

I wish to impress some things upon your minds. Our teachers and the preceptor of the school need the transforming grace of Christ. They do not know that self holds a large place in their experience. Christ must be enthroned in every heart, else self will be seated upon the throne. I have been shown that there has been a principle cherished, not designedly but ignorantly, that every sin of students may be forgiven but the one of casting any criticism or censure upon the teachers. The slightest deviation in this line is treated as the sin which cannot be atoned for. [But] the Majesty of heaven was spoken against, derided, insulted, mocked, and charged with having a devil. [Yet] He did not cast off those poor souls. He loved them. He labored for them. He saved the erring. More of Christ, brethren, and less of self. *4LtMs, Lt 84, 1886, par. 16*

I feel so humiliated over the great estimate even some of my best brethren have in regard to my work in this respect. I think I will not take the least notice of their surmisings that my burden has been gathered up from what someone has told me. They must have a wonderful faith in my mission and my work. Those matters I have sought to correct have been urged upon my soul by the Spirit of God. *4LtMs, Lt 84, 1886, par. 17*

In regard to Albert Harris, I have but little confidence in the conjectures and the position my good friends take in this matter. I

find in place of our brethren and sisters seriously thinking they may not move wisely in all things, and that there may possibly be a necessity of change in their plans, they put all their powers to work to see who it is that is their enemy that has prejudiced Sister White. Do my friends in South Lancaster think their work is perfect? I think if they would just heed the light God has given them, and admit that their ways and plans may possibly need remodeling, then all this terrible burden and fearful discouragement would no longer exist. But when the Lord would correct some of our ways, and mold us as clay is molded in the hands of the potter, there is a surprising protest; there is an unwillingness to be molded. Self asserts its right to remain just as it is. What is wanted is more meekness, more lowliness, less of self, and a great deal more good, sweet, humble religion. When the Spirit of God melts us over, then self will be hid in Jesus.*4LtMs, Lt 84, 1886, par. 18*

When Elder Canright began in Worcester, after he had started the work there and had it well going, two tents might have been run just as well as one with but little extra expense. But our brethren could not take in the situation. They could not plan, because Brother Haskell could not be there to plan for them. I saw that a much greater work might have been accomplished, perhaps treble, but men who had the entire charge of the work were not broad in their plans. They had been accustomed to following Elder Haskell's plans. They could do nothing aside from his counsel. When deprived of this, they could not show tact to make the most of the opportunity.*4LtMs, Lt 84, 1886, par. 19*

It is these things the Spirit of the Lord would seek to correct. Men must have wisdom from God daily and give God plenty of room to work and plan for them and not get in the Lord's way. Until we have men who will have brains and will use them, we shall find difficulties.*4LtMs, Lt 84, 1886, par. 20*

Our labor since we came to Europe has been to break up, if possible, the idea of one man's mind and plans and stamp being placed on the several branches of the work. It has been hard work to change this and bring in a different order of things. Elder Daniel Bourdeau was determined to mold everything among the French; and after we have gained a victory on this point in every field, the

battle has to be fought all over again. I might write a volume upon this matter since I came here. The facts of the case are, the potter must mold the clay, not the clay take any shape it chooses and then want every vessel to meet its exact dimensions and form.*4LtMs, Lt 84, 1886, par. 21*

In England Brother Wilcox and Sister Thayer set their heads together to carry everything their way. We found the girls in the office standing upon their feet to fold and to stitch, to do all their work, because Elder Wilcox and Sister Thayer said they must not sit down because it made them do their work lazily. These girls were ready to faint with weariness. The tables were made high on purpose to put them to the necessity of standing. To some it was torture in their work. I thought then and since, What fools some people will make of themselves if they just have a little managing to do and others under their control! All these cast iron regulations show a narrowness of mind that to me is contemptible. Mercy and the love of God seem to be dropped out of their nature and their character.*4LtMs, Lt 84, 1886, par. 22*

Jealousy—I find here in Europe a plenty of it! All it needed was the sight of our own eyes to understand a reform was needed. These dear souls, so free to control and so free to manage, were the most unwilling to be managed and controlled themselves. If their course was questioned, then it was intimated that some one had told us. Brother and Sister Lane had been talking about them and wanted to shove them out.*4LtMs, Lt 84, 1886, par. 23*

Sister Thayer told me she had decided to go to America, and when I commenced to urge that she could not be spared if Brother Wilcox went, then she showed that her purpose was unalterable. She should go to America. And when it was decided she could go—thinking it would be the best thing, taking all things into account—and Brother Wilcox would stay another year, then she said she had changed her mind; she did not want to go to America, and she acted as though she was being pushed out. And Brother and Sister Lane and Willie White have the credit of being at the bottom of the matter. Nothing could be more wide from the truth.*4LtMs, Lt 84, 1886, par. 24*

But I think we are all more or less grown-up children. Manhood or womanhood comes slowly to some, and those who are apparently the most conscientious need the melting, subduing spirit of Jesus before they can be of great worth in the noble work in which we are engaged. Weakness crops out on every side, showing a selfishness that is alarming and a want of the spirit of Christ in all that they do. What is wanted is more of Jesus and less of self. Oh, that all would see they must wash their robe of character and make it pure in the blood of the Lamb.*4LtMs, Lt 84, 1886, par. 25*

In Denmark, Sweden, and Norway we found the same thing. Elder Matteson was molding and fashioning everything; and as we began to correct things, there was a stir in the camp. Sister Matteson charged upon one and another that they had been reporting to Sister White. Brother Hanson's case was and still is critical, because Brother Matteson had linked with him, sustained him in a wrong course, and they stood together. Brother Matteson would go to Brother Hanson when reproved, and when reproved, Brother Hanson would go to Brother Matteson. I have written most clearly pointed letters. The result has been what might be expected. Neither Sister Matteson nor her husband believed the testimonies, and yet I consented to go to labor in their kingdoms again. Elder Matteson was determined to throw off every responsibility, and I talked with him in private a long time. I told him I would not advise him to take that course. "Why," he says, "if I have placed a wrong mold on the work and I am, according to the testimony, leaving everything unfinished and imperfect, the sooner I am out of the way, the better." I said, "Not so, Elder Matteson. The sooner you get rid of the peculiarities which Elder Matteson has fastened upon the work, the better. If you balk in the harness now, you will be a ruined man. If you want to see your imperfections and put them away, just as the Lord has shown you that you must do, then you will be a more useful worker for God than you have hitherto been. But you never should have been under the necessity of being a manager alone. You have worked hard. We know that you love the work. We want you to triumph with the success of the truth. But I tell you, every word in the testimony is true in regard to you, and God wants to save you, but you must be molded as clay is molded in the hands of the potter. I shall not abate one jot of the plain reproofs now or in time to come, but I shall cling to you, I shall pray for you, I shall feel

kindly and tenderly toward you. I look upon you as a man who has worked hard, but is full of defects that God would take away from you if you will let Him.”*4LtMs, Lt 84, 1886, par. 26*

I just labored as a mother would labor for her children—just as I have labored for my own sons. And after I had told him the most cutting things, then I treated him and her with all the deference and respect and tenderness possible. He would stand by my side and translate. On some occasions the power of God was so manifestly upon me that Elder Matteson was almost overwhelmed himself. Once, when speaking of the plan of redemption, for two or three sentences I forgot that the words must be translated. I seemed to be in the very presence of Christ before the throne of God. I think these things have had a marked impression upon Elder Matteson. I have held him firmly by faith. None but God Himself knows the battles we have had to fight, but we were driven to prayer and to God for counsel.*4LtMs, Lt 84, 1886, par. 27*

I believe I have not shunned to declare the counsel of God in these difficult cases. And just as soon as my work is done here, I believe I shall be only too happy to return to America. What the Lord has for me to do in the future I do not worry about at all. I just take up my duty for today, and I feel a sweet confidence and trust in God that passes my understanding. I feel no concern for home losses that may occur; this does not trouble me. All my anxiety is to do my work by the day in such a manner that God can accept me and my work.*4LtMs, Lt 84, 1886, par. 28*

I am glad if Elder Matteson will come out decided on the testimonies. I told him he did not believe them, that his wife did not believe, but that did not separate me from either of them—that I should be true to them till the last.*4LtMs, Lt 84, 1886, par. 29*

I believe the very best thing that Elder [D. A.] Robinson can do is to go into some place where he will work under no man’s directions. His burden has been heavy, fearing that he should not carry out to the letter the orders given to him. May God help him, for I believe him to be a sincere, honest man, and he should never have been manipulated by another man’s mind. He needs to be in the hands of the Potter, to be molded in some things. Sister [Maria L.] Huntley I

believe to be an excellent sister, but neither of these, with their present mold, is fitted for the work connected with the school. Brother Ramsey needs a daily experience in the things of God. Then he can do a good work in the school.*4LtMs, Lt 84, 1886, par. 30*

I hope there will be no enlargement of buildings in South Lancaster until there is an enlargement of ability and capability to manage; and if our good brethren and sisters there have decided that they cannot be molded in any way and cannot change their course, if they regard their own ways perfect and needing no reform, if they cannot connect with the school at South Lancaster and broaden and widen and outgrow their narrow plans and management, one of two things must be done. They must be separated from the school, or it must be closed up. Consistency is a jewel, but I am more pained than I can express to see the real outworkings of the reputed faith of our own people. In my work and testimonies I see that when self is interfered with, the faith is very tottering. Men hold to their ways, their plans, their ideas, and then question where I have received my ideas in reference to themselves.*4LtMs, Lt 84, 1886, par. 31*

Well, so it is; so it was in Christ's day, and so it will be. Self, self is not dead yet. Christ is not controlling yet. And the work is bound about and crippled just because Jesus is not brought into the everyday life. Pharisaism is thought to be genuine piety. Oh, the love of Christ—how it needs to come into the heart and into the life and into the character! I am alarmed for our brethren and sisters, for I see they need the converting power of God. The very ones who could do the most good, the very ones who could be the greatest blessing, need less pharisaism and more mercy and the love of God. I will seek the Lord; I will watch unto prayer; I will not exalt self, for I see so much of this my soul is sick and distressed.*4LtMs, Lt 84, 1886, par. 32*

I sent you a letter to be read to Elder Waggoner, and I hope you will see this case fairly settled before you leave him. We need just such a man as God wants Elder Waggoner to be. We want a man that has his capabilities, his experience, and not his weaknesses. Save him if you can, brethren. Satan is trying hard for his soul. He has

nearly made shipwreck of his bark; but, oh, if he will let Jesus take the helm, then he will right up his bark, that it shall not be wrecked. We must not give place to the devil. We must not become discouraged. We must not faint by the way. We must cling with both hands to Jesus. Talk faith, live faith; hold fast to Jesus, and He will hold fast to us. A great work is to be done. We must keep strong in spirit and not let Satan have any victory. I tell you, brethren, the truth will finally triumph, and we want to pursue such a course that we may triumph with it.*4LtMs, Lt 84, 1886, par. 33*

I am much blessed of the Lord, although very much burdened, and I love Jesus with my whole affections. I think our warfare must be nearly ended. I think we are nearing home. I am rejoiced to think the rest will soon come, but even here in this hope I am not in a hurry. I want to do all my work with patience and fidelity day by day, and there are many souls to be saved, and we will be glad that the coming of the Lord is delayed to give them a little more opportunity to get ready. But once saved in the kingdom of God—only think of it—once beyond the temptations and warfare of this life, once in the haven of rest, in the presence of our adorable Redeemer—what will it be! These light afflictions, Paul says, which are but for a moment, “worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen.” [2 *Corinthians* 4:17, 18.] God help us to look at the brightness of our Saviour’s countenance, and clouds will be dispelled. We must have more faith.*4LtMs, Lt 84, 1886, par. 34*

The bell has just sounded for breakfast, and I have written sixteen pages.*4LtMs, Lt 84, 1886, par. 35*

Lt 84a, 1886

Children

Great Grimsby, England

September 16, 1886

Previously unpublished.

Dear Children:

We arrived here today at half-past ten A.M. The night we left Basel we did not any of us sleep much. At midnight—at Delmo, I think it was—we had to all go to the custom house for our things to get a mark upon them. They were not examined.*4LtMs, Lt 84a, 1886, par. 1*

The seats were very hard, and every bone in my body ached. I was the only one who could lie down. I partially straightened myself. Sarah says she did not sleep much. Brother AuFranc [?] we know did not sleep scarcely any. He was sightseeing by moonlight. He testifies Sarah slept with her mouth wide open and that she looked very curious. We took a good breakfast and dinner from the telescope. It was all good, but how I did wish Bruno had the meat. He would have appreciated it. We did not. It seemed dry and tough and tasteless. The tomatoes were excellent.*4LtMs, Lt 84a, 1886, par. 2*

We went on the boat, glad that it was to be but a two-hour trip, but we had a very stirring east wind which did not agree with our stomachs. Sarah, I believe, was the first one who behaved badly. She began to throw up. I sweat and held firm for nearly one hour. Men and women were sick—no accommodations for them, but to sit up and just bend to the task of emptying their stomachs, which was the easiest job of the kind I ever did. We just rolled and heaved and pitched. Sarah lay down flat on the floor with her head on a box, and she slept some. I envied her the privilege of lying down, but there was no possible chance for me to lie down. I was sick, earnestly sick—lost both breakfast and dinner.*4LtMs, Lt 84a, 1886, par. 3*

We had to undo the roll, but none of us had sufficient energy to put it together again. It was an astonishing-looking bundle; looked some as though we had a child smuggling through. Brother AuFranc was sick, and yet when he saw the sorry-looking bundle, he had force enough left to get it into decent shape. This delayed us so that we were near the very last to step from the boat. When we sought for a compartment, all the second class was full. The conductor opened one of the finest first-class compartments, placed our baggage in, and helped us in. I think we were a pale, wretched-looking set that touched his heart with sympathy, and he told us to stay in that car. He would make it all right, and he watched us as faithfully as a mother watches her child until he saw us off the train and had a porter bring us our trunk. In this softly cushioned car we slept some and rested much.*4LtMs, Lt 84a, 1886, par. 4*

Brother AuFranc was like a boy taken up with what he could see. Sarah was sufficient for the occasion, as usual. She spoke for a four-wheeled cab, and all our belongings were taken in it, and we drove to the Great Northern depot, deposited our trunk, sent a dispatch to S. H. Lane, and drove across the road to the Great Northern Hotel and there ordered hot drink to our room. We had excellent beds and everything clean and sweet. Had to pay for our drinks and a plate of English thin-sliced bread, buttered as usual, fifty cents. Twelve shillings for our lodgings.*4LtMs, Lt 84a, 1886, par. 5*

We slept quite well. I awakened at three, and at four Sarah awoke. She looked at her watch and said it was five o'clock, but her watch did not tell the truth. The cars left quarter after five. We had our things on "Strase" (Street) and were doing up the bundle when she found out it was the watch that was wrong. We had to change cars at Peterborough and Boston. We were on the fast train as far as Peterborough. Then the train stopped at every way-station, and we went quite slow till we reached Grimsby.*4LtMs, Lt 84a, 1886, par. 6*

Sister Ings and Brother Wilcox met us. We were glad, I tell you, to see them. We are here all safe, not exactly straight in our feelings yet. We took our breakfast on the car, and I ate one of the turnovers and a couple of rolls and relished them. The rolls were so good, never tasted as good before. The turnovers were good. Thank

Marian for brightening our metallic clasps; they looked very nice.*4LtMs, Lt 84a, 1886, par. 7*

We find all of good courage here. I have not as yet had much talk with Brother Wilcox and H. S. Lane, but they do not seem to be at all discouraged. Brother Olsen will not be here, or Brother Oyen, until week after next. So they will not have any help from these. I told them you would not be here until next week. They are anxious to have you come as soon as you can conveniently.*4LtMs, Lt 84a, 1886, par. 8*

Mary, please to get my medal in the drawer of the commode and send to me by Willie. I think it would be well to bring my small writing board. Sarah says she wants that skin she cleans her machine with.*4LtMs, Lt 84a, 1886, par. 9*

It is cold here. We have a fire in our room, a stove, so we can keep comfortable. It is sunshiny and pleasant today. I may think of something more to send for tomorrow.*4LtMs, Lt 84a, 1886, par. 10*

My head is not as clear as I could wish. I have felt grateful to God for His mercy and loving kindness to us, and I want to have strength to do the will of God from the heart. This morning when I awoke at three o'clock, I felt comforted and blessed and grateful and happy.*4LtMs, Lt 84a, 1886, par. 11*

Mary, I beseech of you to take the very best care of yourself. You need to be cautious and not be imprudent in any way. Do not drive the horse alone down street; have someone with you. Be cheerful and happy. Well, this is a poor kind of a letter. Hope to have something to write about next time.*4LtMs, Lt 84a, 1886, par. 12*

Much love to all in the family, especially my little Ella.*4LtMs, Lt 84a, 1886, par. 13*

Mother.

This letter should have gone out last night, but we were not soon enough. Look out and have clothing for raw, cold climate. We had a sunshiny day yesterday. I think it will be pleasant today. I shall walk considerable and see if I cannot obtain physical stamina and shall

keep myself in as good condition as possible.⁴*LtMs, Lt 84a, 1886, par. 14*

Willie, I did not take any of those books with my pieces pasted into them, morning talks and other articles. I think you had better bring them. We may find time to work at them some.⁴*LtMs, Lt 84a, 1886, par. 15*

Lt 85, 1886

Smith, Uriah

Copenhagen, Denmark

July 24, 1886

Portions of this letter are published in *UL 219*; *6MR 144*.

Dear Brother Smith:

I received your letter while at Basel, and be assured I was much pleased to hear from you from Colorado; and I am pleased every time I hear from you away from your home engaged in labor, because I believe your discourses are needed and that they will do much good.⁴*LtMs, Lt 85, 1886, par. 1*

I was pleased with the news contained in your letter. When so far away from America and with friends who cannot speak your own language, every epistle from old friends is as cold water to a thirsty soul. I think of you and your family, especially your wife, and pray for you that the blessing of the Lord may rest upon you all. Our acquaintance commenced many years ago, more than thirty years, I think; longer with your wife, about forty years. We can review the work, then small and bound about with poverty, and yet the word has come to us again and again, "Go forward." [*Exodus 14:15.*] Amid discouragement and financial embarrassment of the cause, the same word has been sounded to us, "Go forward." And now we look back and see all the way the Lord has led us step by step in advancement these many years, and yet the same voice is making itself heard, "Go forward."⁴*LtMs, Lt 85, 1886, par. 2*

We have as a people been singularly led. There have been apostasies, there have been threatened dangers, there have been the deep plots laid by the adversary of souls, but still we are on the move "Forward." There have been sins among us as among ancient Israel, but thank God we have had an open door which no man can shut. Men may say, "I forgive all the injuries you have done to me," but their forgiveness would not blot out one sin; but the voice sounding from Calvary—My son, My daughter, thy sins be forgiven

thee—is all efficacious. That word alone has power and awakens the gratitude in the grateful heart. We have a Mediator. There is but one channel of forgiveness and that channel is ever open, and through that channel a rich flood of divine mercy and forgiveness come pouring down to us. “The cleansing stream I see, I see,” and the greatest criminal may find pardon.*4LtMs, Lt 85, 1886, par. 3*

Many have expressed wonder that God demanded so many slain victims in sacrificial offerings of the Jews, but it was to rivet in their minds the great and solemn truth that without shedding of blood there was no remission of sins. A lesson was embodied in every sacrifice, impressed in every ceremony, solemnly preached by their priests in holy office and inculcated by God Himself—this great truth that through the blood of Christ alone there is forgiveness of sins. How little we feel the force of this great truth as a people! How little, by living, acting faith, do we bring this great truth into our lives—that there is forgiveness for the least sin, forgiveness for the greatest sins.*4LtMs, Lt 85, 1886, par. 4*

I wish I could present this matter before our people just as I view it—the great offering made in behalf of man. Justice asked for the sufferings of a man. Christ, equal with God, gave the sufferings of a God. He needed no atonement Himself. It was for man—all for man. All His sufferings were in our behalf, and accessible to us is His free pardon. The sufferings of Christ corresponded with His spotless purity. His depth of agony was proportionate to the dignity and grandeur of His character. Never shall we see and comprehend the intense anguish of the sufferings of the spotless Lamb of God until we feel how deep is the pit from which we have been delivered, how grievous the sin of which humanity is guilty, and by faith grasp the full and entire pardon.*4LtMs, Lt 85, 1886, par. 5*

Here is where thousands are failing. They do not really believe that Jesus pardons them individually. They fail to take God at His word. He has assured us that He is faithful that hath promised to forgive us and be just to His own law. His mercy is not wanting in anything. Were there one defective link in the chain, then we are hopelessly ruined in our sins. But I would if I could sound the glad note to earth’s remotest bounds, “If any man sin we have an Advocate with the Father, Jesus Christ the righteous.” [*1 John 2:1.*] His mercy is

full. The chain is perfect in all its parts. There is not one flaw in it, not one missing link. Oh, precious redemption! Why do we not bring this great truth more fully into our lives? How broad it is that God for Christ's sake forgives us—me, even me—the moment we ask Him to, in living faith, believing that He is fully able to do this. He delights in mercy. Glorious truth: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 *John* 1:9.] Just to His own law and yet the Justifier of all them that believe. Well may we exclaim with the prophet, “Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy.” [*Micah* 7:18.]⁴*LtMs, Lt 85, 1886, par. 6*

I wish that those who are so often in gloom, gathering the clouds of darkness about their souls, would just make it a business one hour of each day to search the Scriptures and string together the precious promises, as if they were precious pearls. Let them dwell especially upon the mercy and the forgiveness of sins. I think many who have walked under a cloud all their lives would open their eyes with amazement and view the channels of mercies from God rather than the clouds loaded with denunciations and wrath.⁴*LtMs, Lt 85, 1886, par. 7*

We need, as a people, greater faith in Jesus Christ. We need to bring Him into our lives. Then we shall have peace. We shall have joy. We shall know by experience the meaning of the words of Jesus, “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.” [*John* 15:10.] Here our faith must come in to claim the promise that we abide in the love of Jesus. “These things I have spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another as I have loved you.” [*Verses* 11, 12.]⁴*LtMs, Lt 85, 1886, par. 8*

Precious opportunities and privileges are granted to us to be a light and blessing to others, talking to them, revealing to them that you gather the sunbeams from heaven to your own soul by believing just what the Lord says. These precious rays of cheerful hope and peace and fulness of joy we can bring into our lives and in so doing

into the lives of all with whom we associate. We will inspire hope in the place of strengthening unbelief. *4LtMs, Lt 85, 1886, par. 9*

It is my privilege to feel that I am forgiven. It is the privilege of all who comply with the conditions to have an experimental faith, to know for themselves that Jesus does pardon. When we confess our sins, His word is pledged that He will forgive us our sins and cleanse us from all unrighteousness. Put away unbelief, put away the suspicion that God does not mean these promises for you. They are for every sinner that repents, and you dishonor God by your unbelief. Let us pick up the precious pearls of promises in God's Word, and in thus doing eat the flesh and drink the blood of the Son of God. "My flesh is meat indeed, and My blood is drink indeed." "The words that I speak unto you, they are spirit, and they are life." [*John 6:55, 63.*] "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 1:14.*]*4LtMs, Lt 85, 1886, par. 10*

Let those who have been in doubt only believe the words of Jesus fully, and henceforth there will be rejoicing in the blessedness of sins forgiven. They will have a practical experience of what it is to rely upon the sure Word of God. Having confidence toward God, relying upon the riches of mercy, we show that we honor God. And He declares, "Them that honor Me I will honor." [*1 Samuel 2:30.*]*4LtMs, Lt 85, 1886, par. 11*

We keep the Saviour too far apart from our lives. We want Him abiding with us as an honored, trusted Friend. We want to consult Him in all things. We want to tell Him all our trials and then let His peace into our souls, and let our joy be full as we contemplate that this Jesus is our Saviour, that He has said, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] Let the peace and joy of heaven into our hearts, and let them be expressed by our lips. Let us make melody to God, and the sunshine of heaven will be reflected to others around us.*4LtMs, Lt 85, 1886, par. 12*

I have arisen early, have written these four pages, and yet all are sleeping. I did not think to write just as I have done, but some way

my heart is full of this matter. It comes right out without effort. I have had more peace and confidence in God and real heavenly joy within a few months than at any other period in my life. I know not as I shall ever see my home again in California. I do not know what is before me, but I have no anxiety. I trust my all—soul, body, and spirit—in the hands of God. He will keep that which I have committed to His trust against that day. I feel now that I want to lead every soul to that confidence, that faith, that will lead to the honoring of God by bringing all the heaven possible into their lives. The cold shadows have passed away; the precious light shineth. The Lord is good; His mercy endureth forever, are the words that are treasured in my heart and find utterance from my lips.*4LtMs, Lt 85, 1886, par. 13*

The prophet of old asked, “Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.” [*Micah 6:6-8*].*4LtMs, Lt 85, 1886, par. 14*

In the light of divine revelation, through the atoning sacrifice we may see the glorious plan of redemption whereby my sins are pardoned and I am drawn near to the heart of Infinite Love. We see how God can retain all His justice and yet pardon the transgressor of His law. He can retain all His holiness and reveal it to us in greater glory in cleansing us from all sin. We are not simply forgiven, but accepted of God in the Beloved.*4LtMs, Lt 85, 1886, par. 15*

The plan of redemption is not merely an escape from the penalty of transgression, that we may be tolerated in heaven as a forgiven culprit, pardoned and released from prison, one who is barely tolerated, but not admitted to friendship and trust. We are not to be thus in heaven—merely admitted. Such a reception would be all that we deserve, but unsatisfying. We want to be taken back to confidence and love, not only to be rescued from the curse, but to be welcomed as accepted children, to be blessed of God. And we

shall be amply satisfied. The sacrifice of Jesus Christ has made ample provisions for every repenting, believing soul. We are saved because God loves the purchase of the blood of Christ; and not only will He pardon the repenting, believing sinner, but He will take us back—not only barely permit us to come into heaven, but He, the Father, will wait at the very entrance to welcome us, to give us an abundant entrance to the mansions of the blest.*4LtMs, Lt 85, 1886, par. 16*

Oh what love, what wondrous love! In the gift of His beloved Son, the Father has shown His love for the fallen race, and through this sacrifice made a channel for the outflow of His infinite love, that all who will believe on Jesus Christ may be restored again to His favor.*4LtMs, Lt 85, 1886, par. 17*

The parable of the prodigal son represents the way that God will deal with the erring who come back in repentance to Him again. Have we not grand themes for thought and a solid foundation for our faith? What more can we ask of God than that which He has given us? Love, infinite love in Jesus' being our sacrifice. Believing on Him we will be obedient to all of God's commandments, and we have life in Jesus Christ.*4LtMs, Lt 85, 1886, par. 18*

Oh, what joy should fill the heart of the Christian, and what expressions of love should be heard from his lips! Jesus has died for me, making it possible for me to keep the law of God, His filling in the perfection where I cannot supply it. He is making an atonement for me, that I may be one with the Father. Then if I accept by faith this wonderful salvation, I shall never perish as a guilty transgressor of God's holy, immutable law. Then why should we not have that earnest, living faith, that perfect confidence that in Christ we shall have eternal life?*4LtMs, Lt 85, 1886, par. 19*

Many fail to act upon this faith, and therefore God is dishonored. They go forth in the world, as if under a weight of woe and condemnation, when they might have peace and comfort, hope, and fulness of joy. Jesus brought into their life would make them happy indeed. Oh, why will we, when we have such expressions of God's love to us, act as if we were continually suspicious of God? Well may He ask, What more could I do for My vineyard that I have

not done in it?*4LtMs, Lt 85, 1886, par. 20*

Let us honor God by believing His Word implicitly. We have not a Saviour in Joseph's new tomb and a great stone before the door of the sepulchre. Jesus is not dead. We have a Saviour who has risen from the dead, who is ascended up on high and ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord and we know not where they have laid Him. We know where Jesus is—in the presence of the Father to make intercession for us. We have a living Saviour.*4LtMs, Lt 85, 1886, par. 21*

How can men live in transgression of God's law and yet think that they can claim the virtues of the atoning sacrifice? Why cannot those who claim to understand the Scriptures see that the requirement God makes in grace is just the requirement that God made in Eden—perfect obedience to His law? In the retributive judgment, God will ask those who professed to be Christians, Why did you claim to believe in Jesus and continue to transgress My law? Who required this at your hands, to trample upon My rules of righteousness? "To obey is better than sacrifice, and to hearken than the fat of rams." [*1 Samuel 15:22.*]*4LtMs, Lt 85, 1886, par. 22*

The gospel of good news was not to be interpreted by you, that henceforth man might live in continued rebellion against God by transgressing His just and holy law. The gospel is not law diluted or done away. The New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all His subjects obedience, entire obedience to His commandments. He demands now, as He has ever demanded, a perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness is only imputed to the obedient. Through faith we must accept the righteousness of Christ, but no one will have any right to claim that righteousness who has dishonored God by trampling upon His holy law. Oh, that we might view the immensity of the plan of salvation! As obedient children to all God's requirements, resting, believing, we have peace with God through Jesus Christ, our atoning sacrifice.*4LtMs, Lt 85, 1886, par. 23*

We have been here in Copenhagen one week. The Lord has strengthened me to speak to the people twice at length and five times for one half an hour in our morning meetings for the benefit of those who anticipate giving themselves to the missionary work. Although I have to speak through an interpreter, yet my soul is often blessed, and I feel the power of the truth upon my own heart, and the blessing of the Lord rests upon those who hear. We have social meetings after prayer, and morning talks. The testimonies are interpreted to us, and I can see that these people have a similar experience to those in America. Some I think appreciate these simple talks as highly as do our brethren and sisters in America, although they do not come to them directly in their own language.*4LtMs, Lt 85, 1886, par. 24*

Several have embraced the truth since we visited Copenhagen last fall. These we consider valuable if they only continue to follow on in their search of the Bible for the truth as it is in Jesus.*4LtMs, Lt 85, 1886, par. 25*

Day before yesterday the Lord blessed us indeed with His Holy Spirit, as I made remarks from these words: "Not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*]*4LtMs, Lt 85, 1886, par. 26*

One intelligent-looking gentleman, a Dane, arose and made remarks like this: he said he had not found much good in Copenhagen. He had not visited Copenhagen for nine years, but he praised the Lord that he was permitted to be in this meeting. He had never heard such wonderful things before. He thought the time had come that is spoken of by the prophet, "I will pour out of My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." [*Joel 2:28; Acts 2:17.*]*4LtMs, Lt 85, 1886, par. 27*

This man's wife had kept the Sabbath for years, and was a devoted Christian, and he had opposed her bitterly. He stated he wished to be with this people. After meeting, his wife came and spoke to me in Danish, pointing to heaven. I could not understand her, but she grasped my hand and held it firmly. She kissed me again and again, thanking the Lord. Sister Matteson came as an interpreter and told

me that she said she had manifested this freedom because she was acquainted with me through my writings which had been a great blessing to her. She hoped to meet me in heaven.*4LtMs, Lt 85, 1886, par. 28*

We feel grateful for these tokens of good. There are precious ones who believe, here in Copenhagen. There has been a good interest from outsiders to attend our meetings. The hall has been filled evenings. We were glad to see the spirit of labor upon some here newly come to the faith. Some expressed great anxiety for the work in this large city. They appealed to us not to leave them and let the present interest die away. They importuned for someone to remain who would continue to present the truth. We know this should be thus, but who? Brother Matteson had his work arranged to go to Stockholm, that great city, to do what he can for them. Elder Olsen is to commence an effort with the tent in connection with his brother Edwin Olsen. This meeting is to be a special means of instruction to those who are just commencing to preach and do missionary work.*4LtMs, Lt 85, 1886, par. 29*

I have been shown that much has been lost to the cause of God in not giving the workers thorough instruction as to how to do their work in a most thorough manner, freeing from the work all eccentricities and the peculiar traits of character of the worker, that a wrong mold shall not be given to the character of others who embrace the truth. If Elder Olsen can, with his experience and with the blessing of God, do this important work of teaching from five to ten men how to labor in a thorough, correct manner, then wherever these men shall labor, they will give to others the same lessons that have been given them, and the cause of God will be in a much more favorable condition every year. If one half of the strength and time expended in sermonizing had been devoted to thorough, systematic training of those who act any part in the work, there would be much greater success attending the efforts made by the workers, and the cause of truth would stand higher by fifty per cent than it stands today in many conferences in America.*4LtMs, Lt 85, 1886, par. 30*

This work should be taken hold of as it has never been done heretofore. God will bless the efforts made in this direction. God is

not pleased with some who have felt competent to enter the harvest field. Their own souls are defiled with sin, and God will not work with them, and He will not bless them. They are not diligent students of the Scriptures. They have no vital connection with God and are a curse to the cause of God. They mar God's work whenever they touch it. They need the converting power of God, a cleansing of the soul temple. They need to understand the Scriptures. They have a runway of a few discourses, but that is all. We want special efforts made in these kingdoms to give the sacred work of God the divine mold by educating and training workers before they shall go out to labor for others.*4LtMs, Lt 85, 1886, par. 31*

Elder Matteson has consented to remain and work here for some weeks. This is a great city, and how are they to be warned? This is the problem, with no more workers than we now have. It is a constant study, How shall we get the truth before the people in Europe? Why, we inquire, do not some of these nationalities who have received the truth in America become burdened over their countrymen and become missionaries for God? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." [*Daniel 12:3.*]*4LtMs, Lt 85, 1886, par. 32*

I have much more I desire to say, but will not weary you with my already long epistle.*4LtMs, Lt 85, 1886, par. 33*

With much love.*4LtMs, Lt 85, 1886, par. 34*

If you can use any part of this for the paper, you may do so.*4LtMs, Lt 85, 1886, par. 35*

We would not love to live in this country, for the first of July the sun did not set before 9 o'clock, and rises at three. It is scarcely really dark all night. We do not feel like going to bed in broad daylight and remaining in bed when the sun shines brightly in the heavens, so our nights are cut short at both ends. In the winter we found the same difficulty with the shortness of the days. The sun set at little past three, and we did not see it in Christiania till about nine o'clock A. M.*4LtMs, Lt 85, 1886, par. 36*

Six o'clock P. M. We have returned from meeting. The Lord gave me great freedom in speaking to the people. There were about seventy-five present, mostly Sabbathkeepers. Today has been a precious day to them. They seldom have such privileges. Many of them live twenty-five miles or more in the country. After I had spoken to them, many excellent testimonies were borne which were translated to us. Since we were here last fall, there have been four intelligent, substantial men who have come into the truth. Two have their families with them. One is a widower. One is a sea captain that I mentioned to you. He has borne today a good testimony. With quivering lips and tearful eyes he thanked the Lord for the blessings and light which the Lord had sent them from America. He said the light had gone from the east to the west, and now it was reversed; it was coming from the west back to the east. He said he thought he had light and was serving the Lord; but this truth had come to him, and it was greater light. And since this series of meetings had been held, he had received still greater light. The thought that Jesus would come personally to our world and we should see Him with our eyes was wonderful. It seemed a great truth and too good to be believed, but it must be so. He was grateful to God for His blessing.*4LtMs, Lt 85, 1886, par. 37*

The one I mentioned who had opposed his wife spoke again today. He said he had attended the Sabbath school, and he never saw anything like it before. He had been a Baptist many years, but he never heard such ideas as since coming to these meetings, and when he returned home he would tell his Baptist brethren all about them. And then the words that had come to him through Sister White from America were wonderful. The power of God was in these meetings. Similar testimonies were borne by many. It was a feast to me to hear these intelligent testimonies.*4LtMs, Lt 85, 1886, par. 38*

I am glad I came to Denmark the second time, although I did dread it so much. The Lord has blessed me every time I have spoken, and His blessing has rested on the hearers. We know now better how to help them here in these kingdoms.*4LtMs, Lt 85, 1886, par. 39*

This letter was enveloped to send to you, but we had such a precious meeting, I wanted to tell you of it.*4LtMs, Lt 85, 1886, par.*

P.S. This sea captain seems very much like Brother Bates, intelligent, noble in appearance.⁴*LtMs, Lt 85, 1886, par. 41*

Lt 91, 1886

Walling, Addie

Basel, Switzerland

January 1, 1886

Portions of this letter are published in *EGWE 148*.

Dear Niece Addie Walling:

I was pleased to receive your interesting letter and should have answered it before, but I have not been well. I came home to Basel from Italy completely exhausted. I could not write and was not able to speak or do any work; but notwithstanding I did keep my fingers busy about a little knitting, for I was destitute of stockings. But I have knit feet to one pair and just this moment completed a full pair of seamed hose for me. I have written during the past three days about fifty pages, so I am going again some. Had an ill turn yesterday, but am much better today. I was much encouraged by a beautiful dream I had last night.⁴*LtMs, Lt 91, 1886, par. 1*

I dreamed I saw Jesus, and He conversed with me and told me that I had the privilege of asking the things I needed to encourage me in my work. He assured me He was ever as near me as I then saw Him and He would be a helper to me always if I followed Him in humility. I turned to Jesus and said, "Precious Saviour, give me wisdom that I may ever act wisely and be a blessing to others. I need Thy light and Thy presence to go with me, then I will never feel sad in any trials. I want to be the means of saving souls." I awakened greatly comforted. The peace of Jesus was in my heart, and the softening, subduing influence of His Spirit has been with me through this first day of the New Year. The old year is in the past, and a new year is before us. Day by day the record will go up to God. What history shall I make? Oh, that it may be such a record as I shall not be ashamed to meet in the judgment. I want to have Jesus with me every hour. My dear child, I hope you will be careful to have a daily experience in the divine life and grow in grace and the knowledge of the truth. Do not neglect to pray. Jesus will be very near you and loves to help you. I do not forget to pray for you. I

greatly desire that you shall become more and more as Jesus will have you to be, perfecting a Christian character. It is not that we should be anxious that others should think well of us, but our great anxiety should be to be right in the sight of God, to have heart holiness, to be sanctified thru the truth, to reflect the image of Jesus, to do all in our power to live the truth, to be constantly learning in the school of Christ, to be meek and lowly of heart.⁴*LtMs, Lt 91, 1886, par. 2*

Do not indulge in vanity. Do not seek to imitate in dress or manners any one. Just act your own self, humbly seeking to reveal Christ. Be modest, be pure. Do not be free with young men. Set even older ones a good example in this respect. Think more of the approval of God than the praise or flattery of any human being. Seek for a fitness for the future life, for we know not how long ... [Remainder missing.]⁴*LtMs, Lt 91, 1886, par. 3*

Lt 92, 1886

Walling, Addie

Basel, Switzerland

January 29, 1886

Portions of this letter are published in *TDG 37*.

Dear Niece Addie:

Why is it you do not write me? I am left to conjecture many things, and my mind is troubled. Whatever you have to do, my dear child, whatever studies you have, can be no excuse for your silence. If sick, there is someone who can pen a few lines to me, that I may not remain in uncertainty. If you are usually well, I cannot excuse your silence. You are the same to me as my own child. I have performed for years, since you were six years old, the duties of a mother. You have become interwoven with my life, a part of me, and if you are in trouble, if you have wants, if you need means, I expect you to come to me as if I were your mother.⁴*LtMs, Lt 92, 1886, par. 1*

I hope that the purpose of my adopting you as my children will be realized—that of seeing you both useful women, children of God, forming characters for the mansions which Jesus has gone to prepare for those who love Him. I greatly desire you should make this the aim, purpose, and pursuit of your life. This character building is a most important work. It is not a work that ends in this life, but which tells in the future life. What you make of yourself here through the merits and grace of Christ will be retained through eternal ages, and I am most earnest that you should not meet a low standard. “Learn of Me,” says the Great Teacher. “I am meek and lowly in heart; and ye shall find rest to your soul.” [*Matthew 11:29.*] The peace that Christ gives will never, never bring sorrow with it. I am anxious that you learn daily in the school of Christ. I am hoping much from you.⁴*LtMs, Lt 92, 1886, par. 2*

Do not become entangled in love affairs; do not be ready to yield your affections easily. Lay these things open to me ever, and if I

see that you would be happy by taking this step, I would not throw obstructions in your way. But be very guarded. You will see articles in the *Review and Herald* upon the subject of marriage. This was written for a young man who was paying his addresses to Brother Vuilleumier's daughter against the wishes of her parents. He was very ardent in his attachment, but he had not shown due respect to his own mother. He was self-willed, critical, arbitrary; and yet he did not reveal this side of his character to her. I wrote him this letter upon courtship and marriage with more personal instructions. Brother Albert Vuilleumier brought his daughter to this office. The letter written decided the matter. *4LtMs, Lt 92, 1886, par. 3*

This letter was written in January. A card comes to us from Italy that the young man now is about to marry Sister Beaver's daughter and has been paying his addresses to her since last June. There is a great deal of this work going on. Leland, who is at Oakland, is one of this kind who has two or three that he is vacillating between. He is not a man to be trusted, and I hope he will not obtain the affections of any worthy girl in Oakland, if she has any regard for her happiness. We may be spared. Do look closely to your motives, and be not deceived. *4LtMs, Lt 92, 1886, par. 4*

We have attended the deathbed of Edith Andrews. She was petted, beloved, and worshiped by her young companions; but, Addie, she was unprepared to die. I labored with her, prayed with her, talked with her, and feared that after all she would not be able to see herself as she really was. She had been self-deceived, and when tested she was found wanting. She had encouraged the sympathy and attentions of young men, and they became infatuated with her ways, thought her very amiable; but she had not drawn them to God and revealed in her character the love of Jesus and the sanctifying power of divine grace. *4LtMs, Lt 92, 1886, par. 5*

After I returned from Italy she was quite low, but I talked with her and I had written her plainly. She had made confessions and diligent work for repentance, and she was greatly blessed; in answer to prayer, light and peace came into her heart. I prayed with her, and the blessing of God came in rich measure upon us. *4LtMs, Lt 92, 1886, par. 6*

But how sad I felt to look upon Edith and know that the work that should have been done in preparation for heaven had to be done on her deathbed. "Oh," she would exclaim, "how hard to concentrate my mind. How difficult to think and act when so weak." *4LtMs, Lt 92, 1886, par. 7*

Addie, God forbid that you, my dear child, will ever have such an experience. You want to be getting ready now to meet your Saviour in peace or to die with the consolation you lived the truth, you loved the truth, you were willing to deny self to lift the cross in health, you gave to Jesus the very best of your life, you sought for heart religion, and you knew when sickness should come that you had surrendered all to God. Be sober and watch unto prayer. Critically examine yourself and make earnest work. Be sincere. Ever feel that you are in the presence of God and holy angels, that the Lord is to be pleased and honored and glorified. *4LtMs, Lt 92, 1886, par. 8*

Be sure to write often to May and give her good counsel. I write to her about as often as I do to you. Addie, make your aim to be a noble woman, a sincere Christian. Have the truth at heart. I do want you to know for yourself the preciousness of a Saviour's love. If Jesus is formed within, the hope of glory, you will surely reveal Christ in speaking of Him; if His peace is in your heart, you will surely express the same in your words and in your actions. Be true to yourself and be humble. Be not forward in speech, but be modest; never praise yourself, but think less and less of self and talk less of self, and lay all your burdens upon Jesus. May the Lord help you to win eternal life. Watch unto prayer, and set an example to others in not seeking and accepting the company of young men. In much love. *4LtMs, Lt 92, 1886, par. 9*

Your Aunt Ellen. *4LtMs, Lt 92, 1886, par. 10*

Lt 92a, 1886

Smith, Uriah

NP

March 1886

Previously unpublished.

Dear Brother and Sister:

I have suffered severe attacks of sickness since I came to Europe, but I have not been situated so I could do much for myself; and I could only pray, urging the necessity of my case to my heavenly Father. My eyes gave out by constantly using them. I suffered intense pain in the back of the ball of the eye. I could not write, but the Lord was my physician. I put forth all the strength of the soul in grasping the hand of infinite power. I dared not do anything for fear I should do something that would make them worse, but the Lord heard me. I know He heard my prayers. I was indeed blessed, and health came to my eyes. Next I was attacked with malaria caused by overwork and anxiety. I was unable to sit up for one week and was feeble much longer. Again my trembling faith grasped the promises of God. I knew that Jesus understood all about my feebleness. My prayer was answered. I was healed and was filled with gratitude to God. Next my broken ankle began to swell and my lame hip to trouble me again. I sought the Lord and urged my case to the throne of grace. I was a cripple for a number of weeks. Could not walk out of doors at all, but the Lord heard my prayer and I can now walk with a rubber bandage bound about my ankle.⁴*LtMs, Lt 92a, 1886, par. 1*

I spoke last Sabbath, standing on my feet. For the first time in my life I had to speak sitting, followed by two interpreters. I have proved the Lord on this journey to be a present help in every time of need. What a privilege is prayer! How sad and lonely should we be if in our sufferings we could not go to Jesus and tell Him all about it. O if every one would only know by personal experience how much of heaven's promised rest can be found in, secured for the soul even now, by prayer. If he has not learned the lesson, every other lesson

of life [had] better be unlearned till he shall learn in the school of Christ how to master this lesson. We want a new and living experience every day. We want to learn now to trust Jesus, to believe in Him and confide everything to Him.*4LtMs, Lt 92a, 1886, par. 2*

Jacob was raised from a man of feebleness and sin through faith in God in prayer to be a prince with God. He prevailed through faith.*4LtMs, Lt 92a, 1886, par. 3*

God is omnipotent. Man is finite. In converse with God we may lay the most secret things of the soul open, for He knows it all. We want more faith, greater trust, more firm reliance. The conflict which was waged in Scotland which gave her greatest victories was not gained in Holyrod Palace, neither in the contest of armies, but in the secret chamber alone with God men prayed all night. One man was crying in agony, and in the desperation of his faith he exclaimed, "Give me Scotland or I die."*4LtMs, Lt 92a, 1886, par. 4*

We are often brought into strait places with uncertainties, and then, O then, we must pray. I believe as I have done for years that the health of our people will be much improved if we will make God first and last and best in everything—appetite, taste, and habits to be carefully guarded. If we put God out of sight, if we sink principle into policy plans, we will have the frown of God and not His blessing. I see in the near future success to our institutions. I see if they will only let God preside in the councils in the publishing house and [medical] institution, the physicians will succeed in tact, in skill, in marvelous wisdom, if they will honor Jesus as the Physician in Chief. Let no man glory in his wisdom, but let him glory in this, that he knoweth God; and if he will make God first, angels of God will minister to those in that institution who have the care of it. God is at work for us. Let Him mold us as clay is molded in the hands of the potter.*4LtMs, Lt 92a, 1886, par. 5*

We are now contemplating a journey to Italy again. We should visit the churches. They are calling for us loudly. They call for us again to visit Denmark, Sweden, and Norway. These places demand much hard work and I dread it, but I may feel that I must go. Jesus lived not to please Himself. I do not know as we will get away from

here this winter. May the Lord direct. It is now beautiful weather. The grass is a lovely green. Trees are leafing out, and the birds are caroling forth their songs of gratitude to God, and my heart is filled with gratitude to God. I will make melody to God in my heart.*4LtMs, Lt 92a, 1886, par. 6*

This is a hard field. Poverty meets us on every hand. I do not want to stay here one hour longer than duty demands. I want to be just where the Lord would have [me] to be and work with all the strength and power God has given me. There is a great work to be done here. Men are convinced, but poverty stands to bar the way. I wish someone who had means would come into the truth and open some manufacturing establishment to give work to those who keep the Sabbath.*4LtMs, Lt 92a, 1886, par. 7*

Well, we must pray. The mightiest man on earth is the man who prays in the sincerity of his soul. He grasps the arm of Infinite Power.*4LtMs, Lt 92a, 1886, par. 8*

In much love to your children.*4LtMs, Lt 92a, 1886, par. 9*

Lt 93, 1886

Children

Basel, Switzerland

July 2, 1886

Previously unpublished.

Dear children:

Sabbath day I spoke to a goodly number from this text—2 *Corinthians 5:10*. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”*4LtMs, Lt 93, 1886, par. 1*

I spoke to the church with great plainness of our dangers and perils of being in no better a condition than were the Jews. They had great light and were favored with many privileges and spiritual advantages and did not respond to these, but were full of forms and ceremonies, but destitute of vital godliness.*4LtMs, Lt 93, 1886, par. 2*

I then presented before them what were the fruits of true godliness. I called for those who wished to come upon a higher plane of action to be not only hearers, but doers of the Word, to come forward. All in the house responded, and we had a solemn season of confessing and seeking the Lord.*4LtMs, Lt 93, 1886, par. 3*

In the afternoon I spoke again from *Colossians 3:12-17*. I exalted the standard and impressed upon those who were connected with the work of God the necessity of their being Christlike and doing the words of Christ. If those now engaged in the work are not Christians in the Bible light, they will be no blessing to the office, but a curse. There is some deep feeling here now. Some have been in a very low state spiritually. We have been gone to Italy and to Tramelan and other places, then six weeks to Denmark, Sweden, and Norway.*4LtMs, Lt 93, 1886, par. 4*

Brother Whitney has been to Nimes and to several places. They have not had much labor. I have now consented to engage in a series of meetings in the morning for all the office hands, and as many of the church who wish to attend half-past five o'clock in the morning, and will speak to them about twenty minutes. We will have a social meeting. Thus gave them instruction in short talks as I have done in the morning meetings in General Conference. I see that there must be greater efforts made to bring Christ into the hearts of the workers.*4LtMs, Lt 93, 1886, par. 5*

There should be in our offices of publication special seeking of the Lord to know His way and for His grace to be able to resist the enemy. He will come into our institutions at times like a flood and it seems that he would sweep everything before him, but earnest supplications to God in faith will bring heavenly angels near and is the only defense we can have against the wily arts of Satan to entrap and destroy. The simple fact is we have most precious, wondrous light which we do not improve, showing by our lives we think we are well enough off as it is.*4LtMs, Lt 93, 1886, par. 6*

Christ is knocking, knocking at the door of our hearts with no answering welcome, Come in and abide with us. The love of Christ is not abiding in the soul. When hearts yield to the demands of God's commandments fully, there will be distrust of self, there will be an earnest yearning of spirit for divine enlightenment, tumultuous passions will be quelled, sin will be hateful to the soul. Jesus will be exceedingly precious. Has the truth been lodged in the [soul]? Is that mind that dwelt in Jesus dwelling in our hearts? Is the law of God our guide? If so, heavenly peace will be in the soul. There is peace with God and joyfulness of spirit. Then every true Christian will be seeking the best good of those connected with him. I see and feel deeply over the condition of our people. I long to speak to my American brethren. I am addressing the workers in the Berrien office. I am addressing you in stirring words to attend to the soul's interest. Now is your time, your day of opportunity and privileges, to be a missionary for God. Let all with whom you associate see that you fully believe the truth, that you are seeking daily for perfection of Christian character, that you are a channel of light. You will meet with rebuffs, you will have to pass through conflicts, you will see and realize envious feelings, jealousies, hatred, but this is no more

[than] Christ received; and only prove yourself to be obedient to God and then let the conflict come. Stand firm, be true to Him who has bought you by His ... [Remainder missing.]⁴*LtMs, Lt 93, 1886, par. 7*

Lt 94, 1886

NA

NP

January 31, 1886

Portions of this letter are published in *3Bio 339*.

I spoke Jan. 23 to a good congregation. Two interpreters followed me, one in German and one in French. The German has his hearers separated from the congregation as far as he can get them. He stands by them while the French interpreter stands by my side and interprets to the French portion of the congregation.⁴*LtMs, Lt 94, 1886, par. 1*

I had a most important subject on redemption and the rebellion of Satan. I had great freedom. I know the Lord blessed me in bringing out the subject. All were intensely interested. Sister Whitney took it down in shorthand, and it was very straight. It is not an easy matter to stand and talk and have two interpreters both talking at the same time to the hearers.⁴*LtMs, Lt 94, 1886, par. 2*

Last Sabbath, I spoke again upon the test brought upon Cain and Abel, showing who was the one who bore the test and who refused to bear it. I had freedom, and the congregation was intensely interested.⁴*LtMs, Lt 94, 1886, par. 3*

Well, we are in every discourse getting subject matter to be used. I have been unable to write except by dictation for above one week. I have been afflicted with congestion of the head and eyes. My eyes have been very painful. I have sought the Lord most earnestly, and in faith, and His blessing has certainly come upon me. I am improving, but have to hold myself in check continually. I think these sun-gas lights are bad for the eyes. I shall be so thankful when it will come daylight at six o'clock. I arise every morning at four or at the latest at five with an occasional exception.⁴*LtMs, Lt 94, 1886, par. 4*

Yesterday, Sabbath, a telegram came from W. C. White that they

were at Queenstown, had a pleasant passage. This was good news to us indeed. They reached Liverpool today at ten A.M. They will probably be in London, Tuesday. We shall see them the last of this week.*4LtMs, Lt 94, 1886, par. 5*

Brother and Sister Conradi came with him, [and] Jenny Harns, Mary, Richard Cogswell, Marian [Davis] came with W. C. White. This settles the question that we shall remain in Europe during the best portion of the year 1886.*4LtMs, Lt 94, 1886, par. 6*

We shall prepare books here and have them published here.*4LtMs, Lt 94, 1886, par. 7*

Well, my child, I feel much disappointed in not hearing from you. What does it mean? I hope such a mistake will not occur again.*4LtMs, Lt 94, 1886, par. 8*

Tell Byron and Sarah I have not forgotten them. If my eyes had been right, would have written them. Tell Sarah I appreciated her letter and will soon try to answer it.*4LtMs, Lt 94, 1886, par. 9*

With much love to you and Eliza and all dear friends,*4LtMs, Lt 94, 1886, par. 10*

Aunt Ellen.

Lt 95, 1886

Walling, Addie

Basel, Switzerland

February 16, 1886

Portions of this letter are published in *DG 189-190*; *3Bio 340*; *EGWE 153*; *9MR 383*.

Dear Niece Addie:

Your letter was received today, and I need not tell you I was glad to hear from you. I have been very sick. Had a hard chill yesterday. W. C. White, Mary, and I walked to the city. It is quite a walk. I did not know I was so weak. I soon began to feel chilliness which did not leave me from morning until noon. We called a hack, and Mary and I rode home. The water in bathroom pipes was hot, which is seldom the case. I took a hot bath and lay in it as long as I dared, then went to bed. My headache left me in a great measure. *4LtMs, Lt 95, 1886, par. 1*

This morning I am so grateful to be able to do something on my writing. Marian and Mary are now getting up a book of reports of travel and the morning talks to be published. Sarah makes a good reporter, so all the discourses have been reported and most of them are written out. I have several articles which we send at once to Eliza for the *Signs*. I wish someone would tell us how Eliza's health is. Please mention this in your next letter. Please pick up all the items of interest you can. Please tell me where is Sister Scott. Is she in Oakland? Is she sick? Is she contented? I want you to answer these questions. *4LtMs, Lt 95, 1886, par. 2*

Today Willie's goods, Jenny Harns' goods, Brother Conradi's, and Sister Roberts' all came safely. *4LtMs, Lt 95, 1886, par. 3*

I should be so glad to be where the people understood English. They call me a good speaker—easy for a translator. But I long to talk to those who understand English. I am going to write a little every day, and by and by you will get a letter. *4LtMs, Lt 95, 1886,*

par. 4

February 17

I am enjoying a much more comfortable day than I feared. My prayer is going up to God day and night for physical and mental strength. Marian and I walk out a short distance when there is a pleasant day. The streets are filled with baby carriages and women walking with infants in their arms on a pillow. They seem to be far more painstaking than in America to give their children fresh air and sunshine. Mothers act more like mothers than many in America who devote much time to dressing their children. The children are dressed plainly, but they are not dirty and their cheeks are rosy. Women in the coldest weather in January and February go bareheaded; not all, but very many. I have been able to write today. Am pleased that I could do anything.*4LtMs, Lt 95, 1886, par. 5*

February 18

Dictated a letter which Sarah took down in shorthand to Dr. Kellogg. Have sent matter to Eliza—three packages. Hope she receives it. We can send mail Mondays, Wednesdays, and Fridays. Had a long consultation with Elder Whitney in regard to labors in Switzerland. Brother Ertzenberger has been laboring in connection with Adamer Vuilleumier and his brother Albert. Fourteen embraced the truth as the result of this effort. They say Brother Ertzenberger is an able preacher in German or in French. He has a little son about two weeks old. He has one fourteen months old. Brethren Ertzenberger and Conradi go into Lausanne, a very important field. Brethren Bourdeau are laboring there now.*4LtMs, Lt 95, 1886, par. 6*

February 19

We are all busily at work. I have to write mostly by dictation, something I always declared I could not do, but I can, when I have to, do most anything. Elder Whitney and W. C. White have gone to New Chatel where Brother Albert Vuilleumier lives. They are there to try to buy me a horse. I cannot work much because of my lame ankles and hip. All think I should have a horse and carriage and ride out when it is pleasant. It will cost me about four hundred dollars. I feel bad to take means when the cause needs it so much. Mary,

Ella, and I walked down into the city to see the dentist to have a tooth filled. I endured the walk very well. I have faith I shall improve in health. I have urged my case before the Mighty Healer. He will give me health, I believe it. I need health so much. There is much work to be done, but my faith does not waver at all. I shall see the salvation of God.*4LtMs, Lt 95, 1886, par. 7*

We were not a little thankful to receive some of the dried fruits from our own orchard in Healdsburg. They tasted very nice. All kinds of fruit can be obtained here in their season. Well, I will now stop and finish after the Sabbath.*4LtMs, Lt 95, 1886, par. 8*

February 26, 1886

Since writing the foregoing I received a letter from you that has relieved me somewhat, but I am still some troubled. I think Reuben [Tapeley]—I hope that there is no attachment between you. I should feel very sad if you had given him any decided encouragement. I like Reuben. I consider him an honesthearted young man, but not one I would want to give you in marriage to for several reasons. One is, he is a consumptive, of a consumptive family, and I know too well what it is to have to battle with this terrible disease. We buried Nathaniel and Annie White with consumption. We buried Luman Masten, foreman of the office, with consumption. We buried Robert Harmon, my next oldest brother, with consumption. We buried Sarah Belden with consumption. I would not favor, as you regard health and happiness, your connecting with one who is predisposed to consumption. His mother has escaped consumption because of a scrofulous swelling in her side. She has no health, but is liable to die any time. His mother's father Samuel McCann died of the long, lingering consumption, and my sister Harriet, his wife, took it of him, and her suffering was extreme. She died. Sarah, the eldest daughter, died of consumption. Melville, the next eldest son, died of consumption. Lucy Ellen next died of consumption. Mary, the next, died of consumption, and only two of the children now live. It is the worst kind of consumption, and we feel deeply the need of care in this matter of connecting our interest with those whose blood is tainted with this dread destroyer.*4LtMs, Lt 95, 1886, par. 9*

As soon as I looked upon Reuben I knew he was marked. He will

not live long. His slim neck, his large head, tell the painful story that his life is short. Now, Addie, there is still a more painful side to this question. While they are having a feeble hold on life, only one of this large family was religiously inclined; that was Sarah. Lucy Ellen made no preparation for heaven till on her deathbed; then with her expiring breath she called upon God. Melissa is religious. She has had all the light upon the Sabbath, yet has not kept it. This is Reuben's mother. Melville neglected religion just as Reuben does. Did not oppose when he was dying. His last breath was agonizing prayer. So, also, May neglected to give her heart to God till her very last dying days.*4LtMs, Lt 95, 1886, par. 10*

Now this is worse to me than the dreaded disease of consumption. But I could not consent to have there be an attachment between you and Reuben. It is just and right that you should open your mind freely to me on this subject of courtship and marriage, for this concerns your happiness more than any other event of your life, and you need counsel and advice here more than on any other point. I hope to hear from you often.*4LtMs, Lt 95, 1886, par. 11*

My health is better. I have prayed most earnestly every day for the blessing of health, eyesight, clear intellect, and physical strength. I am receiving blessings from the Lord. I hope to be faithful to my trust.*4LtMs, Lt 95, 1886, par. 12*

Please write me in your next in regard to Sister Scott. I have not heard a word from her. Is she contented? Is she happy? I hope she is both. W. C. White and Brother Whitney left this morning for Lausanne to be gone until Monday. Richard Cogswell and Jenny Harns will be married on Monday. It is the law that the magistrate marries the parties, then if they want the marriage blessed they have this ceremony performed by the minister. This comes off Monday.*4LtMs, Lt 95, 1886, par. 13*

We are all as a household usually well and things are moving off as well as can be expected in the office.*4LtMs, Lt 95, 1886, par. 14*

I hope, my dear child, to meet with you again if the Lord spares my life. We may leave here in time to attend the General Conference, but I cannot tell how this will be. May the Lord direct us. We have much writing to do. Many letters I have to pass by although from

dear friends, but I cannot possibly devote much time to letter writing, for there are so many papers to keep supplied. We have sent to Eliza several packages of matter. Hope she will write whether they are received. With much love to yourself and dear friends.*4LtMs, Lt 95, 1886, par. 15*

Your Aunt Ellen.*4LtMs, Lt 95, 1886, par. 16*

Addie, please send me the pattern of your basque and the length of your skirt. I want a correct pattern, for if I bring you any dress, it must be cut and basted together. Do this without delay.*4LtMs, Lt 95, 1886, par. 17*

Aunt Ellen.

Lt 96, 1886

Walling, Addie

Geneva, Switzerland

March 23, 1886

Portions of this letter are published in *3Bio 341*.

Dear daughter Addie:

We left Basel, March 19, for Bienne in company with Elder Whitney, W. C. White, and Mary K. White. The scenery was very striking—really too grand to be described by pen or voice. I did make an attempt to mention a few points and left in Sarah's hands to copy, but W. C. W. has dictated to her several letters to go tonight, so you will not get some interesting items I meant you should have. I think I will get them to you at some future time.*4LtMs, Lt 96, 1886, par. 1*

The church in Bienne number thirty; and although no appointment was given out in the paper, as soon as we wrote that we were coming, six churches were represented.*4LtMs, Lt 96, 1886, par. 2*

Bienne has twenty thousand inhabitants and is a very pretty place. We made our home with Virgil Vuilleumier. Ademar was on the ground as our interpreter. Ertzenberger was also present. We were treated with great courtesy by all our brethren and sisters. Meeting room was full to overflowing. I spoke Friday night while all listened with deep interest. I spoke again Sabbath forenoon and Brother Ertzenberger in the afternoon. Then we had a social meeting. The testimonies borne were excellent, right to the point. These churches have not had that kind of labor our churches have had in America upon personal experience. They need much more instruction on these points, and they plead for me to go from church to church and attend meetings and instruct them. I intend to do this when I shall get off some of the pressure of my writings which at the present time is not small. We are getting out a book for the benefit of the believers in Switzerland. The morning talks I gave at the council and conference and some of the sermons are to be published for the special benefit of this people. This makes a pressure of work

now to get this all in right shape. The Lord has heard my prayers and is blessing me with health; to His name alone shall be the glory.*4LtMs, Lt 96, 1886, par. 3*

I spoke to the people in Bienne Sunday forenoon upon unity. We left at three o'clock for Lausanne. We here labored with the workers. Lausanne has about fifty thousand inhabitants. It is a beautiful place. After doing what we could to help the workers, we accompanied Elder Daniel Bourdeau to Geneva on the steamer, three hours' ride. The water was still scarcely a ripple. We [had] a very pleasant ride. Brother B. pointed out places of interest as we passed along as we kept very near the land on one side and stopped for taking in and letting off passengers to the several cities which we passed.*4LtMs, Lt 96, 1886, par. 4*

Basel, March 30. Our stay at Geneva was short as a severe cold came upon me, making it necessary for me in order to avoid exposure to return to Basel at once. Took two very hot baths in Geneva at the bathhouse which was just across the road from Brother Bourdeau's. I am improving now. Geneva is considered the most wealthy and beautiful place in Switzerland. We saw Mount Blanc from here, rising grand and cold among the mountains. From the one mountain alone water comes from the eternal snows enough [to] keep or feed the whole Mediterranean. I shall visit these places all again if the Lord will.*4LtMs, Lt 96, 1886, par. 5*

We have a gentle, strong horse that I can drive anywhere. We have a very good carriage, strongly made, covered; cost when new three hundred. We paid one hundred and ten. It is very easy. It is so constructed that it needs greasing only two or three times a year. We shall drive our team to visit the churches when we get this book we are now at work upon off. If ever a people were in suffering need of help, it is this people.*4LtMs, Lt 96, 1886, par. 6*

Be assured, my dear child, if I should consult my feelings, I should say come to Europe; but I am anxious for your good that you learn your trade, then I shall feel that you can make your own way in the world. If you should be brought into a strait place, you may draw from the office on my account.*4LtMs, Lt 96, 1886, par. 7*

Your letter was a great relief to me. Mind, Addie, I am not in a hurry

for you to marry, but I am not one that [would] stand in your way, if I saw your happiness would be increased by taking this step. I love you and want your future to be a happy one.*4LtMs, Lt 96, 1886, par. 8*

I have bought you and May very nice little watches.*4LtMs, Lt 96, 1886, par. 9*

Mother.

Lt 97, 1886

White, J. E.; White, Emma

Turin, Italy

April 29, 1886

Portions of this letter are published in *LDE 42, 278*; *EGWE 186-187*.

Dear Children:

We have just stepped on board the train for Geneva. We are usually well, but tired from want of sleep. I spoke last time in St. Johns. Last Tuesday night had a good audience and spoke with plainness upon the binding claims of the law of God. I do not think plain truth about the law takes at all with those who have received the ideas of Grant and Cocorder. I did not dare to leave the valleys without elevating the standard of truth that all might understand my position. This ended my labors in Italy. *4LtMs, Lt 97, 1886, par. 1*

Wednesday we rode fifteen miles to Penerolo. The son of one of the Mr. Malcus who has attended our meetings rode with us. He understands English. We had our lunch in a field by the wayside. In Penerolo we went into a Catholic church six hundred years old. It had been, I think, quite antiquated-looking church, but repairs were going on and improvements being made which were putting out of existence its ancient appearance. There were several confessionals, but worshipers were going and coming with their strings of beads; and some were kneeling, saying their prayers. There were images and paintings of Christ, and the Apostles and the Virgin Mary. How we pitied the poor, deluded worshipers bowing before their patron saints. There were several of these. *4LtMs, Lt 97, 1886, par. 2*

Well, we were not sorry to leave the old stone building which seemed like a prison. We rode Monday to Angrogno; definition—the valley of groans. The first village was reached by constantly climbing a narrow road. On one side were embankments and fields, rocks and now and then a dwelling house. On the left was a deep

ravine, a very narrow valley. Bro. Bourdeau had us step out and on a beautiful plot of ground, grass of living green, trees and orchard. A Vaudois was there and gave us the desired information. He led us to the end of this beautiful green where it went down abruptly hundreds of feet. Over the brink were jagged rocks. There in the place he told the Catholics set fire to a nice village and surrounded the people and drove off hundreds off this embankment to a horrible death. Some hung upon the rocks by their clothing for two weeks. They died there of hunger. The Catholics have a large church and monastery now on the high elevation reached only by foot. The Protestants have a modest little church. Our informer, a venerable looking Vaudois, told us this church had been burned three times and rebuilt again. Now it is protected by an iron fence set in stone two feet in depth. A Catholic dignitary asked why they built a stone wall about the church. The answer was, "You Catholics have burned this church three times. We want to do all we can so that you will not burn it again." Said he, "I wish it were burned. It ought to be burned." This church and scattered houses in the mountains are all that are left of Protestants, while the Catholics are crowding themselves into these valleys and mountain heights to obtain command of the situation.*4LtMs, Lt 97, 1886, par. 3*

We have in this ride a very beautiful scenery, more interesting and striking than anything I have yet seen. There are green patches of land and dwellings upon the mountainsides to the very summit. Bro. Geymet has walked seven miles and back to attend evening meetings in Stables. W. C. White accompanied Bro. Geymet. It was a walk for him, and he did not arrive at home until twelve o'clock. We enjoyed this ride. Several places of the road were like this: [An s-shaped line was drawn in the original.]*4LtMs, Lt 97, 1886, par. 4*

This was a place of deep interest to us. Here the Catholics came from Turin to persecute the Waldenses in these valleys and mountains. Our informer told us that thousands upon thousands of Protestants have been thrown from the precipice I have mentioned. What a scene will these mountains and hills present when Christ, the Lifegiver, shall call forth the dead! They will come from caverns, from dungeons, from deep wells, where their bodies have been buried. They will come forth with the sound of the trumpet and the voice of God at that last great and terrible day of the Lord.*4LtMs, Lt*

Geneva, Switzerland. Apr. 30, 1886. We arrived here last night after a very pleasant and favorable journey. We had to change three times which was not as pleasant as if we could have gone through with less change. We expect to speak here tonight. Tomorrow morning to go Lausanne, speak there in the forenoon and evening after the Sabbath, and Sunday, part through French interpreter and part through German interpreter. I am just now awaiting the visit of a man in Geneva who is a learned man. Bro. Bourdeau is acquainted with him and told him I would be here, so will finish this after the visit. *4LtMs, Lt 97, 1886, par. 6*

The gentleman, Mr. Bust, visited us, and we had a very pleasant interview with him. The first-day Adventists had sent him the smut and blacking in which they deal so freely, and he wished to see the woman that was thus talked about. I had but little to say. I told him that my work was not to hunt up and catch these reports and vindicate my own case. I would have no time to do anything else but to attend to this branch of the work. He is a musician, composes music and songs. I gave him *Volume 4*, and he seemed to be much pleased with the gift. We had a little sing, and he joined heartily with [us]. I spoke that night to a room full in Bro. Bourdeau's house. The president of the temperance society was one of my hearers. He could understand English, and several others understood English. I had the special blessing of God while addressing the people, and all listened with intense interest. Quite a goodly number of outsiders were present. We must sow beside all waters, not knowing what will prosper, this or that. A Paul may plant, Apollos water, but God giveth the increase. *4LtMs, Lt 97, 1886, par. 7*

Sabbath morning we took the train for Lausanne and went directly from the cars to the hall. We found a goodly number assembled together to worship God upon His sanctified, holy day. I spoke to them from the last verses of the fifty-eighth chapter of Isaiah. "And they that shall be of thee shall build the old waste places." *Isaiah 58:12*. All listened with intense interest, and we felt that Jesus was in our midst and that to bless us. After the discourse we had a social meeting, and many good testimonies were borne; good experiences were related by those who had just embraced the truth,

and the Lord strengthened three more to decide in reference to keeping the Sabbath.*4LtMs, Lt 97, 1886, par. 8*

Much labor has been put forth in order to reach these results. As soon as an interest is started anywhere, then the people—church goers and church members—immediately send for teachers or ministers to come to do their best to create some kind of an excitement to draw the people to them and to warn and terrify the people by their reports. I tell you in this country there are heaps of teachers who are united on one point to make of none effect the truth of God, but nevertheless twenty have already decided to obey, and Bible readings have done more to bring about this result than anything else. This is the only way in this country to preach the truth—by teaching it from the Bible from house to house. There are efforts being made, but how few the workers! Limited means, bound about constantly for want of money—it is pinch here and pinch there, and that kind of plain diet that in America they would think they would be going on the starvation plan. Many and most of their meals are bare bread and hot milk, and frequently the bare bread. The dress of all is severely plain; and yet how much easier working now than when the blood hounds of persecution were upon the track of every one who dared to differ in sentiment from Rome, and afterward from the State Church. The latter difficulty exists still in a greater or less degree to bar the way to the progress of truth.*4LtMs, Lt 97, 1886, par. 9*

There should be one hundred workers in this field where there is now one, but where are they? It has been our effort since we have been here to have organized effort. Once get this established and much will be accomplished, but habits and customs and manners have to be remodeled. But the effort in Lausanne has been more after the American plans. Twice we have been to Lausanne to help them to get the workers into unity of action, and were it not for this I think their labors would not be productive of much good. I feel deeply grateful for the success that has attended the efforts thus far. But we will keep at work to do all we can in the strength of God, to mold the work here. We shall not see America under one year, but as soon as the work we want to see done is finished, thru the help of God, then we are ready to go. Calls come very earnest from Australia for us to reach California by sailing to Australia. God only

knows what our course will be. I just wait and pray and watch for any indications of the Spirit of God.*4LtMs, Lt 97, 1886, par. 10*

When I saw them in Lausanne in a small hall, boards without backs for seats, I then thought of how much good a little means might do that is squandered upon attractive garments or extras in diet and furniture by so many in America. My heart aches. I so long to see the example of Christ followed in self-denial, in self-sacrifice. So much little and large means [are] expended needlessly while the missionary efforts are crippled on every side in these countries. O let us pray most earnestly that the Lord would awaken His people to feel the same earnest love for souls that Jesus had and has given them an example of in His life.*4LtMs, Lt 97, 1886, par. 11*

I have had to get me a horse and carriage because I am too lame to walk, but I held back a long time on this. I tried to think I could get along without, but when laid by at last, unable to walk without a cane, then I ventured to get this horse and carriage. Now I can walk without a cane and can take short walks out of doors by leaning on W. C. White's arm. But every time I think of the three hundred fifty dollars expended for secondhand carriage and for an ordinary horse, I think how much this means might have done to the mission.*4LtMs, Lt 97, 1886, par. 12*

May the Lord put the missionary spirit upon those whom He has blessed with great light. May the Lord give no rest, day nor night, to those who are now careless and indolent in the cause and work of God. The end is near. This is that which Jesus would have us keep ever before us—the shortness of time. I have, since coming here, sold one set of furniture and carpets and various household stuffs, that I could hand means to those who were engaged in the missionary work. I am making every exertion now [to] settle my indebtedness with the Review office. I shall cut down in everything like real estate just as fast as possible. I have offered all for sale but one little house in St. Helena. These debts are to me like a nightmare, for I know I should be just before I am generous. I do not feel like expending upon my own self anything that I am not absolutely obliged to have.*4LtMs, Lt 97, 1886, par. 13*

We get along in that which you would think is a very cheap way, but

it must be done; and I think if our people in America would bind about their wants more, very much more, and use the margin of this means in the missionary field, very great blessings would come to them, and they would be following the example of Jesus Christ. I know these lessons are to be learned by our people and practiced by them too. There are so many that need to economize, from principle, and make earnest efforts to save souls for whom Christ died. He, for our sakes, has become poor, that we through His poverty might be made rich; and it would be the most profitable lessons we can learn to economize, to bind about our wants, to spend nothing, not one penny for to gratify the lust of the eye or to gratify the taste, but remember that Jesus was bound about with poverty while He was engaged in this world in His great mission.*4LtMs, Lt 97, 1886, par. 14*

While I think of these things my heart is sorely troubled. I knew if there were greater piety among those who profess to believe the truth for these last days that there would be less gratifying of self, less personal wants, and the value would be placed upon means for the good it will do in carrying forward the work of God. I know that it has cost much to establish our missions in Europe, but more, much more [will] be needed before the work can go in any way as it should. But then, when I commenced this letter, I did not expect to go on in this strain, but what I have written lies near my heart and it had to come out.*4LtMs, Lt 97, 1886, par. 15*

There is much of interest I might write, but today I want to get this in the mail. For some reason I feel that you are in need of encouragement. It seems to me I see you oppressed, worn down with cares and perplexities and trouble, but I do not know how to help you, only to direct you to the Burden Bearer and entreat of you to not let that active brain of yours invent too many things that will be eventually to you a burden and hold you in fetters so that you cannot be free to work in the cause of God.*4LtMs, Lt 97, 1886, par. 16*

Only live, my dear children, with an eye single to the glory of God. I hope Emma will learn daily lessons in Christ's school. She needs deeper piety, a stronger hold from above. God has spared her life. Let that life be devoted to His service. Let not the precious hours of

probation granted to her be spent in a frivolous manner. Every one has work to do for the Master, and Emma, dear Emma, whom I love as if she were my own child, bone of my bone, and flesh of my flesh, must not become self-absorbed. Jesus has work for all to do. Sit at His feet, Emma, as did Mary of old, and learn of Jesus. Your life God has given you. Use it not to self-pleasing. Shun not responsibility in bearing burdens for the Lord. God help you is my earnest prayer.*4LtMs, Lt 97, 1886, par. 17*

Mother.

P.S. I am praying for you. Look to Jesus constantly. Be zealous to repent of every wrong. God will lighten you. This was written on the cars.*4LtMs, Lt 97, 1886, par. 18*

Lt 97a, 1886

Kellogg, J.H.

Refiled as *Lt 7, 1886*.

Lt 98, 1886

White, J. E.; White, Emma

Basel, Switzerland

May 9, 1886

Previously unpublished.

My very dear Children, Edson and Emma:

Although I wrote you last in answer to Emma's letter, yet I feel inclined to write to you again before waiting to hear from you. I have been pressed with writing.*4LtMs, Lt 98, 1886, par. 1*

I returned from a journey to Italy last Monday. I spoke eleven times while absent and had much better success in obtaining a hearing in Italy this time than before. I spoke at three villages—Vallar, five miles from Torre Pellice; at St. John's, three miles from Torre Pellice; and at Torre Pellice. I spoke also at Geneva and at Lausanne; was away two weeks and a half.*4LtMs, Lt 98, 1886, par. 2*

Found many letters when I returned home, but looked in vain for one from my children. I know that Edson is full of work and care. Emma is not, and I shall expect to hear from her and will try to answer. I have dreams about you. In my dreams I see Edson perplexed, and I saw Christ looking pityingly upon him, saying, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. In Me you shall have rest and peace." [*Matthew 11:29, 30.*]*4LtMs, Lt 98, 1886, par. 3*

Emma, do your best to help Edson, and both of you cast your burden upon the Lord. Bind about, my poor boy, bind about your mind, your business. Your inventive mind is planning something whereby you may extricate yourself, but these things only bring greater pressure by requiring more means. Economize, economize. Do not move impulsively, but from principle. I hope you will not enlarge your business, but bind it about. This is the lesson you have

to learn. You carry too many burdens. Now begin to unload. These things wear more than you think they do, but remember, Mother is praying for you and the Lord will help you.*4LtMs, Lt 98, 1886, par. 4*

There is not one, with the exception of Emma, that has any sense of the loads you are carrying, and Emma has but little sense of it herself. I know what I am talking about. May the Lord give you clear discernment to see how you can unload. If it is possible for you to get Brother Eldridge to connect with you permanently and help to untie your hands, do so. I feel deeply that someone is needed with clear head that can look upon all sides of matters. If he would be a great loss to the office, I would not suggest this. My the Lord direct in all things. But economize.*4LtMs, Lt 98, 1886, par. 5*

I felt badly when I heard that Frank and Hattie and your family were together. Frank will be no help to you in any way. He has less economy than you, and you and Emma need someone of different element to help you. No doubt it is very agreeable to your feelings to be together, but do you help one another or hinder?*4LtMs, Lt 98, 1886, par. 6*

Mother.

Lt 99, 1886

White, J. E.; White, Emma

Orebro, Sweden

June 18, 1886

Portions of this letter are published in *TDG 178; 3MR 399*.

Dear Children, Edson and Emma:

We left Basel June [15] and arrived at this place early this morning. W. C. White, Elders Whitney and Conradi visited Leipsic, leaving Basel Monday morning. Sarah and Christanna and I remained until Tuesday. We stepped on board the train at 10 p.m.; rode all night. Changed cars once in early morning before reaching Frankfort. We changed again at Frankfort. We hired porters to take care of our baggage, transferring it to and from the cars.*4LtMs, Lt 99, 1886, par. 1*

The cars in Europe have no regular sleeping coaches attached as in America. Some compartments are arranged so that the seats can be adjusted and the sleeping arrangements are then very good, but you have to provide your own wraps and make yourself comfortable if you choose to do so.*4LtMs, Lt 99, 1886, par. 2*

We changed again at Hamburg. There W. C. White joined us. We were transferred to the boat at midnight. We were much troubled after Sarah found her satchel missing. We hustled our goods out of the car, then upon consideration we thought we would not be detained twenty-four hours for the worth of the satchel and its contents, so the train was held for us until we had our baggage stowed away again in the car, and in about one hour the satchel appeared.*4LtMs, Lt 99, 1886, par. 3*

We reached Copenhagen at about 11 o'clock a.m. Were taken in a hack direct to the steamer and were soon on our way to Malmo, where we ate our dry lunch and then stepped on the train again. We did some excellent sleeping. We had been broken up in sleep, being out two nights, and we were to ride all night Thursday, and

Friday morning we reached this place and received a hearty welcome. We were rejoiced to meet Elders Olsen and Oyen again, and Elder Matteson. We do hope the Lord will reveal His presence to us at this meeting. We need more than human wisdom, and without this wisdom we might as well be still.*4LtMs, Lt 99, 1886, par. 4*

I am as well as and better than I could expect to be after riding three nights and two days with only the hard seats without springs. I hope after one night's rest to be in working order.*4LtMs, Lt 99, 1886, par. 5*

I hope the Lord will bless you with His grace, and I hope that you will not become impatient of criticism and faultfinding; but if it comes, consider that you are not perfect, that errors are liable to occur, and that many mistakes made in a lifetime occasion suspicion, although the very ones who criticize have similar errors in their experience. Many do not think of this, and as a result they are unmerciful to others, judging others by themselves to have the same or worse weaknesses than they themselves have. But we must individually preserve a course above retaliation.*4LtMs, Lt 99, 1886, par. 6*

We shall show the greatest wisdom when we pass along, doing our work with fidelity, not swerving to the right hand or to the left, keeping a straightforward course, having our eye single to the glory of God. It is not how much feeling we manifest over injustice in treatment that evidences strength of character, but it is the self-control, the firm check put upon a strong emotion, that evidences strength of character and the spirit of Jesus. The tree of life in the midst of the Paradise of God is to be given to the overcomer. It is the reward given to conquest, to toil and self-sacrifice, to the working Christian who will fight the good fight of faith. We must be nobly striving and fighting for the victory. The grace of Christ will be given to all who fight lawfully.*4LtMs, Lt 99, 1886, par. 7*

Now, my son, take as little notice as possible of what people say. Let them say what they will, but do not by word or deportment show the rising up of self. The Lord would have you pursue such a course that you will be considered worthy of trust and confidence. You

have abilities calculated to do good to others if you do not allow yourself to be carried away by impulse. If you evidence that you have a firm reliance upon God, you will gain respect and confidence, and then you will exert an influence for good. You will let your light shine forth to the best advantage. You will seek to represent Jesus. You know our Saviour was reviled, but He reviled not again. He was despised and rejected of men; and can His followers expect anything better in this life? May our gracious heavenly Father impart to each of us more grace, and may we rejoice in His love.*4LtMs, Lt 99, 1886, par. 8*

The truth, how precious to our souls! It sanctifies, refines, softens, and subdues the soul. We are not to be faithless, but believing. I hope you will have divine aid in all your efforts and recommend the truth which we profess. Do not let anything plague you, harass you, but just look to Jesus for help and believe in Him to help us. I long to be altogether what the Lord would have me to be.*4LtMs, Lt 99, 1886, par. 9*

My son, work for God. You are His employed servant to do His will. Be Christlike, be sober and watch unto prayer. Be not turned aside from your duty, for Satan will try every means to have you diverted from doing God's will; but if he sees you firmly connected with Jesus Christ, he will see his attacks are in vain. May the Lord help you and endue you with power from on high. Great blessings may be yours, great light will shine round about you, if you will only believe and trust your heavenly Father implicitly. Watch unto prayer.*4LtMs, Lt 99, 1886, par. 10*

I want you both to possess the great treasure of eternal life. Let it be seen that you believe the truth by revealing the same in spirit and in deportment. Think of God, talk more of Jesus and of heaven. Talk of the blessed hope and be in earnest to win the crown of life. We are not half in earnest. We have not that intensity of desire for eternal life proportionate to the value of the object we are in pursuit of.*4LtMs, Lt 99, 1886, par. 11*

Go forward, Edson and Emma. When tried, believe that Jesus lives and wants to save and wants you to be free in His love, full of joy, full of gratitude, full of praise to God. Great blessings are in store for

you. Will you grasp them by faith?*4LtMs, Lt 99, 1886, par. 12*

Mother.

Send the watches to Addie Walling, Pacific Press, Oakland, saying she may have her choice, and as the eldest it is her right. May can have the other. Both are very excellent watches.*4LtMs, Lt 99, 1886, par. 13*

Mother.

P.S. Edson, I want two more copies of the little pamphlet got off at the sanitarium. I want to cut up the two to make general articles. One I wish to keep as it is.*4LtMs, Lt 99, 1886, par. 14*

Your cranberry sauce came in very nicely on this journey.*4LtMs, Lt 99, 1886, par. 15*

Send the measurements of your clothes to Basel as you have done. It will come to us.*4LtMs, Lt 99, 1886, par. 16*

Lt 100, 1886

White, J. E.; White, Emma

Orebro, Sweden

June 28, 1886

Previously unpublished.

Dear Children:

I will write you a little day by day as things transpire. We have received a letter from Edson. I was glad to hear from you. I sent you a letter from Basel about two or three weeks since and another from this place last Friday, so I will not try to answer directly your last letter which was most gratefully received.*4LtMs, Lt 100, 1886, par. 1*

Our ten days' meeting is in the past; and although everything was not done we would be pleased to have seen accomplished in future plans, a decided advancement has been made, and still we urge them, "Go forward." [*Exodus 14:15.*] There have been young men preparing for to go out as colporteurs, canvassers, and to engage in the ministry, and the Lord has blessed in the meetings.*4LtMs, Lt 100, 1886, par. 2*

I spoke last—yesterday—at 6 P.M. to a hall full to overflowing. I spoke from *Revelation 20:11-15*. We had a very solemn meeting, and there seemed to be much feeling—some weeping. It was my last discourse. I have now done what I could, and the Lord will do that which I cannot possibly do—water the seed that has been sown. But speaking through a translator loses—taxes me; but when you read the reports—they come to you about as they are spoken—good is done, and many testimonies are borne, stating the impressions that have been made so that I know my labor has not been in vain in the Lord.*4LtMs, Lt 100, 1886, par. 3*

I have spoken now eleven times, given five discourses since June 18, spoken six times one half an hour in each occasion in morning meetings and in conference meetings, and I have written seventy

pages of important matter in letters and articles to revise book on Sanctification. So you see I have done considerable work in ten days.*4LtMs, Lt 100, 1886, par. 4*

I thank the Lord that He has given me physical strength and mental clearness that I could do this. It requires double tax of the mind to speak through an interpreter to keep the subject matter connected, and I do want so much to labor in England where I can speak in my own language. But there is important work to be done here, and the effect will not appear so clearly now as in the future of the work. As my writings come to the people in their own language, then they know they have seen the writer and heard her speak and know for themselves what manner of spirit she is of.*4LtMs, Lt 100, 1886, par. 5*

All seem to have the greatest confidence in me, if I am allowed to be any judge, and I seek in every way to help them what I can and get near hearts. Sweden is a good field of labor, but O so much is to be done and scarcely any one to do the work. It seems as though I could scarcely contain myself when I think of the many honest souls in this kingdom who have never so much as heard that there was a third angel's message or a second and first angels' messages. When I get wrought up quite beyond endurance, then I take it all to the Lord. I say, "Lord, this is Thy work. This is the people for which Thou hast died. We want [to] act the part Thou hast given us to do in seeking to save these souls. Open the way before us. Raise up laborers to work in the fields already white to harvest," and I feel that I can only drop the burden upon the great Burden Bearer and wait to hear His voice, What to do next. If some were brought into the truth who had means to help—but there are as yet only those who are poor; but as we made an advance move to organize a tract society and establish systematic giving even in their poverty, they entered into the work heartily, cheerfully, and hopefully.*4LtMs, Lt 100, 1886, par. 6*

There is a brother C. G. Hedin who resides at Grythytted where we visited last fall. He was an intemperate man when the truth found him. He had two children by his first wife who was a wealthy woman, but he squandered all her property and was worth nothing and in debt. He married again; has four children by his second wife.

This family number ten. His wife's sister lives with them. After he embraced the truth, his God-given manhood came back to him, and he saw that he had so very limited room he could not entertain the ministers and hold meetings in his house. He went zealously at work, built him a good, convenient, nice house—nearly all their houses in Sweden are built of logs—then after a year or two they side them up and make very nice-looking houses. The wealthiest build in this fashion. Well, he built his house on borrowed capital, and when we visited them he took us up one flight of stairs. There was a large, square room where the stairs entered—at the left; he showed Bro. Matteson and W. C. White in a nice, well-furnished, small room with two beds in it and a large porcelain stove reaching to the ceiling, table, chairs, and every convenience, plain but serviceable. He told them to make themselves at home. He conducted us through the square room where the stairs enter, and there was a room precisely like the one given to Matteson and W. C. White furnished the same. Then at the head of the stairs opened a door into another room—large, square room, seated—[a] meeting room when only this one church assembled. They have a union free meeting hall where large congregations are called out. They have the same rooms below as above which were the living rooms for the family. He has a very nice barn, an excellent cow, and everything is nice, orderly, and in the best of order. *4LtMs, Lt 100, 1886, par. 7*

Now all this he has accomplished since he embraced the truth about six years since. The property is almost free from debt. He is an excellent workman, a first-class painter. Now he tells the story with tears, although he does not mention his dissipation. He feels much pained about it, but rejoices in the Lord. He pointed me to a small spool of thread. Said when he received the truth he was not worth that spool of cotton, and now with prosperity, one year more he thought would make him all clear from debt. The truth has done much in every way for others, and all [that] is needed is to get at the hearts of the people. The clergy of old state church hold them as in a vice and visit them with all kinds of persecution, if they see any prospect of their receiving the truth. They seem so hopelessly bound as in slavery to the state church that they do not see how it is possible for to leave them and endure what the consequence will be. It is wonderful, hardly to be credited, unless one is on the ground and can see and understand by the relation of past

experience that it is not overdrawn.*4LtMs, Lt 100, 1886, par. 8*

Lt 101, 1886

Walling, Addie

Copenhagen, Denmark

July 21, 1886

Portions of this letter are published in *EGWE 209*; *8MR 79*; *10MR 380*.

Dear daughter Addie:

I received your letter while in Christiania and was glad to hear from you. I hope that you will not sacrifice your health in order to do much work. I am glad that you are trying to become educated in proofreading, for I would be much pleased could you be qualified to prepare matter that I may have for publication. I shall have plenty of work to do. We have some plans that are not yet fully matured. Had it not been for the education you are now receiving, I would have had you come to Europe with Brother and Sister Ings; but I considered the matter carefully in regard to that which was best for your future good in connection with me and my work, and the importance of your having a thorough knowledge of preparing manuscript for the press.*4LtMs, Lt 101, 1886, par. 1*

I hope that you will be imbued with the Spirit of the Lord, that you will catch the spirit of the testimonies that shall be written out. I do not want you [to] feel that you must do this, but I should be pleased could you do it.*4LtMs, Lt 101, 1886, par. 2*

I am some troubled in regard to my work and my workers. Marian is not able to do much, although that which she does do is valuable; but she has to be guarded all the time lest she will overdo.*4LtMs, Lt 101, 1886, par. 3*

Eliza, they have thought of going to Australia. I have given my consent to this and the next dependence is Mary K. W., but she will have to be released from much of this work and have a complete rest. I am very lame in regard to workers. So, my child, you may advance as fast as you can surely and thoroughly. Learn how to

form sentences and punctuation. I think you can do this.*4LtMs, Lt 101, 1886, par. 4*

Since coming to Copenhagen, I have been enabled to walk twice a day one half a mile and back again, passing over the road four times and speaking once twice a day.*4LtMs, Lt 101, 1886, par. 5*

We are situated in the fourth story of a boarding house; directly opposite our windows is the botanical garden. In this are trees, plants, and flowers of all description. There are several large nursery buildings in the enclosure. There is an artificial lake; a high eminence where many rocks are gathered and classified. In this garden are seats, and all may enter it that choose and explore all they please. W. C. White and I walk over the grounds nearly every day. Close by this garden is the hospital for invalids.*4LtMs, Lt 101, 1886, par. 6*

We have had very pleasant weather since we came here. No clouds, no rain. On the street close by us is the barracks, and every day in the early morning the soldiers march through the streets with knapsacks and guns, I think going to the parade grounds for drill.*4LtMs, Lt 101, 1886, par. 7*

There are many things that make the place one of great attractiveness. There are so many public grounds for resort in the very heart of the city, beautifully arranged, with lakes, swans in them, and fitted up with great taste. The street we walk upon to go to the hall to meeting is one hundred feet wide. On either side of the street next to the buildings are sidewalks paved with stone, then carriage roads on either side with block stone; then on the right is a large, broad street for the cavalry, horseback riding, and then a broad street for foot passengers. This is grand and safe and convenient. But I look away from this to that city that hath foundations, whose builder and maker is God. There the broad streets are paved with gold, and there entereth into it nothing that defileth.*4LtMs, Lt 101, 1886, par. 8*

W. C. White, Elder Brorsen, and I went into the tower that composes part of a large church. This tower has a broad street within, paved with stone, and it winds round and round, ascending as it rises nine stories high. We went to the very top and obtained

an extensive view of the city and surrounding cities and inlands. I did not take great pleasure in looking down from such a height. It is said that Peter the Great and King Frederick with horse and carriage rode up to the top of this tower and when at the top he said to King Frederick, Which of us has soldiers who if the King told him would throw himself from this tower? King Frederick answered he had no soldiers that would do this, but he was not afraid to sleep in the house of the poorest subjects in his kingdom. Noble man! Noble answer!*4LtMs, Lt 101, 1886, par. 9*

You cannot tell how I long for retirement. The noise of carriages on the stone pavements, the clatter of wooden shoes, the people coming and going constantly on foot, the baby carriages, the women, men, boys wheeling their hand carts, screeching out their merchantable goods, is so confusing. You scarcely know where you are. Surely all this will have an end. Jesus is coming. I long to hear the trumpet sound and the dead come forth from the graves.*4LtMs, Lt 101, 1886, par. 10*

Well, Addie, I would be pleased to have you get your picture taken and write to May to do the same. I will settle the bills. I want to see the faces of my children once more.*4LtMs, Lt 101, 1886, par. 11*

You may write to May to get this done at once and send to me. In regard to your Father, I will say you must follow your own convictions of what is right. I do not consider he has any claims upon either you or May. You are my children and all the expense of years has been upon me which is not less than three thousand dollars, and now my greatest desire is to see you both connected with the work of God which has been the aim and purpose of my work for years in the past. I want God shall have your service, and nothing ought to come in to divert you from this work. I write you this much, thinking it may be a help to you in your decisions of duty in being tested and proved on this point. I want you both to be earnest Christian workers in the cause of God. I love you both as my own children.*4LtMs, Lt 101, 1886, par. 12*

Well, Addie, I must close this letter for we shall have to leave in a short time. Write me often. I have a pair of gloves for you and May which I will either send by letter or in a paper soon.*4LtMs, Lt 101,*

1886, par. 13

Give my love to all friends, especially Brother and Sister
Loughborough and Mary and Dell.⁴*LtMs, Lt 101, 1886, par. 14*

Mother.

Lt 102, 1886

White, J. E.; White, Emma

Copenhagen, Denmark

July 25, 1886

Portions of this letter are published in *6MR 143*; *8MR 104-105*; *10MR 380-381*.

My very dear children:

What a pleasure it would be to me could I visit with you, but I shall not probably see you under one year from this time. If the Lord spares your lives and our lives, we will meet again. If this is not my heavenly Father's will, then let it be as He wills, not as I will.⁴*LtMs, Lt 102, 1886, par. 1*

We see work to be done and that we can do here in Europe, and we are not to choose our field of labor, to let the Lord choose for us. If the Lord will only accept such labor as we poor mortals can give Him, we will only be too glad. I can think of no greater honor that can be granted us than that of winning souls to Christ. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." *Daniel 12:3.*⁴*LtMs, Lt 102, 1886, par. 2*

Since writing the above I have been out to dinner, and we have [had] a long consultation with Brethren Matteson and Oyen, Olsen, Brorsen, in regard to the distribution of laborers. The brother we visited is a first-class carpenter and has embraced the truth, but because he is so good a workman, he got work, keeps the Sabbath, and is permitted to work on Sunday. He and [his] wife are both in the truth.⁴*LtMs, Lt 102, 1886, par. 3*

We see so great a destitution of money and of laborers that we are perplexed to know how [to] fill the calls. The fact is they cannot be filled without more laborers shall take hold of the work. O that we had men who had the missionary spirit. Certainly those who believe the truth cannot be doing all their duty or there would be something

done in these new fields. There are good fields to work in. They are more slow to move here, but they move slowly and surely when they do move. I speak once more in this place, then my work is ended for the present. We leave here tomorrow at 9 o'clock, and we shall not be sorry to leave these premises, although the location is good. It is a very lame hotel. We have miserably dirty beds, and it sickens us to sleep in them. We have not had a pillow case since we have been here, but a sheet is spread over the pillow which is dirty enough. Directly opposite us is the botanical gardens which is city property with artificial lakes, greenhouses, and almost every kind of trees and flowers; but I long for the Paradise of God when I shall not see poverty and misery.*4LtMs, Lt 102, 1886, par. 4*

There are many costly buildings, but with all much poverty. Two thousand were fed last winter at the expense of the city, and these workmen who cannot get work have been selling off everything—beds, furniture—and lie on the naked floors; and what will these do in the winter in their poverty? Wealth and extravagance on every hand and poverty to match.*4LtMs, Lt 102, 1886, par. 5*

Fifteen hundred carpenters cannot get work now, and last winter there were uprisings and revolt and crime. Hunger is a hard master. It will lead to doing desperate things. Copenhagen is a stronghold of the militia. There is a long string of blocks, the soldiers' barracks, and a strong force is on hand constantly to be called upon to put down any riot or quell any violence. There was a strike here when we were here in the fall with the blacksmiths for higher wages. One leading blacksmith would not unite with the strikers, and a large body of soldiers was appointed to conduct him to his shop and from his shop and guard him while at work, else the strikers would have murdered him. There are fifteen hundred, in this city, worthy workers who are idle. Some help was given last winter to the very destitute. Some men came in, in the prime of life as well as the men of gray hairs, famished for the want of food. They had been unwilling to receive charity, but were driven to it by hunger. This winter will be worse. Work has been less, and men made desperate with hunger will do terrible things. Oh, how glad shall I be to see Jesus, our Deliverer, come and this terrible misery to come to an end.*4LtMs, Lt 102, 1886, par. 6*

I think we should feel thankful that our home is in America, but we are not safe unless God protects us even there. For these men who are dissatisfied with kingly rule and heavy taxation are emigrating to America and are making their riotous speeches in cities there to arouse the working class to make a raid upon the rich and rob and plunder those who have property. These uneasy, dissatisfied elements are increasing in power. Every year the swellings of wrath, tumults, and fierce riots are increasing in Europe. The signs of the times tell us we are surely in the last days. This know also, that in the last days, perilous times shall come. We can see these perils more distinctly here in Europe. Things are rapidly developing. All are ranging under their respective banners; all are preparing for some great event; all are watching for the morning. One class is watching and waiting for their Lord, while the other class is waiting for what Lucifer may perform of his wonder-working power. Kingdoms are in uncertainty, one watching jealously the other. Soldiers are being drilled constantly, preparing for war. There is a rending apart of kingdoms. The stone cut out of the mountains without hands is surely to smite the image upon the feet. The King of Prussia, I think it is, dare not go out of his domain unless the whole passage of his journey is barricaded with soldiers. He seems to be a prisoner in one sense in his own kingdom. Other kingdoms are in jeopardy. They dare not travel for fear of their lives unless in the very heart of a bodyguard of armed soldiers.*4LtMs, Lt 102, 1886, par. 7*

Where, we ask, is the happiness in such a life? The Lord is our refuge. There is a defense in the midst of us, mightier than all the powers of kingdoms. The glory of the Lord, He will be our front guard, He will be our reward, our very present help in time of trouble. All things earthly will be dissolved, and the apostle asks, "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?" *2 Peter 3:11, 12.4LtMs, Lt 102, 1886, par. 8*

The forces of the powers of darkness are mustering for the closing work of this earth's history. Oh, how earnest should we be to examine ourselves. We are in positive danger of losing our souls

when we are criticizing others, remarking others' failures. We must "examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" *2 Corinthians 13:5.4LtMs, Lt 102, 1886, par. 9*

Now we should think of our state before God, how carefully should we seek to obtain a knowledge of ourselves from the Word of God. Where shall we stand in the future crisis that shall come? Shall we stand as children of God at His right hand or as disobedient, unthankful, and unholy at His left hand? The unsearchable riches of Christ should engage our attention now. The honor that cometh from God is above every earthly honor. Our souls must be securely riveted to the Rock of Ages.*4LtMs, Lt 102, 1886, par. 10*

I feel interested for you and for the church in Battle Creek, that you shall all be strong in the Lord. I hope you will study your Bible. Whatever God has written, it is surely worth our while to study. We want to study the Bible. We want to know for our individual selves what is truth. The way to have clearness of perception, to distinguish truth from error, is to be searching the Scriptures daily. If we individually seek with all our powers to perfect a perfect character, then we will have a perfect church. The purity of our individual character, the piety of our daily life, will be the piety of the church. Each in his sphere is to do his work with persevering fidelity. God has left each of His followers a work to do for Him. All selfishness is to be laid aside, the honor of God to be kept constantly in view. Inward Christianity is what is needed. The vital forces are in the individual heart. It is not building up the church to have our names on the church record, but it is in being Christians. The kingdom of God is not meat and drink, ceremony or form, but righteousness, peace, and joy in the Holy Ghost. We should all seek for unity, for love. All dissension should cease. The inward work is to go on in the heart. The Word of God is God's voice to us. The Word is to be studied, obeyed. It is spirit, power, and life to the soul, and yet how few are interested to search its pages. Light and trifling reading occupy the precious moments that ought to be devoted to the searching of the Scriptures. We want to pray for the Lord to teach us His truth from His Word, else our feet will be found standing on sliding sand.*4LtMs, Lt 102, 1886, par. 11*

We cannot swerve from truth. We must hold fast our integrity. We must keep God's honor constantly before us. We want to make sure work for eternity. I hope, my children, that you will be imbued with the Spirit of Christ and be constantly drawing near to God, that God may draw near to you. Oh, what rich blessings are for us, [that] the peace of Christ may be brought into our hearts and we reflect the Spirit of Jesus to others. May the Lord enlighten you both daily. Do not rest unless you know that Jesus is indeed formed within, the hope of glory. Seek most earnestly for a deeper experience, a more devoted faith, the meekness and loveliness of Christ. Love to you, my dear children. Walk in the light as Christ is in the light.⁴*LtMs, Lt 102, 1886, par. 12*

Mother.

P.S. I enclose in this a letter to May that you may read and then send to May Walling, Healdsburg, care of Fred Harmon. I have used up my paper writing Will and must write upon loose pages.⁴*LtMs, Lt 102, 1886, par. 13*

Lt 103, 1886

White, J. E.; White, Emma

Cologne, Germany

July 27, 1886

Previously unpublished.

Dear Children:

We left Copenhagen yesterday morning and after riding two hours took the boat at Corsia for Kiel. Usually we have only five and one-half hours' ride, but on this occasion the boat labored against a head wind which delayed us more than one hour. The water was rough, several were sick. I came so near being sick, I was very miserable all the way. Sarah was obliged to lie down and did not sit up during the eight hours' ride.*4LtMs, Lt 103, 1886, par. 1*

We were surprised to find upon the boat so many English-speaking people. W. C. White generally writes upon the calligraph on the boat and sometimes on the cars. While he was writing, there was quite a crowd of officials and gentlemen and ladies to see the letter-writing machine. One man and woman thought it was a knitting machine. After the wonder was over, then some had something else to do. One gentleman with a good-looking countenance, but a very red face, began to smoke, then another and another. After he had regaled himself with tobacco to his heart's content, then he called for refreshments. Beer was brought and large slices of fat pork which he and his lady devoured greedily. But we had a very strong wind and the water was some rough and soon the woman lay down on a platform on upper deck. I was sleepy and went below. I had been up since three o'clock in the morning, and after having a nap, I awoke just as near being fully seasick as I ever could be [and] not carry it out.*4LtMs, Lt 103, 1886, par. 2*

The lower saloon was musty, no sun could reach it. It was ventilated from above. I was glad to get up on deck by the side of W. C. White. Was rather giddy headed, he confessed. The wind blew strongly, but I would not venture to go below. The lady who ate

her pork was very sick, white as a corpse she looked, but her good-looking, red faced husband was smoking. She motioned him that his cigar made her sick. He turned his head a little and smoked away vigorously a though his salvation depended on activity, poisoning the atmosphere about him. He had to take his wife below, yet he held firmly his cigar. There she lay retching and vomiting, crying and moaning, but he came on deck to finish his smoking.*4LtMs, Lt 103, 1886, par. 3*

We were not very level headed when we arrived at Kiel. We had two hours to wait and the waiting room was large, but filled with tables, and around the tables soon were seated young men and young women and entire families, sitting at these tables with foaming mugs of beer, and each goes through the performance of clicking the mugs together before drinking. They did not seem, many of them, to call for bread or solid food, but the beer which was placed to the lips of little children and women just as freely as the red-faced, beer-drinking husbands and fathers. Then next came the cigars; smoking, such earnest smoking and continuous, I never witnessed before. The husband and father would send forth clouds of poisonous incense upon the air, polluting it, while his family was around him and he would puff his smoke directly in their faces.*4LtMs, Lt 103, 1886, par. 4*

Lt 104, 1886

White, J. E.; White, Emma

Basel, Switzerland

July 28, 1886

Previously unpublished.

Dear Children:

We arrived home safe from our journey to Denmark, Sweden, and Norway. We had a very favorable trip, and speedily. We were on the cars and boat two days and one night, and we felt thankful to be at home again. I have not spent any time in visiting places for my own gratification. I have not allowed myself but one ride in a carriage for recreation. In Copenhagen, I was in much better health than at Orebro, for which I felt grateful to God. We feel so thankful to be home again. We would make no complaints, but we find many inconveniences and discomforts in traveling that are taxing to the strength and health. But soon we must go again to England and shall leave here in about six weeks. My whole burden is for the blessing of the Lord. If I can have the presence of Jesus, all is well.*4LtMs, Lt 104, 1886, par. 1*

The work is great and more and more solemn as we near the close of time. I want to do my work well, else I shall not hear the "Well done" from the Master. [*Matthew 25:21.*] I see these large cities like Copenhagen full of pleasure seeking and merriment. If we had a little of that [which] has been used in pleasing self, we might find so many places for to use it. I think of my carriage in Battle Creek. I wish it could be sold. I wish you would speak to Henry Kellogg about it. I feel that I need it—the means might go to paying my debt at the Review office. I see the statement of accounts showing your financial standing has come. There is a little advance which is good, but I wish it were better. I hope, my dear son, you will not become encouraged as you see that you improve a little and will launch out to go into new enterprises and obtain credit to invest more means. You have passed over this ground so often to afterwards feel the biting sting of financial pressure that I hope your lesson is learned

not to have imaginary wants and let your imagination see a large field. You can manage, and all requires means. Bind about your desires. Work to the one point to become a free man. But Satan watches you with vigilance as he sees you making any success toward freedom. Then he has another pleasing, attractive scheme which will be presented, which he flatters you will only cost a limited sum to be invested which is like the thousand-dollar hand irons, requiring more and still more invested.*4LtMs, Lt 104, 1886, par. 2*

I have just read a note in the Battle Creek paper, "J. E. White will put a steamer in Goguc Lake for his own private use. It will be a fast boat and carry about twenty persons." I cannot think this is you, for in the first place you have not one dollar to invest in such an enterprise. Second, you would not do this because it would not have a good influence. I have too much confidence in your desire to avoid even the appearance of evil to do such a thing yourself and to encourage others to do this. We are responsible for the influence we exert over others. If we take a self-indulging course, we stimulate others to go still further than we. They will not generally stop where we may stop. We want to live as in the sight of the Lord. We want to be cheerful, kind and courteous, but have the true, dignified nobility of heaven. As sons of God, heirs of the kingdom of heaven, we should have our lives characterized with sobriety and yet true manliness, walking the earth as ever, looking beyond heavenward, communing with God as we walk by the way, as we associate with others, praying with faith to be kept from falling into Satan's snare, grasping the hand of Jesus that He may guide us over all perilous and difficult places.*4LtMs, Lt 104, 1886, par. 3*

Your work is not [to] be self-pleasing, but to draw nearer to dear Jesus, who loves you and who gave His life for you, catching His spirit, His manner of work, and your soul strong in His strength, firm in His courage. You may be happy, you may be favored of God in a marked manner. You may be showing forth the praises of Him who hath called you out of darkness into His marvelous light. Talk the truth, live the truth, talk faith, act faith. O it is your privilege to have your life hid with Christ in God, that when Christ who is your life shall appear, that you also may appear with Him in glory. Look to the great beyond. Let every thought, every action be in reference to the future, immortal life, that you will not be ashamed of the record

that is kept by the heavenly messengers. Only a little longer to toil, only a little longer to fight the battles against Satan, then it will be victory eternal, complete, not to war any more, but peace and righteousness and joy be ours ever more. *4LtMs, Lt 104, 1886, par. 4*

I want to meet you, my children, in the city of God. Happy, happy shall we be then with nothing to mar our peace. *4LtMs, Lt 104, 1886, par. 5*

Lt 105, 1886

White, J. E.; White, Emma

Basel, Switzerland

August 11, 1886

Portions of this letter are published in *EGWE 211-212; 5MR 184*.

Dear Children:

I feel thankful to the Lord for His mercy and blessings to us all. I have been afflicted for nearly one year with a troublesome tooth; at times it would be quiet. I wished to save it, if possible; but for days together I have had most keen suffering and have just endured this affliction of two weeks, but yesterday I decided it must come out, and it did come out. The doctor said he could put it back again. I told him, No. I had seen and felt enough of that offending member, and now I hoped for a period of rest.*4LtMs, Lt 105, 1886, par. 1*

We have been holding morning meetings, commencing at half-past five o'clock in the morning. I give them a morning talk, then we have a social meeting. We felt that something must be done to arouse the workers in this building and the church members to a deeper piety and a firmer faith and more decided effort to do the will and work of God. Our meetings are doing good. I wish there could be something of this kind every morning in the Review and Herald office, presenting before the people that which the Lord required of them in His Word. While the important points of truth are made of deep importance to be presented to the people, the lessons in the Word of God in regard to practical godliness are not impressed upon them as they should be. We need to have the matter kept before the mind and we be educated to think upon these things, feeling that we must live by every word that proceedeth out of the mouth of God. The Bible should be studied diligently and prayerfully. If light reading is allowed to occupy the mind, there is a growing disrelish for the searching of the Scriptures.*4LtMs, Lt 105, 1886, par. 2*

Well, the Lord has furnished us in His Word with light, great light; if

we do not care to bring this light into our hearts, we will be deprived of it. I feel deeply in earnest to obtain all the light I can.*4LtMs, Lt 105, 1886, par. 3*

Edson, do you know of any one who is competent to take my articles and prepare them for the printer? Marian Davis is an excellent worker. Sister Eliza Burnham was a good worker, but both of these could not keep pace with my everactive pen. Eliza is on her way to Australia, and I am left with only Marian; and Mary has other work to do so that my help is very much limited. I have piles of discourses reported and copied, but no one who has time to prepare them.*4LtMs, Lt 105, 1886, par. 4*

Another thing, Edson, will you get me two good fountain pens. I do not know whether I have asked this of you before, but I wish them much. You can charge to me.*4LtMs, Lt 105, 1886, par. 5*

I am sorry you did not get your pattern here for clothing by a French brother. I cannot send unless made up. I send Emma a shawl which I hope will please her, also a lace cape. We have to be very particular what we send, as the custom house officers are very particular in their examinations. I am having knit for you both socks and stockings. How do you stand in reference to these articles to wear?*4LtMs, Lt 105, 1886, par. 6*

Aug. 12

Brother Schneppe I introduce to you as one who designs to give himself to the work of the Lord. We need him here in Basel, but he is obliged to serve in the army if he remains. In going to America, he loses his citizenship and can receive none of his father's estate which portion will go to the government; but with our faith he does not hesitate to go to America. He cannot enter the army. He can speak some English, and I want you to see him, and he will tell you about us here. He has been the one who has brought us faithfully our kindling and coal since we have been here. He is a worthy young man.*4LtMs, Lt 105, 1886, par. 7*

We had a letter from Brother Ings. He is safe in England, and they had a pleasant voyage. I have just come from morning meeting. My text was "And your feet shod with the preparation of the gospel of

peace.” [*Ephesians 6:15.*] I have now spoken seven times in the morning and three times on Sabbath in two weeks and two days. Two mornings we had Bible class. We have services every morning, and it has a good influence. It is giving them line upon line, precept upon precept, in short talks, and I believe it is doing them good. All these talks are reported.*4LtMs, Lt 105, 1886, par. 8*

I see I have said nothing about our family. We are usually well. God’s special blessing is upon me, physically and mentally, and spiritually.*4LtMs, Lt 105, 1886, par. 9*

Sarah is engaged writing, copying letters on calligraph and taking dictations. Mary is preparing history of travels and the morning talks and discourses for a book. Ella is playing earnestly with a little puppy. We brought her from Italy. She is not blessed as other children are with a mother who can give her her company and attention. Sarah has her room, small; it is her sleeping room. W. C. White and Mary occupy one small bedroom. They are just as full of business as they can be. Mary has worked too hard, applying herself too closely this winter, and she is not as well as I could wish.*4LtMs, Lt 105, 1886, par. 10*

Kristine is busy with housework. Marian has her room a flight above in a small bedroom, busy as she can be. I have a good, large parlor. When we assemble night and morning for to seek the Lord, we read around and enjoy the exercise. Today we all for the first time since coming here go out to a place in the country to have a basket dinner, and I have promised to speak to them. I wish so much to see you. I long to be where I can speak straight English and not have two translators following me, but I am grateful to God that I can reach the people in this way.*4LtMs, Lt 105, 1886, par. 11*

Oh, let us be grateful and happy; and the little time we have here, let us be fitting for heaven. The work of character building for eternity is to progress while life shall last. Children, you must reach a higher standard, and God help you to have daily home religion, deeper piety, deeper experience, more earnest faith, more of Jesus and less of self. It is too late to trifle, too late to be indifferent and frivolous. Be sober [and] watch unto prayer.*4LtMs, Lt 105, 1886, par. 12*

Mother.

Lt 106, 1886

Walling, Addie

Basel, Switzerland

August 16, 1886

Portions of this letter are published in *EGWE 212*.

Dear Addie:

I learn Sarah mailed a letter to you which was not ready to be sent to you, but I am not able to write much now. Yesterday I was very sick. An acute attack of malaria, I think, was the cause. For one year I have been afflicted with a diseased tooth, but I have had it extracted, and I am really glad, although the pain in the lacerated gum was more severe than before the tooth was taken out.⁴*LtMs, Lt 106, 1886, par. 1*

I am doing what I can, and I hope to see our workers here in the office understand better what it is to be Christians. We have meetings nearly every morning, half-past five o'clock meetings for those specially seeking the Lord, and we have seen good results. When we know that Satan will make special attacks upon the ones who are employed in our institutions, then special efforts must be made to lift up a standard against him by elevating the characters of those who are engaged in the work.⁴*LtMs, Lt 106, 1886, par. 2*

I am very anxious—I fear too anxious—to get through here and return to America; but I have no will of my own, but I think I can glorify God by bearing my testimony among our people, the churches who need our help. They need a certain kind of help which they do not receive.⁴*LtMs, Lt 106, 1886, par. 3*

Addie, if you were only here and could help me prepare articles for the press, how glad I should be. I shall have to give up Mary. She will have all she can attend to soon. I wish you to keep this matter a profound secret, and I would not say a word to you about it unless we must have you get some things and send to her at once. She will want them the middle of November. I have been looking for a

letter from you. I am really perplexed to know what to do with May Walling to complete her education and have her learn a good trade. Now, Addie, let not a hint of that which I have written escape you, for not a soul in America has the least intimation of this but yourself, from this letter.*4LtMs, Lt 106, 1886, par. 4*

Mother.

Lt 107, 1886

Walling, Addie

Basel, Switzerland

September 10, 1886

Previously unpublished.

Dear Daughter Addie:

I have delayed writing you, hoping I should receive some word from you. This long delay I cannot understand. If you are not able to write me a long letter, you could write me a few lines at least and let me know if you are well. Notwithstanding my much writing, I have not felt it would be right to neglect my children. I have received nothing from either you or May for weeks. I will not blame you, but I would be much gratified to hear from you. I know not whether you are well or ill, and I am somewhat anxious in regard to you. Will you be more prompt?⁴*LtMs, Lt 107, 1886, par. 1*

I have been engaged most earnestly of late. I have not been able to sleep after half-past two for two nights in succession, and after pleading with the Lord and seeking to lay my burdens on the Burden-bearer, I have arisen and before breakfast written sixteen pages of important matter. Now I do not want you to be deprived of sleep as I have been, even if I receive no letter from you; but I do want you to write me once a week, if it is no more than two pages of note paper. If you can find time to write no more than this I will not complain.⁴*LtMs, Lt 107, 1886, par. 2*

I cannot tell yet how our future course may be, whether we will go to Australia or spend next summer in England. We wait orders from our Captain. The Lord will teach us His will and I have no will of my own in this matter. Where I can do the most good, there I wish to be. My health is better than it has been in any summer since I was attacked with malaria. I feel grateful to the Lord for His mercy and His love toward me. I have worked hard since being here in Europe. Never have I done more active service, and the Lord has sustained me. I want the praise of God in my heart and breathed from my lips

continually. I am sure the end is near, and all that I can do to help in the advancement of the work of God I want to do. The night is coming in which no man can work. Therefore we must work while the day lasts.*4LtMs, Lt 107, 1886, par. 3*

I think of my home in Healdsburg sometimes, of its conveniences, of the fruit which I have not had for three years; and then I will not allow my mind to dwell on these things, for are we not pilgrims and strangers here? Are we not seeking for a city whose Builder and Maker is God? This world is not the Christian's home. It is not the Christian's heaven. We are only to tarry here for a little while; and how foolish it looks to me to see the judgment-bound inhabitants devoting so much time and money to beautify their homes and neglect the soul culture, the only thing worth taking with them into their heavenly home. My greatest and most earnest efforts are to have on the wedding garments of Christ's righteousness. I want to make every effort to overcome here, that I may be received into the paradise of God.*4LtMs, Lt 107, 1886, par. 4*

I hope, Addie, that while you are obtaining an education to fit you for the useful, practical duties of life, that you will not neglect to learn in school of Christ. The time for us to prepare for the future life is now. We shall be most happy when we are walking in the plain path of duty, when we have the assurance we are doing the will of God. Then we will be happy. I hope, Addie, you are seeking daily to grow in grace and the knowledge of the dear Saviour. Heaven, sweet heaven, how much more beautiful than anything here in this world, and it will be our home, our own place of residence, if we are pure and holy. Then do not let us make any mistakes, but let us strive with all our God-given powers to win the prize—a crown of glory, an inheritance among the sanctified, an eternal weight of glory. I want you to be one of God's chosen ones. I want you to have a place among the redeemed. I want to have a place there. I want to be saved with an everlasting salvation.*4LtMs, Lt 107, 1886, par. 5*

Well, Addie, we know not when we shall be brought together again, but we will not repine. We will draw nigh to God. We will watch and pray, and Jesus will be to us a present help, an enduring friend wherever we are. May the Lord bless you is my prayer. Yours with

much love,*4LtMs, Lt 107, 1886, par. 6*

Mother.

Lt 108, 1886

Foss, Brother and Sister [Mary]

Nimes, France

October 28, 1886

This letter is published in entirety in *17MR 75-82*.

Dear Brother and Sister Foss:

Although many thousand miles separate us from you, yet we have not forgotten you. I have remembered you in my prayers many times. It was not my choice to come to Europe, but the General Conference urged my coming so earnestly, I complied. I am not sorry I have done this, for the Lord has especially blessed me at every step. I have been sustained in a remarkable manner. I have done a great amount of labor and written many pages. I have been here two weeks, have spoken in a hall twelve times and written one hundred pages. I arise at four o'clock and before the call to breakfast, I have written from ten to fifteen pages. I have reason to praise God with heart and lips for His mercy and His sustaining grace.⁴*LtMs, Lt 108, 1886, par. 1*

This place is a large place, an ancient place, and there are many things here that make it worthwhile to see. There are the most ancient buildings I have ever looked upon. Elder D. T. Bourdeau is making it his home here with his family, and he is laboring among the French here. There are quite a number who have accepted the Sabbath and been converted—some from the Catholics. There are many Catholics in this city of two hundred thousand inhabitants. Here as in many other cities in Europe the market places are all open. The market place here was a large building where everything like produce is brought in wagons, on the head, in baskets, and a variety of ways to sell. It appeared to be anything but Sunday. There were hundreds of stalls where their merchandise was displayed. It was a perfect Babel of confusion, men and women crying their goods for sale and many in number were making their purchases as on other days of the week. In these countries where the Catholic element prevails, they are the lowest in morals and

steeped in ignorance. Sunday is to them a festival, a day for sports, for all kinds of amusements. The people attend the service in church one hour in the day, then their religious observance of the day is at an end. Stores are open all through Nimes as on any of the other days that have no sacredness in their minds attached to them.*4LtMs, Lt 108, 1886, par. 2*

We visited a building called the “square house” where was a large portico or piazza in front supported by immense pillars, very much after the style of some courthouse that I have seen built. This building was very ancient and stood as in the days of Christ. The Barbarians had invaded this city and made much destruction, and this building was buried beneath rubbish, but it has been dug out and stands exactly on the spot where it was built so many hundred years ago. We went in the building and saw many ancient relics and inscriptions as old as the days of Christ. The yard enclosing this building had many stones with ancient inscriptions piled up all around the building. This building was erected by Augustus Caesar for his sons. It would be a great curiosity for you to pass through these narrow, cobblestone-paved streets and find almost every building is a store or shop of some kind. You enter a dark little room, and there are the most valuable goods piled up on shelves and displayed on counters. There are many bazaars that have all kinds of goods and every conceivable kind of goods, all very cheap.*4LtMs, Lt 108, 1886, par. 3*

Sabbath, I spoke twice in the afternoon and evening. Sunday spoke in the evening to an intelligent audience. Elder Bourdeau interpreted for me. I had much freedom in speaking. Brother Ings is now reporting my discourse.*4LtMs, Lt 108, 1886, par. 4*

Sunday, after speaking, I was introduced to an evangelical minister, Mr. Gilley. He is preceptor of a school and one who has acted the most prominent part in building and making an asylum for orphan children and fallen women. Tuesday, we called upon Mr. Gilley and had a very pleasant interview. Wednesday, he visited us at the home of Elder Bourdeau by request and gave me some very interesting facts in reference to the ancient buildings and objects of interest, dating back as old as the days of Christ. This was valuable and interesting to me.*4LtMs, Lt 108, 1886, par. 5*

Thursday, October 21, we held meeting in the hall in the afternoon. Some could attend at that time who were not able to come in the evening. After I had spoken with freedom for about one hour, we called Mr. Gilley who was at liberty, favored us with his company, conducting us to an interesting ancient castle, and gave us an explanation of many things that attracted our attention on the way. Here it was our work to climb up many granite steps, then a more gradual ascent higher and higher until we reached the remains of the old castle. It had in its day covered a large space of ground, but the stones were estimated of so high value they were removed and used for the material for other buildings. We entered the tower and began to climb the narrow stone spiral stairs in the tower until we stood at the top and were richly rewarded for our toil in the magnificent view which was presented before us. We could overlook Nimes and the olive groves abounding in and about Nimes, presenting a very beautiful picture.*4LtMs, Lt 108, 1886, par. 6*

I thought while so high up of the temptation of Christ when he was beset by Satan. He was placed on the pinnacle of the temple and then invited and as well taunted to evidence that He was the Son of God by casting Himself down from the dizzy height. Disguising his true character, he quoted Scripture, showing that he was not ignorant of the Scriptures, "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time, Thou dash Thy foot against a stone." Jesus answered him, "It is written again, Thou shalt not tempt the Lord thy God." [*Matthew 4:6, 7.*]*4LtMs, Lt 108, 1886, par. 7*

Failing here, "The devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [*Verses 8-10.*]*4LtMs, Lt 108, 1886, par. 8*

From this eminence we had a broad, extended view, but nothing that was in comparison to the view of the kingdoms of the world,

spread out before the Son of God in most bewitching loveliness and richness; and sorrow came into our hearts as we were impressed with the fact that many bow down and worship anything and everything but the Lord God who created the heavens and the earth. *4LtMs, Lt 108, 1886, par. 9*

How many Satan tempts to worship him who yield to the temptation. They do the very things Satan wants them to do which are to give attention and devotion to those things which separate the mind and heart from God. Beautiful were the kingdoms, and their glory spread out like a panorama before the sight of the Son of God. He was tempted in all points like as we are, but the beauty of holiness, the uncorrupted heart, was more to be desired than any of the glitter or tinsel of earthly things. If those who worship God only will place their feet upon one single text of the Bible and meet Satan with "It is written," they can effectually resist Satan. Wherever we are, be it in Paris, in Nimes, in Constantinople, in Venice or Rome, Babylon or London, place yourself upon the Lord's side. "Thou shalt not follow a multitude to do evil." [*Exodus 23:2.*] "As for me and my house," whatever other men may do, whatever they may serve and worship, "we will serve the Lord." [*Joshua 24:15.*]*4LtMs, Lt 108, 1886, par. 10*

The temptation will come, if I keep the Sabbath, the very day the fourth commandment has specified, I shall have [to] give up this source of gain. I shall have to close my business on Saturday, the busiest and most profitable day in the week; and when you hesitate to comply with a plain "Thus saith the Lord" because you will lose profit, and riches will not increase unto you, you continue in disobedience to God and bow the knee to Satan as he tempted Christ to do. If you gain a loftier place and are in favor with the transgressors of God's law, you may escape some inconvenience and opposition and reproach, but you have bowed the knee and acknowledged Satan's supremacy. You have chosen his way and his will to be your way and your will, but have refused God's claims and made yourself liable to suffer the penalty of the transgression of His holy law against all disobedience. *4LtMs, Lt 108, 1886, par. 11*

The impressions made upon my mind upon this occasion will never be effaced. This tower has stood for ages upon a most

commanding eminence. Could we only know the history of these ancient buildings, what revelations would be made to us. I appreciated the information given us by Mr. Gilley.*4LtMs, Lt 108, 1886, par. 12*

Oct. 23, Sabbath

Elder Ings spoke to those assembled with profit. In the afternoon I talked to the people, and then we had a social meeting, and many good testimonies were borne which were translated to me. There was one converted from Catholicism, some from [the] Methodist and Baptist, and one from a life of dissipation. The testimonies had the true ring. Here were the few who had separated themselves from the many to obey God and serve Him, refusing to worship the prince of this world, for he is the prince of darkness. For to be singular for singularity's sake is positively detestable, below the dignity of a Christian; but to be singular, because it is necessary to be so as the result of worshiping God and Him only, places heaven's dignity upon man. We must not be afraid of being singular when duty requires us to be thus, to exalt and honor God, and we must bear in mind that the work of Christ is specified. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." *Titus 2:14.4LtMs, Lt 108, 1886, par. 13*

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." *Deuteronomy 7:6-7.4LtMs, Lt 108, 1886, par. 14*

We must not be afraid of being singular. Do not court singularity for the sake of being odd, but for the sake of avoiding sin and dishonor to God. And in this case we are not to mind even the multitude who are against us. "Thou shalt not follow the multitude to do evil." *Exodus 23:2*. Because the law of God is made void in our world, does it make it a virtue to transgress that law? It may appear to the world a very small matter for the Christian to be in harmony with the world by just the act of keeping Sunday for the Sabbath in the place

of the seventh day, but God's Word says the seventh day is My holy day. The man [of] sin says, I make a sabbath for you, and you must keep the first day of the week. *4LtMs, Lt 108, 1886, par. 15*

The God-fearing Christian sees that Satan is tempting, "Worship me," and "All these things will I give thee." [*Matthew 4:9.*] But naked duty must be chosen—worship God in obeying His commandments and not bow the knee to the man of sin. Let not Satan's bribe be accepted, but manfully be true to God even if the world calls you singular; that which is right in God's sight, do. "He that walketh uprightly walketh surely." *Proverbs 10:9.4LtMs, Lt 108, 1886, par. 16*

We thank the Lord that a few have had the moral courage in Nimes to cease to longer transgress the law of God, to accept the light and take their position firmly to keep the Sabbath that God has sanctified and blessed. Let the light shine forth from these few in bright, steady rays, reflecting light upon those who are in darkness. Said Christ to His disciples, "Ye are the light of the world." [*Matthew 5:14.*] God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. "Where two or three are gathered together in My name, there am I in the midst of them." [*Matthew 18:20.*] Where Christ is even among the humble few, this is Christ's church, for the presence of the high and holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides; let it be in the desolate place of the earth, in the wilderness, in the city enclosed in prison walls. The glory of God has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God's great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God. All things shall work together for good to those who love God. "This is the love of God, that ye keep His commandments." [*1 John 5:3.*] They that will be doers of the Word are building securely, and the tempest and storm of persecution will not shake their foundation, because their souls

are rooted to the eternal rock.*4LtMs, Lt 108, 1886, par. 17*

Oct. 29

We visited the large establishment for the orphan children and for fallen women. We ... [Letter unfinished.]*4LtMs, Lt 108, 1886, par. 18*

Lt 108a, 1886

Children

NP

October 1886

Three fragments. See *Lt 108, 1886* and *Lt 109, 1886*. Portions of these letters are published in *3MR 64*.

Fragments of letters

[To W. C. White?]

I have decided to write a few lines more. Elder Bourdeau had to pay out all the money that was sent him except ten francs to live on. They have two men boarders, and during the summer three, which made their expenses large, for milk is high and provisions are high. Now Brother Bourdeau must have more money. I think these men will have to engage in labor in other towns and cities. I should judge they are good workers.*4LtMs, Lt 108a, 1886, par. 1*

Do not fail to send Elder Bourdeau money, for ten francs will not last long with a large family to feed. He charges only eight francs per week for all the boarders, provides them bedding and food, and does the washing of Brother Albert. All they charge the conference is just what the bare material comes to. I think this is not just the way it should be. I think two dollars per week for each one of the boarders who is devoting his time to the interests of the cause is little enough. They would be glad to have their family to themselves, but cannot do so very well. If the men cook for themselves, it will take much of their time.*4LtMs, Lt 108a, 1886, par. 2*

The meetings here have been sometimes small and sometimes quite a good number out to hear.*4LtMs, Lt 108a, 1886, par. 3*

[October 1886]

... for me to obtain a knowledge of what they were doing when we parted, himself and wife shook hands heartily, and he said he hoped the Lord would spare my life to long continue to do good. In the evening he came with his wife and the directress and about fifty of his scholars. I had much freedom in speaking, and he came and thanked me for the words spoken. Today we have had quite a congregation, and I had much freedom in speaking. But, Willie, Nimes is a dark place. The people are far behind—wicked and corrupt, and wise to do evil. It seems like Sodom and Gomorrah.*4LtMs, Lt 108a, 1886, par. 4*

Two have embraced the Sabbath since we came. One is a man who will be of real value. He decided today to obey the truth. The work moves slowly, but the church is being formed and will, we hope, reflect light in this place. They had an excellent social meeting Sabbath afternoon. Sixteen spoke, and Minister Cruze remained through it all and seemed to enjoy it. Now if my coming here has done no more, it has, through becoming acquainted with these men, spiked their guns so they will not make a raid on me. They profess to esteem me highly.*4LtMs, Lt 108a, 1886, par. 5*

Brother Ings has done great good here in instructing the people. They have enjoyed listening to him, for they say he makes everything so clear and easy to be understood. He has been very active in working. He has employed his time fully and is much liked. We are of good courage. We leave here tomorrow morning.*4LtMs, Lt 108a, 1886, par. 6*

The Catholic friend and his wife visited us last Sabbath and attended meeting all day. They have just come to go to meeting tonight. He brought me his picture because he had ours, which was given him at Basel. I should not wonder if they might take hold of the truth. He is disgusted with confessing to the priest, who is only a man, not God. He wants a Bible and says he means to read it, that the Catholics are kept ignorant of the Bible because the Catholics do not live its teachings. Well, I like them. They are so kind and sociable.*4LtMs, Lt 108a, 1886, par. 7*

We read that the late rains have submerged one village near here, and the people had to find quarters in a graveyard. The prefects

went to carry them relief last week. There has not been such a rain for forty years. A. C. Bourdeau writes it has rained five days in Italy. Good night. I am real tired.*4LtMs, Lt 108a, 1886, par. 8*

Mother.

Mr. Gilley has been very sociable. He sent me a line soliciting we not leave until I had called upon Mr. Cruze, their minister, and also some of their institutions for orphans and fallen women. We felt the work was not fully completed, so consented to stay. Last Thursday we went to Mr. Gilley's [institution]. He accompanied us all through the establishment. Then we called upon Minister Cruze who received us cordially, and we had a social chat and he came out evening after the Sabbath afternoon with the directress of the institution, and his wife, to hear me, but I had just closed my remarks. I was not well and returned home, and who should come to visit me but the minister, his wife, and the directress of the institution. We had a good visit, and he brought me books and papers.*4LtMs, Lt 108a, 1886, par. 9*

Lt 109, 1886

Walling, Addie

Nimes, France

November 1, 1886

Previously unpublished.

My dear daughter Addie:

We have been in this city two weeks and two days. This is a very ancient city, and it has one hundred thousand inhabitants. It is a very wicked city, and it is only within a few years that Protestants could find a foothold here. Now there are several Protestant churches. But it is a hard place to labor in. About fifteen good souls are now keeping the Sabbath, and we think some more will yet take hold of the truth. These have taken their stand, I understand, recently. All that is gained here is by the hardest. I have spoken twelve times, Brother Ings ten times, and he has done much good in this place and is much esteemed here. They say he makes everything so plain that they can get hold of it.⁴*LtMs, Lt 109, 1886, par. 1*

Sister Ing's health is improving. She is cheerful, and we hope she will enjoy her stay here in Europe. Sarah McEnterfer did not accompany me here. In the absence of Elder Whitney, Willie has a great burden upon him, and Sarah could be a great help in every way to him, especially in copying on the calligraph and taking dictations. I have written one hundred pages since coming to this place, besides my speaking. I labored very hard in England, contracted a severe cold which made me sick for a couple of weeks, notwithstanding I felt obliged to write. This place is ancient and noted for its ancient buildings and monuments. There is a fountain here that springs up from the earth like a bubbling spring and furnishes a deep, wide stream of water, very pure. The depth has never been ascertained. It flows in channels of its own and forms an island. On this island is the statue of the Goddess Diana, and her family and other statuaries in marble. There is solid masonry and inscriptions showing the Romans used this place for

their baths. This hard, granite pavement was before Christ, and the statuary was before Christ. There is a large, immense building partially torn down, the temple of Diana, imitating, it is supposed, the temple in Ephesus. It was before the days of Christ. There are towers that I visited and climbed to the top which covered acres of ground that have been removed except the tower itself which history places far back to the days of Christ. I saw a whole floor of mosaic in the museum which is of the finest work of art—probably belonged to a king's palace.*4LtMs, Lt 109, 1886, par. 2*

Mr. Gilley, who has lived here all his life and is above sixty years old, is a man who has been a minister here for many years. He says that the people were taking down some old buildings to be replaced by new when they struck, in digging for cellars, a hard substance and could go no farther. Direction was given to the workmen to move carefully in their work and remove the earth which was several feet beneath the surface. Mr. Gilley was on the ground himself and saw this piece of work, which was very fine, taken up out of the ground. It is 30 feet by 20. In 1883 this piece of fine art was unearthed. There is a large amphitheater which is a short two-minutes' walk from where Elder Bourdeau lives. This dates back to 1700, and up to this day in the arena are bullfights and large doings of the kind. There is an entire building that has been buried up in the ruins after invading armies have done their work, and many ancient inscriptions show that the building can be traced back seventeen hundred years.*4LtMs, Lt 109, 1886, par. 3*

There are many things I have seen which I shall give a more full account of in the future. I have not been able to go out as much as I would have liked to do because it has rained much, and the prefect, the man who is in highest authority, has left to visit a place not but a few miles from here, where the inhabitants have been forced to leave their homes because flooded out and were then finding a refuge on higher ground of the graveyard.*4LtMs, Lt 109, 1886, par. 4*

We leave at eight o'clock for Valence, six-hours' ride on the cars, spend a day and two nights there speaking to the people. A few Sabbathkeepers are in the place and then go on our way to Italy to labor there two weeks and then visit the churches in Switzerland on

our way to Basel.*4LtMs, Lt 109, 1886, par. 5*

I have made some very pleasant acquaintances in this place. I visited the establishment for orphans and fallen women; was shown over buildings that are situated upon a high ascent of ground, one building on steep hillside above another. Mr. Schultze is a minister of the congregation called “Evangelical Order.” He showed me great respect as well as Mr. Gilley—both ministers and teachers of schools, the proprietors of the schools and of the institution. Sabbath, Mrs. Schultze came to our meeting and then proposed after meeting to call upon us with the proprietors of the schools and asylum and accompanied by his wife. We had a very social interview, and they expressed with much warmth their wish that God would spare my life to continue in the good and great work I was engaged. These all came to hear me in the evening as I spoke twice that day and brought fifty of the students of the school to hear me speak. Sunday they came out again, some of them, not all. Well, I am glad I showed them special attention and have their goodwill, for at least it will do as much as to spike their guns so they will not make a raid on me and will help the growing work in this place.*4LtMs, Lt 109, 1886, par. 6*

I will be glad to get home to California when my work is done, but when will that be?*4LtMs, Lt 109, 1886, par. 7*

Lt 110, 1886

White, W. C.; White, Mary

Torre Pellice, Italy

November 4, 1886

Portions of this letter are published in *EGWE 237-238; 8MR 354*.

Dear Children:

We reached this place this morning, half-past eight o'clock, and found mail for us. Read all the letters I thought, but upon a more thorough investigation, found one yet unopened, and which contained the important news of the birth of your second daughter. I was very thankful that the crisis was past and that Mary was doing well. I shall be much pleased to welcome the little one.⁴*LtMs, Lt 110, 1886, par. 1*

I sent you letters from Nimes in regard to Abel [Bieder], who has recently taken his stand with us, coming to Basel. I had so great faith that he would be encouraged to come that I loaned him \$9, as he had no means, and has had but two dollars per week for his labor; could not lay by anything. He had to purchase some underclothing which he needed. I hope he will be received well, and I would be glad if he could [be] a member of our family because it will be the very best thing for him, and the best missionary work we can possibly do. This I desire only for a little while until he has received a mold that he has never yet had. You will be much pleased with his spirit and his general deportment.⁴*LtMs, Lt 110, 1886, par. 2*

I remembered the shepherd was represented as taking the lost sheep on his shoulder and carrying it with rejoicing back to the fold. I think this is the very thing that God requires us to do, to bear the straying, wandering sheep until it has strength to go alone.⁴*LtMs, Lt 110, 1886, par. 3*

There is very much I would be pleased to say to you. I am glad I did not leave Nimes until last Monday, Nov. 1, the very day the little one

was born. We left Nimes for Valence. There we found only four keeping the Sabbath. As no appointment had been given out, we therefore did what we could to strengthen the little few. One was present, another noble young man who had given up the truth. Elder Bourdeau talked some, Elder Ings talked some time, and then I talked to them. Elder Bourdeau was very anxious we should remain another day and speak next evening. I finally consented. He did all he could in visiting some of his friends and urged them to attend the meeting. They promised to do so. He rode ten miles out in the country to see a man who kept the Sabbath, but he was at work a great distance, and no word could reach him time enough to come into the meeting. Elder Bourdeau was chilled through, and that is all that trip amounted to. He did all he could do.*4LtMs, Lt 110, 1886, par. 4*

That afternoon he had us accompany him to the cathedral and look upon the bust of Pius VI who was noted in prophecy, who was led into captivity and died in captivity. Here was the one marked in history who received the deadly wound. His heart is encased in the marble monument beneath where the bust is placed. We felt rather solemn as we looked upon the monument of this man noted in prophecy.*4LtMs, Lt 110, 1886, par. 5*

It rained hard all the afternoon and evening, so that no one was out except the few keeping the Sabbath and the young man, a carpenter, who was a man of excellent ability. I spoke to the little few one hour with as much freedom as though talking to hundreds. The next morning slept none after half-past two. We left for the cars quarter of five. It was still raining.*4LtMs, Lt 110, 1886, par. 6*

Elder Bourdeau rendered us good service in going to the depot and seeing us situated in the third-class cars. By going in this way we could save twenty-one francs.*4LtMs, Lt 110, 1886, par. 7*

We rode from Nimes to Valence six hours in the third class very comfortably and saved fifteen francs. We were crowded with people going in and going out of the compartment we were in on the first part of the journey. I lay down, but a great burly man came in and sat upon my feet, and I thought best to draw them up and arise. It made us smile to see two young men, good, wholesome looking,

come in the cars with the baggage they brought. Really was more than we carry. They could not possibly store them away and therefore one held a large valise in his arms. Well, we did very well until we reach Modan. Mary and you are acquainted with that place. It is where our baggage is examined. We changed cars here and lo, found the third class full of emigrants, just from the boats and cars, [going] to their destination. There were thirty-three emigrants, but as there was no smoking allowed, we got along very well. There was an Italian woman, daughter, and granddaughter in the cars, and they were astonishingly dirty. They could talk English. They were from Iowa, Cedar Rapids. Well, we got along nicely and felt pleased that we had saved thirty-six francs on that trip.*4LtMs, Lt 110, 1886, par. 8*

Elder Bourdeau said when we reached Modan, we must take second class. We did so and had the compartment to ourselves with the exception of one woman who could talk German; and Sister Ings and she had quite a chat together. Had we taken the third class, we would have had to wait four hours at Modan and then been on the slow train which would reach Turin at 2 o'clock A.M. We had in taking the second class to wait only half an hour and then were on the express train which reached Turin at 6 P.M. We went to the hotel and tarried for the night. We had good accommodations for seven francs, but we had a desperate time getting off in the morning as the officials could not understand German or French. But after a time we got our tickets all right and had compartment to ourselves and reached this place half-past eight A.M. Elder Bourdeau was at the depot to meet us. They are usually well, with the exception of his son who remains in a bad state of health.*4LtMs, Lt 110, 1886, par. 9*

Now, my children, there are some things rather discouraging here. Cocorder has commenced again, just as he did when Mary and I were here. He has sent for all the evidence he can get, all the falsehood he can gather from Grant against me. He has hired a hall in the place where Bourdeau labored with the tent, and it is a little perplexing to know what it is best to do. Will you advise? It is so hopeless an outlook to try to withstand such an influence when the people cannot tell what is piped or what is harped. They think one talks well, and another entirely the opposite in faith talks well. Not

all as I can learn are keeping the Sabbath as the result of the tent effort yet. Elder A. C. says they have many friends. Cocorder has issued his flaming notices that he would give the history of the Adventists from the beginning. Now this bad man will say all he can; and if I had known of this, I would not have come to Italy till they said [he] was past. But we decided to go on as we did here last fall, take no notice of them, make no reference to them. But I wish I understood just what way we can please the Lord best. If He has sent me here just at this time for some purpose, I would not shun the conflict. I want to do my whole duty. A. C. will give an appointment for me in Villar Pellice Sunday afternoon. He speaks there Friday evening, but an additional minister has been sent to aid the one already there, and a minister and his wife have watched and taken the names of every one of the church members that they saw go to the meetings to deal with them. So you see the devil is astir in these valleys. We are here and do not like to leave without doing something. We are all of good courage. I had decided exactly as you had written to tarry over one Sabbath and Sunday at Lausanne on way to Basel. We may also visit Reinach and Tramelan and save an extra trip there. I fear I shall be in a hurry to get home now; but if we carry out our purposes, we may not be at home in one month. Had we better go to Naples while here or wait till some future time? A. C. would be much gratified could we go now. He thinks this as good a time of the year as we can go. I fear all that will be done on the books will not amount to much. I mean *Volume One*. I want to do my whole duty for Europe. Will not hold me very many months longer. *4LtMs, Lt 110, 1886, par. 10*

Now about my work at Nimes. I became acquainted with Gilley, and he sent me a note begging me not to go from Nimes yet, to remain a little longer and call upon their minister, and to visit their establishment for orphans and fallen women. So we concluded to remain another week, and we did visit their institutions. We think it an excellent establishment, well conducted. We called on the minister; also he was the proprietor in connection with Mr. Gilley. He was a noble looking man, received us with great courtesy, and we had a very pleasant interview. I spoke of my appreciation of what they were doing, and it seemed to mellow the heart of this minister who is chief manager at once. He gave me books and pictures of the institution and the history of their work. Next Sabbath

he came to the meeting in the afternoon in company with his wife and the directress of the institution and one who preaches to them, but they were too late, for I had just ceased to talk and I was sick and left the meeting; but this party carried all through the social meeting, and then all came to see me at Elder Bourdeau's. We had another good visit. They expressed the warmest friendship and confidence in my work. These all attended the evening meeting with fifty of their students, for they have a large school in connection with their work. The minister thanked me for what I had spoken and hoped it would do much good.*4LtMs, Lt 110, 1886, par. 11*

I told Elder Bourdeau if our visit did no more, it would spike their guns so they would not make a raid upon me. Mr. Gilley thinks everything of (*Volume 4*) and of the *Life Sketches*. Now if you could send him *Life Sketches* in the new binding and the (*Volume 2*,) then he would be much pleased. He reminded me of it twice. Said he wanted them very much. He has a good spirit. What it will all amount to I cannot say, but the Lord will work in His own time, and in His own way. I would be pleased to give the minister a set of my books also.*4LtMs, Lt 110, 1886, par. 12*

Lt 111, 1886

Meyrat, Adolphe

NP

1886

Previously unpublished.

My dear Brother:

Elder Whitney has read to me your letter to Brother Albert Vuilleumier, wherein the testimonies are referred to by you in support of the position which you have taken. I have since my husband died forgiven debts of about one thousand dollars—three hundred dollars to one brother. It was a money loan, but he was poor and troubled because this debt hung over him. I thought the Lord was testing me in this matter to see if I would love my neighbor as myself. I thought should I be exacting with this brother, then the Lord, to whom I am indebted for all that I possess, would be exacting with me. Just as I deal with my brethren will God deal with me. So I passed over to him his note and had him put it in the fire.*4LtMs, Lt 111, 1886, par. 1*

Another brother owed me one hundred dollars. He said he was poor, unable to pay. I released him. Still another owed me one hundred dollars. He wrote me he would pay me when he could, but had not the means to pay me then. I wrote to him [that] I forgave the debt. Another owed me fifty dollars, but was unfortunate in business. I have never asked for the money. It was tendered to me twice. I said, No, I cannot take it; you need it. When we shall meet around the throne of God, I do not want any account to be written against me in the books of heaven that I did not have compassion for the needy and the distressed. Five hundred dollars was loaned, with promise to pay in a few months. I have received nothing for two years and expect nothing, because misfortune came upon them in losses of property.*4LtMs, Lt 111, 1886, par. 2*

I am carrying a debt of \$10,000 on which I pay eight per cent interest, and yet I am glad I have not required the payment of these

notes which were my just due. I can sympathize with you in this matter of wanting the means due you. But I cannot sympathize with you in the urging of one of God's servants, whom I know to be a conscientious, God-fearing, honorable man, to pay you money that he cannot possibly pay when his circumstances are such that he can barely live, with the strictest economy. You certainly would not write and urge the payment of money that he cannot possibly command. When banks fail where our means are invested, we take it as a matter of course, bear it with as good grace as possible, but make no very great lamentations over the matter; but here is a brother in the faith who has met with loss. Because of dishonesty of others, he lost his all. Some others were involved and also lost, some more and some less. Then should one of his own brethren show no compassion, no mercy; and shall he pass judgment against his unfortunate brethren? Shall he judge him harshly and be severe upon him? If so, God will surely deal with the one who does this and will treat him precisely as he would treat his unfortunate brother. Has not Jesus paid the debt of His own life for us? *4LtMs, Lt 111, 1886, par. 3*

Please read the parable of the debtor in the lessons of Christ to His disciples, (*Matthew 18:22*) and onward. Again read the good, righteous, and merciful laws the Lord gave to the children of Israel, (*Leviticus 25:35-37*): "If thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." *4LtMs, Lt 111, 1886, par. 4*

(*Deuteronomy 15:7-11*): "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be

grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.”*4LtMs, Lt 111, 1886, par. 5*

I hope, my dear brother, that you and your good mother will see the clear light and understand your duty. I know that the Brothers Vuilleumier are afflicted over this matter. They suffer, both of them, in mind, and the Lord looks upon their distress with tender compassion. I entreat of you to write a receipt to these brethren, forgive the debt, and do it as in obedience to God’s law and requirements. You will be blessed in thus doing. When I heard Brother Whitney read your letters, he was so grieved he wept, for he knew the sensitive heart of Brothers Albert and Luke Vuilleumier. These are God’s children, and you do not feel right toward them. I believe when you look at this matter in the light of the Bible, you will see you have made a mistake and pressed your claims altogether too severely. Will you now freely forgive the debt as you would have the Lord forgive you your indebtedness to Him?*4LtMs, Lt 111, 1886, par. 6*

I feel a deep interest that you shall do right in this matter, because you will not be blessed of the Lord unless you do. I want you both to have the favor of God, and you cannot have it unless you follow the rules God has given in His Word as to how one brother should treat his brother. I will not urge you to see and do your duty, because I believe you will when you see it in the light of the Bible. You had better release your claims, then Satan will not keep bringing up the matter to your mind to perplex and harass you.*4LtMs, Lt 111, 1886, par. 7*

With much respect,*4LtMs, Lt 111, 1886, par. 8*

Your sister in Christ.*4LtMs, Lt 111, 1886, par. 9*

Lt 112, 1886

Bourdeau, A. C.; Bourdeau, D. T.

NP

1886

Previously unpublished.

I was shown that Brother [D. T.] Bourdeau has suffered deprivation in Europe, but he has shown that he was unacquainted with affliction brought close home to himself by the way he has received it. He has felt such unreconciliation that he will receive no reward for his endurance of trials because he has not endured them. God has from time to time reproved Elder Bourdeau and given him an opportunity to turn and reform.*4LtMs, Lt 112, 1886, par. 1*

A change must take place in your character, and all that others might say would make no impression on your mind. Even the testimonies of reproof borne to you did not weigh with you long, because you could not see your defects. Your relatives and friends have ever talked as though you were chosen of God for a great work. You have been petted and praised and flattered by your relatives. And the most dangerous thing in your case is that you have placed a high estimate upon yourself. You have thought yourself a great man, possessing extraordinary abilities. You felt ready to engage in a great work, but the smaller duties that make fragrant the Christian life have been sadly neglected.*4LtMs, Lt 112, 1886, par. 2*

You have overestimated yourself; so also has your brother Augustin. The value you have placed upon your own labors is much higher than your brethren ever have or ever can estimate you. This point you must see and view in a more rational light, or there will never be harmony between you and your brethren. The more highly you estimate yourselves, the less value will your brethren place upon you; therefore the gulf will widen in the place of being bridged. You must come to the Bible injunction to esteem others better than yourselves. You have exalted views of yourselves.*4LtMs, Lt 112, 1886, par. 3*

It is this idea that leads Daniel to talk of himself, his experience, his views, his impressions, his feelings. He is impulsive, childish. He has not self-control. He is controlled to a very great extent by his feelings. He does not seem to consider that impressions are dangerous guides and that feelings are no criterion. If they are followed, he will be led in a strangely fanatical course. Satan will give impressions and feelings that will tangle him up where it will be impossible for him to extricate himself. We must move from principle.*4LtMs, Lt 112, 1886, par. 4*

To think as much as you do of self is the worst form of selfishness. You have but little courage. Whatever you feel or think you do not have it to yourself, but talk it out. Your wife has heard your talk upon disagreeable subjects in reference to your poor self until her nervous system is seriously deranged. It is impossible, Brother Daniel Bourdeau, for anyone to be connected with you and listen to your continuous talk about yourself, and upon your sufferings and your trials, without becoming exceedingly wearied and feeling relieved when out of your company.*4LtMs, Lt 112, 1886, par. 5*

You have no idea how strongly all you say savors of the order of yourself. Self is mingled and mixed with all you do. You have been the cause of your wife's nervous disorder, and that which you have originated you have increased by your unceasing talk, your murmuring and complaints. She will never improve unless entirely separated from you, and for a time, while she is being treated, has no communication savoring of discontent, telling your troubles or your trials. It shall cost her nothing for her treatment. You do not know that you are not only imperiling the health and life of your wife, but your own health. No man can have the thoughts you have had and the feelings you have cherished without destroying himself and those who are connected with him.*4LtMs, Lt 112, 1886, par. 6*

But the worst feature in this case is that you have murmured against God because of the very work of destruction you have caused. You have felt your hearts rise in rebellion against God because of the affliction of your wife, when your own state of mind made you a captive of Satan, and insane. You cannot bear trouble. You have not an heroic spirit. You have been mad against God because you were troubled. All this arises from your determination

to have your own way. You would inquire of God, Why doest Thou thus? But will God answer you? His ways are hid from man. And you would enter into a controversy with the Lord of hosts rather than to bow in submission to His will and humble your heart before God.*4LtMs, Lt 112, 1886, par. 7*

This terrible extreme state of feelings has not come all of a sudden. It has more fully developed itself within a few months. This has been the effect of the state of mind indulged for years.*4LtMs, Lt 112, 1886, par. 8*

You have been cautioned to avoid long speaking and long praying, for it would exhaust you. You have written too much. [Remainder missing.]*4LtMs, Lt 112, 1886, par. 9*

Lt 113, 1886

White, J. E.; White, Emma

Oslo, Norway

July 11, 1886

This letter is published in entirety in *21MR 340-345*.

[First part missing] ... stood one feeble man as authority for everything. He has not undertaken to bring the people up and to perfect every man in Christ Jesus. The ideas he has had upon these things have not been according to the light God has given me, and yet Elder Matteson has accomplished a large work. The error was in sending him alone at the beginning. There should have been several to unite in the work. Oh, that God would help His people with proper understanding to broaden, to extend! Oh, that Heaven's light may shine forth upon the responsible men and upon those who go forth to labor! We can work successfully only through God. *4LtMs, Lt 113, 1886, par. 1*

Half-past ten o'clock. At nine o'clock, by appointment, I met the committee to talk with them in regard to the way of observing the Sabbath and the elements in the church that had been tolerated and had disfigured the work and brought the truth into disrepute. This influence, unless firmly dealt with, would be the means of turning many souls from the truth. I spoke very decidedly, in the fear of God, and I left no chance for any misunderstanding, I assure you. *4LtMs, Lt 113, 1886, par. 2*

I pointed to the blacksmith's shop, silent on the first day of the week, and the noise of hammering and of the anvil and clatter of iron on the Sabbath; and then close by was the marble shop, and the sound of hammer and chisel mingled with the prayers of a people who are professedly honoring God by observing His Sabbath. Entering into the ears of God is all this din and all this confusion, I said, dishonoring God on your very premises, under your control. The Lord has sent you a message to which you are to take heed. You may regard it as idle tales, but I tell you in the day of God you will know the things which I tell you are verity and

truth.*4LtMs, Lt 113, 1886, par. 3*

I related to them that when in America I was shown the work in Norway, the church in Christiania in particular, and the slow advancement they were making. The standard of piety and of truth was very low. The truth was made a matter of convenience. Rather than bringing themselves up to the Bible standard, they were making their business and their own selfish interest the standard. God will accept no such service.*4LtMs, Lt 113, 1886, par. 4*

An angel of God said, “Look and observe carefully what this people are doing, mingling their own dross with pure truth.” I had Sara present to report, and will not make the statement I designed to make, but have the words copied and then will have it more exact. Now, said I, I expect you may, some of you, consider my words as idle tales, but you must meet them in the judgment, and I must meet them. I cannot abate one iota from their severity. The meeting for preaching was to commence in fifteen minutes, and I told them I wanted another meeting to express more fully upon some points the mind of the Spirit of God concerning them. Next Monday—tomorrow evening—I meet the church and address them all.*4LtMs, Lt 113, 1886, par. 5*

As soon as I ceased speaking, Brother Hansen arose and said, “I do not consider these as idle tales. I receive them and believe the truth has been spoken to us this morning, and I thank Sister White for saying them.” Then I think all in the room responded eagerly, heartily: “We receive these words and mean to act upon them.”*4LtMs, Lt 113, 1886, par. 6*

Now Brother Hansen is the most influential man in the church and the only one who has much of any property. He is a large builder and has had men under him. He is a large contractor, and I have talked with him plainly before in regard to his position and example, then I have seen him drawing off and feared he would give up the truth; but I felt so strongly for him, I have written to him, close, earnest, and yet in love, pleading in Christ’s stead for him to save his soul. He has had to have others read his letters for him as he could not read English, but he has received these letters gladly and has ever treated me with the greatest respect, and I felt that I could

fall down upon my knees and thank God for this token for good.*4LtMs, Lt 113, 1886, par. 7*

I had reined myself up; every nerve was strained to the utmost; and calmly and in the spirit of Jesus, but firmly and decidedly, as plucking a brand from the burning, I delivered this testimony. I am so thankful the Lord did open hearts to receive the reproof and warning. When I came to my room, I was weak as a child. I knew not how they would take my message.*4LtMs, Lt 113, 1886, par. 8*

Now I expect there will be a change, but Satan will oppose every step of advance, and so long have the people here professing present truth tampered with sacred things, letting down to a level with common things, that I expect it will require stern efforts and much wrestling against inclination to bring them up where God would have them. I think if our brethren could realize how much it cost me—the weak instrument—to bear such testimonies, they would not think that this was a work I have selected myself.*4LtMs, Lt 113, 1886, par. 9*

Two o'clock p.m. W. C. White spoke for a hack to take me to ride—the first time I have had a ride in a carriage for four weeks. We had a very pleasant ride two hours long. We saw a curiously constructed church, a State church, about three hundred years old. It is most curiously constructed. It has been presented to the king of Norway. Close by was an old, rough-looking building with curious specimens of antique crockery, brass, and tin waiters, plates, and various articles of wearing apparel and utensils.*4LtMs, Lt 113, 1886, par. 10*

There are forests, groves, parks, and lakes owned by the city where the people, rich and poor, can get out into the country. We saw many, many people with baskets of food resorting to these forests, and what a blessing this is for them! Men, women, and children are flocking out of the city to enjoy the woods.*4LtMs, Lt 113, 1886, par. 11*

W. C. White and I walk out twice each day. My hip has been so very painful I could not walk out much—not enough for my health. We walk quite a little distance to the king's palace and in the king's gardens, which have many acres of land in maple trees and trees of

all kinds and green grass and flowers. Anyone can have access to these grounds. Seats are furnished for the convenience of all. Seminaries are located near, and the students resort to these groves to study their lessons.*4LtMs, Lt 113, 1886, par. 12*

W. C. White and I have walked through the cemetery not far distant. It is an extensive ground and is kept up. Women are hired to water and care for the graves for a small sum from different families. The graves are made shapely—oval—and flowers of every description are planted on these graves. It looks like one beautiful flower garden; but the tombstones and the monuments remind you that you are in the city of the dead, and I look forward in imagination to the time when the trump of God shall sound and all that are in their graves shall hear His voice and come forth, those that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation.*4LtMs, Lt 113, 1886, par. 13*

Oh, what a scene will we then see—some coming forth to life eternal at the first resurrection. Upon them the second death shall have no power. And then at the end of a thousand years the wicked dead come forth. I cannot endure to think of this. I dwell with pleasure upon the resurrection of the just, who shall come forth from all parts of the earth, from rocky caverns, from dungeons, from caves of the earth, from the waters of the deep—not one is overlooked. Everyone shall hear His voice. They will come forth with triumph and victory. Then there is to be no more death, no more sin, no more sorrow.*4LtMs, Lt 113, 1886, par. 14*

We witnessed a burial scene last Friday. There was a large building upon the ground where services were held, and the coffin was placed in a small room connected with the building. Several women were there, and one after another would bring upon a waiter very rich bouquets, and these were received and fastened upon the coffin until it was entirely covered. There were two clergymen of the State church with their long black gowns and quilled ruffles about the neck and the wrists. The coffin was borne by bearers. There were no carriages. The grave was prepared as was Father's, with evergreens all around it, and the grave was lined with evergreens. I think this was some important personage. But beneath all these wreaths of flowers we knew was death. The coffin was lowered into

the grave, and the officiating minister was handed a small shovel. He threw a shovelful of earth and then made a few remarks, and another, and another, making some remarks, until the ceremony was ended. He said a few words, and all were dismissed and everything had been conducted in a solemn, impressive manner.*4LtMs, Lt 113, 1886, par. 15*

Well, I must not linger longer over this letter, but send it to you without further delay.*4LtMs, Lt 113, 1886, par. 16*

Twenty minutes to eight. My appointment was at six o'clock. We had an interested audience. I spoke upon Christ's riding into Jerusalem, and Brother Oyen translated just as fast as I gave him, sentence by sentence. I know that there was a deep impression made upon the minds of the congregation. Many were in tears. I felt the deep moving of the Spirit of God upon my own heart; and by the promptness and earnestness of the way he translated, I believe he felt the Spirit of the Lord upon him.*4LtMs, Lt 113, 1886, par. 17*

Well, I think my labors here in public speaking are now ended. I must yet labor with the church, then I leave them until the judgment, never expecting to see their faces again after I leave them. Oh, what will be our meeting then? Will it be with fulness of joy and hope? Oh, God grant that it may be so; and if we can meet Jesus in peace and be saved, forever saved, we shall be the happiest of beings! Oh, to be at home at last where the wicked cease from troubling and the weary are at rest! Heaven, sweet heaven! Oh, I shall appreciate heaven! I know that I must watch and keep my garments unspotted from the world, or I shall never enter the abode of the blessed. The east is not separated farther from the west than the children of light are separated from the children of darkness. We must watch continually and pray always that we may not be overcome with Satan's devices. I long for a greater faith, a more earnest consecration.*4LtMs, Lt 113, 1886, par. 18*

I am informed Brother and Sister Hansen have come to see me. I must see them, although weary.*4LtMs, Lt 113, 1886, par. 19*

July 12

We had, I think, a very profitable visit with Brother and Sister

Hansen. The Lord is surely drawing him to the light. I have borne a plain testimony to him both by pen and voice, and I have trembled in my soul as to how he would receive it. He told me through Brother Olsen that when he first read my letters written to him from Basel, he could see but little light in them; the second time he read them he could see more; and the third time he could see still more, and he could receive it all; but had he moved upon his first impression, he would have cast them aside as setting forth his case in a strong light that was not true. He has invited us to visit him in his home on the island, which he occupies in the summer. I have promised to go. I wish to draw nigh to him and help him all I can. King Oscar has a building on this same island which we shall visit. There are many things of interest connected with it that are desirable to see. The royal family spend some time there in summer.*4LtMs, Lt 113, 1886, par. 20*

I wonder sometimes if I have left my home to no more return to it. I can truly say all the comforts and conveniences of home do not weigh anything with me to turn my face that way, unless I see my work is done and I am free to leave Europe. I am anxious to obtain that building, that house not made with hands, eternal in the heavens. I long to be there! "Come, Lord Jesus," and come quickly! *[Revelation 22:20.]4LtMs, Lt 113, 1886, par. 21*

We received letters from Brother Whitney, who has just visited Nimes, in France. He says the tent was pitched, but the lawless element has disturbed them much and the authorities are bound to protect them, but do not do it, and it is on test and trial whether a tent can be run in Nimes. They have a good working force; and if they are compelled to take down the tent, they will work from house to house and make the most of the situation possible. One or two meetings have broken up in confusion. It may be the workers will decide that they will have to commence their labors in places surrounding Nimes. They have their tent pitched within a stone wall eight feet high, entered only by a gate, and they may make arrangements to shut out this rough element.*4LtMs, Lt 113, 1886, par. 22*

May the Lord cause His truth to triumph! The angels of God can protect the tent so that the people will have an opportunity to hear

the truth. It is a little singular that the Catholics are the only men who would give their names to be responsible for the tent manager, so that the police could be employed, but the police as yet have done nothing to quell the disturbance. There is an excellent interest to hear, and God is able to make His truth to triumph amid the discordant elements of the world who are at enmity with God. Satan uses these elements to hinder the progress of truth.*4LtMs, Lt 113, 1886, par. 23*

But now I must pack up to go tomorrow to Denmark. Love to all friends. I looked for your patterns and measurement, but none comes, so we can do nothing now here. We could get sewing done for twenty-seven cents per day, and we wanted to purchase and make Emma a dress; and now if your measure comes, we can perhaps let someone do the business for us. Am sorry for the delay.*4LtMs, Lt 113, 1886, par. 24*

Mother.

I shall see you have stockings knit for winter.*4LtMs, Lt 113, 1886, par. 25*

Mother.

I received an excellent letter from Emma. Thank you, Emma. I am so tired I can scarcely write a word fit to read.*4LtMs, Lt 113, 1886, par. 26*

Edson spoke of the chair of Father's. I thought you all knew what chair I meant. It is in your house—the patent rocker. The chair was purchased in Texas, sent to Colorado, and then to Battle Creek. I wanted it sent to California, but if it is not, never mind.*4LtMs, Lt 113, 1886, par. 27*

Mother.

Lt 114, 1886

Butler, G. I.

London, England

October 12, 1886

Portions of this letter are published in *3Bio 353-355*.

Elder Butler

Dear Brother:

I was made sad to learn of your sickness, and I hope it is now passed away. I am now scarcely able to write. I have been quite ill for one week, with severe cold caused by prostration for want of pure air and thorough ventilation. I was prostrated at the commencement of the meeting in Grimsby. The people were crowded into a small room which had been closed up with the impurities of the day and evening before, and not properly ventilated in the morning to fit it for the early morning meeting, at half-past five o'clock A.M. All at once my tongue refused its office, and a prostration came upon me. After using every means to gain strength, I ventured to the hall, about one-half mile, and attempted to speak on Sabbath, but the same prostration came on again as I was near the close of my talk. These things are terrible for me.⁴*LtMs, Lt 114, 1886, par. 1*

The hall is located in the center of other buildings, entered from halls or rooms. There is not a window from this hall leading directly outside. It is lighted with skylights, and little wooden transoms in the top admit air through a small opening; but it is impossible, without thorough ventilation from the doors leading into the entries, to divest the body of the house of its impurities accumulated by the congregations' exhalations from lungs and bodies. I thought then I was cut off from doing anything for the people, but our brethren said they had found out a way that the room could be ventilated, so I put on the armor again and did very well until Sunday night. I spoke to a hall filled with outsiders. I knew the moment I attempted to speak that our brethren had forgotten to ventilate the hall, and the outdoor

air had not been introduced into the hall after the last meeting had been held. I got through with the discourse, wearied out. I walked home. I could not sleep that night, and next morning I looked haggard and I felt two years older than I did before I made the attempt to speak. I became very sick with nervous prostration.*4LtMs, Lt 114, 1886, par. 2*

Willie knew nothing of this, for in company with others he left, en route for London, Wednesday. I was suffering much with inflammation of head, stomach, and lungs. Sarah gave me determined treatment with fomentations, and this day of suffering was the worst. From this time I grew no worse, but I did not attempt to speak again, although I was in Grimsby one week after the council meetings closed. My throat, head, and lungs are still afflicted, and tonight I leave for Nimes to labor again.*4LtMs, Lt 114, 1886, par. 3*

I tell you, these hard spots in my experience make me desire the climate of California and the refuge of home. Have I any home? Where is it? Well, I can, I think, sympathize with you, and pray the Lord to preserve your life and give you peace, blessed peace and rest in soul and body—not rest in the grave, but rest from taxation and care.*4LtMs, Lt 114, 1886, par. 4*

I have many things to communicate and would say, dear brother, that my trust is in the Lord. As the parties go to America, I am strongly inclined to attend the General Conference, but know that if I get on the other side of the ocean it will be to stay, not to come back here. But there is work to be done here yet, and there seems to be very much to be done to set the work rolling right, and I do not feel released yet. I have had some very plain talk to give some of the workers, and I am not through yet. When I recover I have some writing to do to different ones, which is not the most pleasant kind of work.*4LtMs, Lt 114, 1886, par. 5*

I felt the most unreconciled to doing this work here in England. It seems that the workers are not happily disposed. Their tastes, their habits are not of that character to be harmonious. I never had a meeting closed with as little satisfaction after hard labor as the one in England. I could see no way for the work to advance with its

present helpers. Brother John feels that if you propose a different way of labor than his own, it is a personal attack on him. He cannot understand any other way to do than his own way.⁴*LtMs, Lt 114, 1886, par. 6*

Oh, my soul, how can the Lord do anything with such material as poor human nature—deformed, one-sided, crooked as He finds us! Well, if you have men of good, sound judgment, England needs them.⁴*LtMs, Lt 114, 1886, par. 7*

Lt 115, 1886

Butler, G. I.

Basel, Switzerland

November 24, 1886

Portions of this letter are published in *3Bio 358*.

Dear Brother Butler:

After about ten weeks' absence from my home in Basel, I returned to it last evening quite ill with acute rheumatism. I could not move my right arm without great difficulty and much pain and could not take a full inspiration of air without acute pain in the right lung. I was intending to remain over another Sabbath and hold meetings in Chaux-de-Fonds and Tramelan. But Elder Ings remained to attend meetings in both these places, with Brother Fry as interpreter, while Sister Ings accompanied me home. I came unexpectedly to all, and how glad I was to get home where I could get treatment at once.*4LtMs, Lt 115, 1886, par. 1*

I have for weeks been exposed to fogs and rains and bad air in halls. I have talked in halls where it was sometimes very hot and the air was impure and then have gone out into a sharp, cutting air from the lakes and have taken cold again and again. But I did so hope at this time to visit all the churches. I spoke once in Bienne, but as I could not sit up the next day, we left on the evening train with Sister Ings for Basel.*4LtMs, Lt 115, 1886, par. 2*

In two days, the twenty-sixth of this month, I shall be fifty-nine years old. I thank my heavenly Father for the strength that He has given me to do more work than I ever expected to do. I thank the Lord with heart and soul and voice. I am thinking we may not feel obliged to remain here in Europe much longer, if additional help shall come, which is greatly needed. I hope that our brethren there will have the missionary spirit, and that those who want to do good will devote themselves soul and body to the work, feeling that it is so little that they can do for Jesus who has done so much for them.*4LtMs, Lt 115, 1886, par. 3*

Jesus left the heavenly courts and came to our world. The Just gave His life for the unjust, and what are we willing to do for Him? What spirit will we manifest for those who need help? Will there not be those who will go without the camp, bearing reproach for Jesus? Are there not men and women of earnest faith who can endure hardness as good soldiers of Jesus Christ, who will be laborers together with God, who will labor unselfishly for the Master? Who will take up this work of denying self, to seek and save that which was lost? What are our brethren and sisters doing at this time? God help them to awake, for Christ is coming with power and great glory. Who will hear the commendation, "Thou good and faithful servant, enter thou into the joy of thy Lord"? [*Matthew 25:21.*]*4LtMs, Lt 115, 1886, par. 4*

But there is one point which I fear that our brethren in America do not fully comprehend, and that is that our publishing houses all need efficient workers, especially in the line of thorough bookkeepers. The offices in England and in Basel are very lame in this respect. This branch of the work has been neglected shamefully and altogether too long. It is a sin to allow a work of such magnitude, God's own work, to be done in a defective, bungling manner. There must be efficient bookkeepers in these important missions. God wants as perfect work as it is possible for human beings to do. To do the Lord's work in a cheap, uncertain, imperfect style is a dishonor to the sacred truth and its Author. We have as a people failed seriously here. We might have selected men and women long ago and educated them instead of setting them to work in a cheap, unprepared way. We should feel that it is necessary for those who are to connect with the work to receive an education for it, then they can do the work with one-half the worry and wear and with far greater exactitude. We have in the past too often accepted unprepared, uneducated men and women to do a work that they knew but little about and, as the result, at great disadvantage and with discredit to themselves, and many have been an injury to the cause they really wished to serve.*4LtMs, Lt 115, 1886, par. 5*

There are those connected with our institutions who think it is not necessary to employ men of thorough intelligence and education, who will do honor to the cause of God. These men, they say, are

not humble, they will not take hold of any kind of work. While some in Battle Creek talk of humility and urge that these men who are calculated for a higher order of work should engage in any kind of employment, they really have less humility themselves than the ones they would accuse. *4LtMs, Lt 115, 1886, par. 6*

While there is nothing in any kind of work calculated to degrade the man, yet the Bible itself teaches that God has entrusted talents to every man according to his capacity. To every man is given his work. There are a few men who seem to be fitted for all kinds of labor. But they are not many. Some men have more mental capacity than others and are fitted both by nature and cultivation to do intellectual work with thoroughness and ability. Everything connected with the work of God should bear the stamp of perfection if it is possible for finite power to cause it to bear that stamp. But narrow minds will fail to see the necessity of intelligent, cultivated talent being brought into our publishing houses, in every department of the work, especially in the keeping of accounts. Some men are slow and stupid with the mind, but when doing a work which requires physical strength, they are more than a match for the men of educated intellect. *4LtMs, Lt 115, 1886, par. 7*

Change the position of the two; set the man qualified for manual labor to casting up accounts or writing for papers and books, and he would be a complete failure, for he has not trained his mind for any such work; while the man who has devoted time and money to obtaining an education in certain intellectual branches, if put to hard physical labor, would be able to accomplish but little. We need men for the place, men adapted to the various branches of the work. *4LtMs, Lt 115, 1886, par. 8*

Bookkeeping is and ever will be an important part of our work, and those who have become intelligent in it are greatly needed, both in our institutions and elsewhere. Shall we have them, or shall we continue to cripple along as we have done, imperfection marking the best efforts of many who do not know how to do the work and yet have been set at it, perhaps against their own will, and who are dissatisfied continually with their own deficient manner of doing the work? Shall we wake up, brethren, to this matter? Shall we continue to place in positions so important as keeping the books for our

institutions those who have a deficient knowledge of this line of business? Shall we have qualified men and women or ignorant men and women? In our tract and missionary societies there should be more than one or two who are educated to the systematic way of doing business. They should devote time to studying the science so that they can do the work intelligently. In every church there should be men and women who are fitting themselves to do perfect work, for it is God's work, and the Lord is not pleased with deficiency in any branch of His work.*4LtMs, Lt 115, 1886, par. 9*

I call your attention to this matter that you may impress upon those who shall connect with the work the idea that they must all be diligent students to acquire a knowledge possible to fit them for their work. If they are not disposed to do this, they are not the ones to engage in the work.*4LtMs, Lt 115, 1886, par. 10*

Someone who is efficient in bookkeeping should give lessons in America to those connected with the different missions and to those who have charge of our tract and missionary societies, that they may learn how to do business in a businesslike manner so that God can approve their work. I hope you will take in the situation here in Europe and send the help that is so much needed, especially in keeping books, for unless you do there is great danger that the accounts will be found so tangled that nothing accurate can be learned from them.*4LtMs, Lt 115, 1886, par. 11*

Years ago I was shown that we are far from reaching the standard that God would have us [reach] in these things. May the Lord help us to see this matter as it is. You may look upon it as a piece of extravagance to send able workers here, but it will be economy in the end. The work can then be placed upon a correct basis and others can be taught to do the work with thoroughness, and we shall soon have not one but several to depend upon.*4LtMs, Lt 115, 1886, par. 12*

What we want now is men who feel that they cannot afford to be commonplace workmen. Not men who are incompetent and who are willing to remain in ignorance, but men who will put forth effort to reach the highest standard and who will teach others to do the work of the Lord with thoroughness an exactitude.*4LtMs, Lt 115,*

1886, par. 13

Lt 116, 1886

Butler, G. I. [?]

NP

December 1886

Fragment. Previously unpublished.

[Elder Butler (?)]

... In regard to Elder Waggoner I think that there should have been decided measures taken with him by those in California before they went to the General Conference. I think I sent them all that I have had for him. I think I withheld nothing, but you know how hard it is for boys to deal with a grey-headed man of Elder Waggoner's position. This I think is the reason nothing more decided was done, and he was accepted, and my heart ached when I read his letter in response to mine, that he had freedom in speaking in Battle Creek, and that responsibilities were piled on him. It seemed to me that this was the thing to help on his deception. I fear he is not making thorough work. I fear God will never accept his halfway work. I fear, greatly fear, that should responsibilities be laid upon him again, he would think his case was not very much out of the way. I fear now the matter has come out, the bewitching delusion somewhat broken, that he sorrows more over the result than from a sense of sin. *4LtMs, Lt 116, 1886, par. 1*

He and she, Mrs. Chittenden, have told me that this commenced in San Francisco and dated back three or four years. Then why does he place it at that period just before his wife left for the East? This is covering up. It was his own imprudence, the manifestation of his familiarity with Mrs. Chittenden, that made his wife suspicious and jealous and treat her (Mrs. C.) as she did. Many circumstances that have occurred have been laid bare before me. I cannot see, if Elder Waggoner is an honest man, how he can make the statement that Mrs. Chittenden is not to blame. He knows better, unless he is entirely destitute of discernment. She has worked under deception, under the cloak of godliness, but sin was in her heart, and I do excuse her; neither should Elder Waggoner. She was fully warned,

and yet she kept on just the same, laying her snares and executing her designs. I know about this matter; these statements, as you say, do not go to the bottom. It is not a confession and repentance that needeth not to be repented of.*4LtMs, Lt 116, 1886, par. 2*

All we desire of Elder Waggoner is to meet the mind of the Spirit of the Lord. All we ask of him is to not cover sin, but to repent of it. All we ask of him is to make such thorough work that light and peace and freedom can come to his own soul and to the cause of God. We will not be his judge. We will not condemn. But whom the Lord shall make free, he is free indeed. When the converting power of the grace of Christ shall come into the man's soul, the brethren who have stood under the load of his guilt will be made free. God will not be trifled with. If he will make earnest work in repenting, God will forgive him. As yet, there has been nothing at all revealed, only that which has been discovered without any enlightenment on his part. I do not like the spirit which attends his confessions. There is an equivocating, a covering up, an evading, a seeking to get over and out of the disgrace with as few broken bones of dignity as possible.*4LtMs, Lt 116, 1886, par. 3*

Now I will not say anything more upon this matter, but commit you and him to the God of mercy and forgiveness and pray the heart may be broken before the Lord, and that he may repent, that evasions and excuses may no more grieve the Spirit of God, but that he may work and do meet for repentance, that his sins may be blotted out. All stands registered in the books of heaven.*4LtMs, Lt 116, 1886, par. 4*

Lt 117, 1886

Butler, G. I.

Orebro, Sweden

June 25, 1886

Portions of this letter are published in *EGWE 197; ChL 44*.

Dear Brother Butler:

W. C. White and I read your letter yesterday, and as I was about to send you a letter which I had written to my son Edson, I will enclose with it a letter to you, and I need not tell you that we are very glad to hear all that you have to communicate. Our conference thus far has moved off well. At first there was some holding off on the part of Elder Matteson. I had a long talk with his wife and told her that Brother Olsen was not to take Matteson's place, but to help him in the work, and both were not able to do one-half of that which should be done in these kingdoms.*4LtMs, Lt 117, 1886, par. 1*

I hope now from this time there will be a decided change for the better. I have been writing close letters to Elder Matteson in regard to many points of his manner of labor where it should change, and I did not wish him to refer to this, as much of it was so painful for me to write, knowing it would wound him sorely. I dreaded to have the sore touched, and I wanted to heal the wound by all kindness and sympathy and courtesy on my part; and now there seems to be all openness on his part, and he seems to feel we do not want to hurt him, but to help him.*4LtMs, Lt 117, 1886, par. 2*

Now we feel that Elder Matteson has done a good work. He has written and preached and not spared himself; but he is a very feeble man in more respects than one, and it is impossible for him to give a robust mold to the work. He is in a large degree sickly and needs the grace of God, the help of the great Physician to make him spiritually strong. I am glad Brother Olsen has come. He is greatly needed, for the people know no other laborer but Brother Matteson, and they think their existence would end if he should leave them. We do not want he should leave them, but we want that now a

different element shall be introduced into the work that should have been here years ago.*4LtMs, Lt 117, 1886, par. 3*

There are to be one or two ordained at this conference, and we shall urge that they spend some time in England where they can get an education in speaking English so that everything shall not come through one man, Elder Matteson. I am willing to invest means that this shall be done, for all are poor, quite poor, in these kingdoms. There are a number of young men who are being educated and drilled in the present effort being made here that anticipate giving themselves to the work in some of its branches. But O dear, there have been so few branches that it is a mystery what they could do. But there will be a broadening, I trust, after this effort here.*4LtMs, Lt 117, 1886, par. 4*

I must now go to the morning meeting, half-past six o'clock. There are a few outsiders in every morning. I have now spoken eight times in this place since last Sabbath. Yesterday was a holiday, and we did not expect many to the meeting; but the house was full, and I had great freedom speaking to the people from the last chapter of Daniel—"And they that be wise," etc. [*Daniel 12:3.*] There was deep feeling in the congregation, and I do pray that the words spoken may do good to souls. I believe God will and does bless our efforts. I am so thankful for strength given me of God, but I tell you, my brother, I have to fight some hard battles with the enemy; and Jesus comes to my aid, and then infirmities are overcome and I rejoice; but for me, it is to struggle and fight at every step. I am not discouraged, because Jesus gives me His Spirit, His grace, and His salvation.*4LtMs, Lt 117, 1886, par. 5*

I have spoken eight times since last Sabbath and have written sixty pages of matter, all for the present needs of the work and of the cause, for the churches in the kingdoms, and for the camp meetings yet to be held: and I believe God will work for us in great power if we will only give Him a chance. The Lord wants us to do our work that He has given us to do with energy and perseverance, as if success depended wholly on our efforts, and to look to God and trust in Him as the One who could make the work a success by His power, working with our efforts.*4LtMs, Lt 117, 1886, par. 6*

9 a.m. Just came from morning meeting. I spoke about thirty minutes from these words, "Go forward." [*Exodus 14:15.*] Thus God commands us to make an advance move. I related to them in what poverty the truth of God found those who received it in America, how we labored in privation and hunger and destitution to carry forward the work, and how step by step we advanced by faith. It required moral courage, earnest effort, perseverance that would not be baffled or repulsed. That is the way the work must go here in these kingdoms. The work must be pushed, and I shall work here, not studying the French manners or customs, the manners and customs and habits of England, the manners and customs of Sweden, Denmark, or Norway, but the will and way of God. Men of all nationalities must come to God's plans. And I find the work must be pushed here in the same manner as it was pushed in America in its infancy. We can do nothing, but the Lord can do all things. *4LtMs, Lt 117, 1886, par. 7*

The people here are poor. I told them we were all poor in the commencement of the work, but we denied self, and we were determined to do something and "go forward," and the Red Sea opened before us. Step by step we advanced until we are what we are today through the mercy and blessing of God. When you do your part, God will do for you. You must not work in your own strength, but walking humbly with God, trusting in Him and praying and believing, your prayers will be answered. Go forward and God will not fail you. All heaven is interested in the salvation of fallen man; and if we do on our part all that we can possibly do, then the Lord will do on His part. Onward to victory. *4LtMs, Lt 117, 1886, par. 8*

I have been shown that there are thousands of honest souls in these kingdoms that are living up to the best light they have. They want the light God has for them, and they will receive it. If we work in humility and in faith, we shall see a good army raised up to elevate the standard of righteousness. These are the words I gave them, and many more like words. There were about seventy present; some were outsiders. *4LtMs, Lt 117, 1886, par. 9*

There was a very solemn feeling in the meeting, and the Spirit of the Lord was with us, moving upon hearts. All is moving in

harmony. I think the believers have thought themselves too poor to do anything, or but very little, to sustain the work, and Brother Matteson has not helped them to think they could do anything in tract and missionary work.*4LtMs, Lt 117, 1886, par. 10*

They have managed generally to pay his expenses in traveling. This was good as far as it went, but they need to be educated to systematic benevolence, to the tithing system. This will be for their spiritual interest and for the growth of the work. We are all doing what we can here, and may the Lord work mightily is my prayer.*4LtMs, Lt 117, 1886, par. 11*

You speak of England. I feel just as you do. There must be the very best gifts that America can send to make a break in this field; and when the work is once started, then I believe we shall see a great work done. These gifts have been with our people a long time. Now let others arouse. Let others go to work and spare these for a time. If Elder Waggoner could come, if he is in any condition where the Lord will work for him, then we would be glad to see him here in England, for his help would be an advantage in many respects. It might be well for Brother Wilcox's wife to come if it is thought advisable by you on that end of the line. He has hold now, and might, with some others' gifts worked in, do better than any new hand. Think of this. Test the matter of Sister Wilcox's coming, and try to ascertain whether she will be a burden or a help to her husband.*4LtMs, Lt 117, 1886, par. 12*

We will stay over here another summer, if need be, to help in England. I cannot feel free to leave until a more broad and able effort is made to get access to another class of people. I am willing, the moment our work is done, to go to America or to Australia, but I am not free yet to leave Europe with the work in the shape it is in now. We must see a greater work done. We must trust in the Lord fully. We must do His will.*4LtMs, Lt 117, 1886, par. 13*

I have sent you some things to be read to the churches or camp meetings, according to your best judgment. I have written to Brother Sharp some time ago to go according to the counsel of his brethren. I mentioned England because it was not far and expensive to reach and was in great destitution of laborers.*4LtMs, Lt 117, 1886, par. 14*

In regard to Elder Andrews, would it not be best for his family to connect with him and he remain? This is mere suggestion. In regard to poor Michigan, I feel bad. I would willingly go from church to church and see if I could not help things if Providence should so direct, but I wait to have the Lord indicate my duty. Sometimes I feel that I must see our people in America and talk with them; then I see that the work would be left to drag on as imperfectly as it has done unless we can keep working perseveringly until we see a better state of things.*4LtMs, Lt 117, 1886, par. 15*

W. C. White's judgment and counsel are appreciated by all wherever he goes. I am surprised that those who have not know him so readily accept his counsel. But in regard to Brethren Haskell and Farnsworth's coming to England, we say, Come, and we will unite our forces. We will go to England and we will work together and push things. "Without Me ye can do nothing." [*John 15:5.*] Jesus will help us. He will not leave us. We will see of His mighty power.*4LtMs, Lt 117, 1886, par. 16*

Tell us, will Elder Waggoner come to England? Is he fit to come? May the Lord help you, my brother. Cling to the arm of infinite power. He will help you and strengthen and bless you. What should we do without Jesus? We should faint by the way, but we have a living Saviour. I now entreat you to do less work and put the burden upon others. It will not pay. We have too few burden-bearers already, and I beg of you to speak less and make others do more speaking and help them with your counsel. This would be so much better than to have you break down where the people could not have your labor at all and your counsel at all. I do not advise you to shoulder the responsibilities at Battle Creek until you have more help to unite with you in the work.*4LtMs, Lt 117, 1886, par. 17*

I feel deeply over your constant, wearing labor. Please to make others work and you do very much less. God does not want you or Elder Haskell sacrificed. He wants you to lay off work and be more a planner, a manager. There will be times when your special labors will be positively a necessity, but I protest against your taking up so much labor. God does not require it of you, and you must not do it. Will you heed advice? Will you let others learn to bear responsibilities even if they make blunders while you are a living

man to show them how to work?*4LtMs, Lt 117, 1886, par. 18*

I have been shown that yourself and Elder Haskell must at your age be laying the burdens on others. Attend fewer camp meetings, speak and work less at the camp meetings you attend, and this will force others to the front to be obtaining an experience which is essential for them. In order to do this, you must do less and others must do more. We want the help of every one of the old hands, and the work is, I have been shown, growing more and more important. We want these experienced men as counselors. We cannot spare them. This is not the voice of Sister White, but it is the message to you from God. Will you heed it, both of you? Will you be prudent? Will you be managers and work less?*4LtMs, Lt 117, 1886, par. 19*

I leave this matter with you. I hope that you will not sacrifice yourselves, because numerous calls come in insisting that you must attend their camp meetings. You must leave more of these to be conducted by others.*4LtMs, Lt 117, 1886, par. 20*

And now I can say no more. The Lord bless you, my brother, and your wife and your boys. May you be spared to each other and the blessing of God attend you is my prayer.*4LtMs, Lt 117, 1886, par. 21*

I will not send the letter to Edson with this. May do so after a little more reflection.*4LtMs, Lt 117, 1886, par. 22*

Lt 118, 1886

Vuilleumier, Brother and Sister

Basel, Switzerland

June 3, 1886

Previously unpublished.

Dear Brother and Sister Vuilleumier:

When we returned home we found Kristine [Dahl] had been quite sick and is still feeble. As she was anxious to see something of Switzerland before she returned to Norway when we shall go, we thought she might spend a few days pleasantly at your place. I wish she could stop a day or two at Tramelan, but this cannot be. I am anxious she shall receive benefit by this change. I consider her a faithful Christian girl, and I wish her to accompany us to Sweden and cook for us during the conference there, if she is able to do so. Therefore I have thought best for her to go to you for a few days. I suffered much after I left you; I was a great sufferer all the way to Basel, but I stopped at the dentist—he gave me relief speedily.⁴*LtMs, Lt 118, 1886, par. 1*

With much love to the entire family, yours with much love.⁴*LtMs, Lt 118, 1886, par. 2*

Lt 119, 1886

Walling, Addie

Chaux-de-Fonds, Switzerland

May 30, 1886

Previously unpublished.

My Dear Niece Addie:

I have wanted to write to you for some time, but I have been very much afflicted and could not write anything that I was not actually compelled to write.*4LtMs, Lt 119, 1886, par. 1*

We left Basel June 20 and were one day and a half in reaching Tramelan. Here are a goodly number keeping the Sabbath; in this place they worship in a large room in a private house. Eleven came from Chaux-de-Fonds, and others came in from other places. Two rooms were well filled.*4LtMs, Lt 119, 1886, par. 2*

I was much wearied, but spoke that night, for I knew our time was short and wished to crowd in all the work I could. Sabbath I spoke again to the people with much freedom. They have but little preaching in these churches, and therefore they are hungry for the truth. The family are all united in the faith. Brother and Sister Roth have seven sons and three daughters, all with them in the faith. How gratifying it is to meet with such a family! They are in business. The father is a merchant tailor, his oldest son is in the same business, but independent of his father; the next oldest son is in a large and successful business of city baker. He has large custom. He is a most excellent young man and is now giving himself to the missionary work. He shows that he can be depended on as a laborer in the cause of God. He is growing in grace and the knowledge of the truth. He leaves a flourishing and successful business to give himself to the work of God. I wish there were many more young men of this stamp of character who feel that the work of God comes first. This family is much respected in this place and we are sure will accomplish much good.*4LtMs, Lt 119, 1886, par. 3*

A life devoted to the service of God will be as sweet fragrance to God. I know that if our youth knew what they may do, and what they may be through constant advancement in the path of duty and religious experience, they would not be in the hesitating, halting position that they now are in. Time that is not employed by them in doing any real good to others is doing harm to many. No one can be in a position where he is doing neither good nor evil. If one is not decidedly doing good, he is decidedly doing evil.*4LtMs, Lt 119, 1886, par. 4*

I spoke to the church in Tramelan three times. Sabbath our meeting was very interesting. I was led out by the Spirit of God. My mind was fruitful in the truth. My text was *Isaiah 8:15-16, 20*. I did not gain my strength, because I felt constantly the burden of the work—so much work to be done and so few to do it. Oh, that life and spirit and devotedness and zeal would come into the hearts of those who profess to believe and love the truth. We have the truth as a people, but we need the power and divine workings of God's Spirit in our hearts. I fear greatly for a form of godliness without spirit and life. We need the deep inward working grace in the heart which will leave a softening, subduing influence upon the life and character. Tuesday we rode fifteen miles to Bienne and attended a missionary meeting with the church. There I spoke about one-half hour. Willie [White] and Albert [Vuilleumier] spoke to the people, telling them how to work the best they could. Wednesday we rode thirty miles to Chaux-de-Fonds. The scenery was very attractive. The fragrance of flowers and blossoms of fruit trees made it very grateful to the senses.*4LtMs, Lt 119, 1886, par. 5*

Thursday we rode three miles to Locle, a village situated in a valley formed like a basin, hills rising directly all around it.*4LtMs, Lt 119, 1886, par. 6*

We visited Brother and Sister Shields. There are about two dozen in this place keeping the Sabbath. I left an appointment to speak on temperance. Sunday night I returned and spoke in a hall to our people and a few outsiders. Thursday evening the weather was very unpleasant—rainy and a cold wind, but the hall was full. Sabbathkeepers came from other places and a goodly number were assembled. Sabbath I spoke in the forenoon with great

freedom, and my own heart was blessed, softened and broken by the Spirit of God. The whole congregation was affected to tears.*4LtMs, Lt 119, 1886, par. 7*

I felt urged to invite those who wished to return from backsliding from God, and those who were convicted of the truth, to come forward, but we were packed in so close I could only ask them to arise and bow their heads. The whole congregation was on their feet. I called Brother Ertzenberger to the stand, and he united in prayer, most earnestly and with deep feeling. The Spirit of the Lord was in our midst, and His blessing did come upon us. We then had a social meeting. Testimonies were given in quick succession—short and to the point; Brother John Vuilleumier interpreted to me. Nearly all took part. We felt that this meeting was beneficial to us all.*4LtMs, Lt 119, 1886, par. 8*

Brother Ertzenberger spoke to them in the afternoon. Meetings were held Sunday. In the evening I spoke at Locle upon temperance. All say it was a success. This place has been deeply prejudiced against our faith. We had a good representation of people. The hall was large and well filled, and all listened with deepest interest. Our brethren and sisters were much encouraged. Early next morning we returned to Chaux-de-Fonds and then decided to go to Neuchâtel to see Brother Albert Vuilleumier, who had just returned from visiting Apaca [?]. Brother Ertzenberger was to bring our horse and carriage to Tramelan and we would go in the cars to Neuchâtel, hold one meeting there, and then come back on the cars to where we should meet our team. This day was a most painful one to me from an ulcerated tooth. I thought it scarcely possible for me to speak, but nevertheless I did speak to the people and had a painful night, and in the place of riding in the carriage, took the cars and came in company with Sara [McEnterfer] direct to Basel to the dentist I employed.*4LtMs, Lt 119, 1886, par. 9*

I took a hack and drove to the dentist before going home. He said, "Mrs. White, I am so sorry you have suffered so much. I will relieve you. This tooth I have well filled. I will let it remain. I couldn't consent to your request in extracting the tooth. With proper treatment, it will last you for years." He then bored a hole through the tooth close to the gum. He said in one hour I would be free from

pain. In one hour I was relieved and have had peace since. I was prostrated for a few days with the pain, but I am now going a little again.*4LtMs, Lt 119, 1886, par. 10*

Next week—Monday or Tuesday—we go to Sweden. Direct your letter to Orebro, Sweden, after this. We remain there two or three weeks. I will write you as often as I can, but sometimes I am so weary with other writings, I cannot tax myself with letter-writing. I hope to write one to May today, but I dare not. I have been for a few weeks very much exhausted. I took that journey among the churches, hoping to be gaining strength, but there was so much evening speaking, so much climbing of stairs, up to the fourth story of almost every house, that [it] taxed me. I could not sleep till midnight, and then I could not sleep in the morning after three or four o'clock.*4LtMs, Lt 119, 1886, par. 11*

Well, I trust the Lord. I shall be sustained. I found all well at home, but Kristine. She was not well. Ella is well. Mary is well. Marian Davis is well as usual. The whole household is quite prosperous, I believe.*4LtMs, Lt 119, 1886, par. 12*

There are to be twenty baptized at Tramelan on Sabbath or Sunday. Brother Whitney goes down and helps Brother Ertzenberger. Those subjects are from different churches. Tramelan is a more favorable place for this ordinance.*4LtMs, Lt 119, 1886, par. 13*

The work moves along slowly; nevertheless it moves, and I am thankful, but we must see more done. The tent [meeting] starts in France now in a few weeks. Ertzenberger, Brother Bourdeau, and Albert Miller were all engaged in the work in the large city of Nimes. Brother and Sister Polisum [?] are in our family. They do not feel homesick. Both are excellent children, we think, and they love the Lord, and the Lord loves them.*4LtMs, Lt 119, 1886, par. 14*

Addie, give my love to Sisters Stephens and Scott. Tell Sister Scott I wrote to her. Did she receive the letter, as there was no response? I feared she did not get it. I hope her health remains good. I hope she enjoys the sweet assurance of the love of Christ. This is of more value to us than everything else beside.*4LtMs, Lt 119, 1886, par. 15*

Well, I have written this when not fit to write, but I do not want to delay longer. I love you, Addie, as my own child, and desire your best interest. Keep yourself in health and in the love of Jesus Christ.*4LtMs, Lt 119, 1886, par. 16*

Your Aunt.*4LtMs, Lt 119, 1886, par. 17*

Lt 120, 1886

Butler, G. I.

Basel, Switzerland

January 2, 1886

Previously unpublished.

I have attempted to write you several times, but other matters pressed in demanding immediate attention, and I have not completed a letter commenced to you while I was at Christiania. After I reached Basel, I found an urgent call for me to go to Torre Pellice, Italy. I went. Mary White accompanied me⁴*LtMs, Lt 120, 1886, par. 1*

We did hope to save Brother Mallon. We heard he was writing a tract against us. We attended meeting in his hall, hired and used for meetings by our people. I spoke in regard to the Sabbath distinguishing us from the world, and that it was a sign, a test, and then spoke of the martyrs who suffered for the truth's sake. Meanwhile Mallon came into the meeting; and as I was near the close of my discourse, interpreted by Brother Bourdeau, Mr. Mallon arose and interrupted me and expressed in strong terms great anxiety for his soul and wanted to know whether he would be lost if he did not keep the Sabbath. He said, "Answer me yes or no. Say yes, or no." I told him that was a question not for me to answer. I could say that if light came we would be judged according to the light the Lord had permitted to reflect upon our pathway. This answer made him very impatient. Yes or no he was determined should be my answer. I told him very much depended upon yes, or no, and I would have to lay out general principles and then leave the matter where the Bible left it. "Blessed are they that do His commandments, for they shall have right to the tree of life, and enter in through the gates into the city." [*Revelation 22:14.*]⁴*LtMs, Lt 120, 1886, par. 2*

He then began to read a manuscript which he had written and threatened to have published. He just amplified around there at a great rate. He produced the same objections, going over the same

ground which had been answered about one thousand times, and seemed to feel proud of his exploits. When he had read his objections against the Sabbath, he said that Christ broke the Sabbath. I said, "Brother Mallon, I hope you will not place yourself on the side of the caviling, plotting Pharisees." Then he seemed to be enraged. He fairly jumped up and down.⁴*LtMs, Lt 120, 1886, par. 3*

I said, "You asked me to answer your arguments, and when I attempt to answer you get up and become so excited you do not know one word I say. You will not give me a chance to say anything. I have answered some questions in the French paper." He worked until the meeting was about to break up in confusion, and we closed with the benediction. He would not publish our appointment that night for the next day and would not publish notices of the meetings. The next day he came into meeting and while I was speaking made a display of himself in gesticulating like a crazy man, throwing his arms about wildly and talking aloud, and finally arose and called Brother A. C. Bourdeau an impostor. We went calmly on, taking no notice of the interruption. He snatched his hat and rushed out of the hall, and when we left the meeting he had a crowd gathered around him, talking in a very excited manner.⁴*LtMs, Lt 120, 1886, par. 4*

Before the next meeting we had notices out, and what was our astonishment next day to find notices pasted just above ours for meeting on the very evenings and days that we had out our appointments. Cocorder and Elder Miles Grant began this work which at first was a tirade against me and the visions. You can imagine how I was situated. I had no real hold on the people; they were unacquainted with me. I plead with the Lord most earnestly for Him to give me wisdom and grace that we might take a course that He would approve. The Lord did help us. We had Mary attend his meetings and take notes. But we decided not to make the least reference to Elder Grant's tirade, but have our appointments come on a different hour from Elder Grant's meeting, and I would talk on practical subjects. We had a very fair attendance. Elder Grant took the position that there was no Sabbath at all to be kept. There was no law, and he placed me in company with the law and swept us away together. I was glad I was in such good company. He claimed

that the law was a yoke of bondage; if we kept it we were fallen from grace. Then he presented me and my work in as ridiculous a light as possible, bringing forward the testimonies of those who had twenty-five and thirty years ago manufactured these lies which you have heard repeated, no doubt, many times, which Elder Grant had loved so well and repeated so often. It seemed so truly to represent the dragon spirit in this effort. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [*Revelation 12:17.*]*4LtMs, Lt 120, 1886, par. 5*

Cocorder is a preacher, an age-to-come man, and he is a licentious man. He is an adulterer and has a very smooth tongue, but truth and honesty are not his companions. This kind of a man is the one Elder Grant yoked up with, and with satanic zeal they tried to do their work. Their efforts were to provoke a discussion, to create an excitement. But we kept right along, doing our work as though they did not exist. We did considerable praying about that time. We felt that if we trusted in God, all things would work together for our good. Some of the Vaudois church came to Grant's meeting and went home stating to their people that it was two parties of Adventists come to quarrel with one another, and the people ought not to go to the meetings of either party. These things made it difficult for us, although we had no quarreling to do—that is Elder Grant's business. He loves this work of picking up hearsay and peddling it out as truth. We have not such a work to do. We do not go from place to place to speak of myself and vindicate my character. I had testimonies sent me from Basel that would contradict every statement that Grant made, but this was not my work. I left myself in the hands of God and just talked of Jesus Christ and Him crucified.*4LtMs, Lt 120, 1886, par. 6*

We had some of the best class to hear us. The question was asked when we would leave. I told those who inquired I would stay as long as Grant did if it was till spring. He should not add to his other lies that he drove me from Italy, that I dared not stay after he had exposed my work, etc. Well, we stayed till after Elder Grant left. We had some very precious meetings, especially on Sabbath and Sunday. A Baptist minister came three miles on foot from St. Johns. His brother and brother's son came also. On one occasion the son

interpreted for me. These men seemed to be much interested. The Baptist minister visited me, and I had an opportunity to explain to him somewhat in regard to my work. We had a profitable season of prayer together. One has embraced the truth since I left Italy. Italy is not an easy field by any means in which to labor. The churches are closed against any preaching unless it be of their own sect. There are halls to be had, but frequently these are small. After we left Mallon's hall, we rented one under Cocorder's; so Grant's meetings were above, ours below. A man had rented all the building, including the hall, of the owner, and then in his turn rented out these buildings. Brother A. C. Bourdeau rented the hall of the man that hired it, but Cocorder told the proprietor he would give up his hall if we were permitted to occupy the room below. And the owner of the building found that he could, by law, turn us out of the hall, and so informed Brother A. C. B. This seemed to be a hedging up of the way on all sides. We looked at several halls; but one they wished to sell, another they did not wish to rent unless they could rent the whole flat, several rooms on the same floor. So Elder A. C. B. has devoted one of his rooms to a hall. It will hold about fifty persons.*4LtMs, Lt 120, 1886, par. 7*

It looks like a hard field, but the standard of truth has been raised there, and it does not look like policy to give up the field until a more thorough effort is made. It is so hard to do much for a people whose hearts are so that you cannot reach them. They nearly all, rich and poor, go right into their stables to live in winter; and to reach them by evening meetings where they are, the gospel must be carried into these stables. There are cows, goats, calves, donkeys, and hens in these stables, and the heat of the manure filling the stable with a strong scent, that is hard exceedingly on the lungs. There is no ventilation except one pane of glass or a little slide about six inches square. There is no floor to these stables, and dry leaves or old refuse straw is brought in and covers the earth. In this place fifty or sixty assemble to hear the Bible opened to their understanding. And there are among these hearers men and women of intelligence who want to hear the truth and are astonished at the strange and new things that are taught them. In these places our brethren have to go from three to five miles in an evening, up in the mountain gorges, and then walk through the most dangerous places in the dark. It is not safe for one to go alone, for if anything is said that one

of these Italians take offense at, in his irritation he might do anything that would endanger life. While some may be glad to hear, others may be enraged.*4LtMs, Lt 120, 1886, par. 8*

Brother A. C. Bourdeau went about one week ago to attend one of these meetings. There were about twenty-five or thirty out to hear, and the ministers of the churches had warned their people not to go to hear these people, for they taught heresy. These people have their supper very near the time meeting commences, and they expect that the minister will partake with them. They take a basket of bread, hanging from a rafter, and some cheese and milk that has had all the benefit of the stable atmosphere, and pass it to their guests. Brother A. C. B. partook of this, for in so doing he opened his way to the hearts of the people. Now you can see what kind of a field the laborers in Italy have.*4LtMs, Lt 120, 1886, par. 9*

There are churches all through the mountain steeps, like a city set on a hill, and there are large settlements in the mountain gorges and on the mountain sides rich vineyards, chestnut groves, and cultivated lands. They may have meetings in the valleys, but how are these mountain settlements to be reached? They will not, while they have no interest, go into the valleys, into the halls, for it is a very laborious process; so missionaries must reach them. There they are, and if they can get access to them, then they may become informed in regard to the unhealthy manner of living in the stable with their cattle in winter to secure the advantages of the heat without the expense of fuel, for wood there is very scarce. They plant willows and cut off the sprouts, some no thicker than your finger, and sell these in little bundles for one cent per pound. They also use all the sprouts and every limb they can spare from their chestnut trees. All the trimmings from the grapes are treasured and used for fuel.*4LtMs, Lt 120, 1886, par. 10*

How these people are to be educated in regard to the healthfulness of the air they breathe is a perplexing question. It is impossible for people who live in this way to have healthful lungs and to have pure blood. But how can we make them believe this? Habits and customs have confirmed them so firmly in this way they do not know any better way. Well, this is the work that is now being done in Torre Pellice, Italy; and just such a work will have to be done in

other places in Italy. There are very nice cities. Turin is one where we tarried all night, but it is almost thoroughly Catholic. And there are several places near Torre Pellice, small settlements. Some are Protestants, and [some] are almost wholly Catholics.*4LtMs, Lt 120, 1886, par. 11*

The cities in the Alpine certainly ought to have much done for them, but how shall it be done? Shall we leave them to perish? Or where is the missionary who will go to work in such places? May the Lord God of Israel look upon these cities and valleys in Italy whose sod pilgrim feet have trod, where martyrs' bones have been buried, where they will come up from caverns, from craggy rocks, a host of precious ones who gave their lives, but would not yield their faith. Certainly the prayer should go up to God that He would raise up laborers to go forth into the harvest field. I feel very solemn as I think over this matter and see the condition of the people in such amazing ignorance of how to preserve their bodies in the best condition of health.*4LtMs, Lt 120, 1886, par. 12*

Here we are shut away from the higher classes by men professing to be shepherds of the flock, but who feed themselves and not the flock of God. Every church is refused to those who would preach any other doctrine than that which their denomination believes. The halls will bring out numbers to hear, but the very ones who need the words in the message of warning, it does not reach. Well, the Lord of heaven has a care for His own, the purchase of His blood.*4LtMs, Lt 120, 1886, par. 13*

When I came back to Basel, I was thoroughly exhausted. I had spoken ten times, twice on Sundays, and the anxiety and burden carried me very near the borders of breaking. I had a tremendous taxing labor at Christiania. It seemed that the burden on my soul would give me no rest day or night, and the journey home was severe. Without rest I went, in answer to the call, immediately to Italy, and the harassing time there was a trying one; and when we reached here we found work. Edith was dying. We labored and prayed with her, and the Lord heard our prayers. The afflicted one was comforted, relieved, and the peace of Christ came into her heart; and we have not a question but that she has fallen asleep in Jesus.*4LtMs, Lt 120, 1886, par. 14*

Well, I am again coming up from great weakness and am able to write and speak again to the people. I shall put my trust in God and not be discouraged. If the Lord permits Elder Grant to follow on my track and hedge up my way, I will go right on doing my best. He can make the wrath of man to praise Him.*4LtMs, Lt 120, 1886, par. 15*

I had, on the night before New Year's, a most precious dream. I thought I went into a room to pray, and my burden was the state of things in Europe. What could we do to improve matters? How could we arouse the people to do what they could do with their influence to help build up the work? I was telling the Lord all about this matter. A voice spoke to me in a distant corner of the room. I looked up in surprise, and I thought it was Jesus. What a glow of happiness I felt! He assured me that He was not a great way off, when I was in sore perplexity that He was nigh. And He told me that I might ask great things and the Lord would answer; that He was not willing that His people should be disheartened; that they did not have the simplicity of faith. And with most comforting, loving words He blessed me and told me that I might confide all my troubles to Him, and I might draw by faith from Jesus the very things that I needed. I felt so thankful that I implored at once that I might have greater wisdom; that I might give wise counsel; that I should not in any instance mislead one soul. I asked that the presence of [God] and His light and power would go with me as I bore the message. He said, "I will answer your prayer." Oh, how happy I felt when I awoke! I was so free and so peaceful.*4LtMs, Lt 120, 1886, par. 16*

I have had many letters to write—one matter of a very perplexing character in regard to courtship and marriage. A young man was urging his attentions upon Brother Albert Vuilleumier's daughter. I wrote letters to him and have sent the general part of it to the *Review*. You will see it.*4LtMs, Lt 120, 1886, par. 17*

I have many things that I would like to write but cannot now. I will state that one young man from the theological school here in Basel, native German, has taken his stand fully on the truth. He is a man of excellent mind. He is now at work in the office. His coming out as he did without having personal labors for him has aroused the attention of the teachers and students in the school, for this young man stated plainly his faith. They all liked him and urged him to

remain in the school, and they would arrange that he should keep the Sabbath and yet carry on his studies. But he said, "No, I cannot conscientiously do this; for if I believe this truth, I must act a part in proclaiming it." Brother Whitney has received letters from two in France who have come out in the truth by reading. They sent money to subscribe for the *French Signs*. So the work is moving slowly.*4LtMs, Lt 120, 1886, par. 18*

Yesterday, Sabbath, Kristine took her stand fully with us and was baptized. Oh, how thankful I feel for this! She is a precious child; we like her very much; and I think she is perfectly contented.*4LtMs, Lt 120, 1886, par. 19*

Elder D. T. Bourdeau writes that three have embraced the truth in Geneva, and many others are interested. So we will look upon all the things the Lord is doing for us and take courage.*4LtMs, Lt 120, 1886, par. 20*

Lt 121, 1886

California Conference

Christiania, Norway

July 7, 1886

This letter is published in entirety in *PUR 09/04/1913*.

To the California Conference:

I do not think many of our people know what it is to believe in Jesus in the fullest sense of the word. When we do, we shall have a heart filled with such a sense of the salvation that it is our privilege to accept that we will gladly receive it and be trustful and happy in the assurance of His love; and with this faith appropriating the blessing to ourselves, we have glad and hopeful and joyful hearts all the time. *4LtMs, Lt 121, 1886, par. 1*

Bright hopes become those who have such a Saviour. We should not have sadness and gloom and painful sympathies for our supposed afflictions and hardships. Humbled we may be ever because of our sinfulness, and because we have grieved the Saviour, but glad that we can believe that Jesus has promised to forgive the sins of the contrite heart, and that these sins through Jesus Christ shall be blotted from the book of His remembrance. Now why should we not be the most grateful of mortals that such an ample sacrifice, in infinite mercy, has been made in our behalf? Let these words be on our lips, if we have complied with the conditions laid down in the Word of God, "the blood of Jesus Christ His Son cleanseth us from all sin." [*1 John 1:7.*]*4LtMs, Lt 121, 1886, par. 2*

We need far greater love, far greater faith, and much less of self. Oh, that my brethren could see the fulness that there is in Jesus and the love wherewith He hath loved us! In Christ we are as if we had suffered the penalty we have incurred. In Christ I am as if I had obeyed, and rendered perfect obedience to the law, which we cannot perfectly obey without Christ imparts to us His merits and His righteousness. Oh, the plan of salvation is a wonderful matter, and we have enough to think of, and talk of, and to be thankful for

every day of our lives.*4LtMs, Lt 121, 1886, par. 3*

God can retain all His justice and present it to us with a greater dignity and luster; He can retain all His glory and reveal it to us in still increased glory and majesty, and yet pardon the transgressor. Through Christ, who was equal with the Father, we may claim the blessing of peace and rest. We need much of the Spirit of God. We seem to feel that we must do the work, and do not bring Christ and His love into the work.*4LtMs, Lt 121, 1886, par. 4*

Lt 122, 1886

Children

NP

August 11, 1886

Fragment. Previously unpublished.

[Children:]

[First four pages missing] ... translated for the benefit of the French and German here in this place. We are seeking to do all we can to benefit the people in Europe.⁴*LtMs, Lt 122, 1886, par. 1*

We hear good news from Nimes, France. They have had in the beginning great opposition, but this is now changed. They thought sometimes they would have to give up the battle and beat a retreat, but they valiantly held to their position, and, thank the Lord, the victory is gained. Elder Bourdeau was invited to preach in one of the churches. He says: "Last night the number of our hearers was more than as large again, owing to my speaking in a popular church in the city last Sunday morning [on the] subject [of] the cross of Christ. I regard this as a victory."⁴*LtMs, Lt 122, 1886, par. 2*

I do not know how the absent minister will like it. I was urged by his leading members and elders to fill the vacancy. You had better believe I responded promptly. I was as free as I would have been in my own kitchen. The Lord blessed me as I presented the efficacy of the cross of Christ.⁴*LtMs, Lt 122, 1886, par. 3*

Some asked our friends who was the man speaking. [One] replied, "The minister who preaches at the tent. You would not go out to hear him; now you are obliged to hear him."⁴*LtMs, Lt 122, 1886, par. 4*

I received "thanks" and "God bless you and your work." I announced the meetings in the tent. I thought I should get as much as that for my services. The rumors have gone far and near.⁴*LtMs, Lt 122, 1886, par. 5*

But there came a telegram from Russia that our dear Brother Conradi is in prison. We know nothing of particulars yet. Brother Whitney has gone to consult the American counsel to ascertain what can be done. This American counsel is from Maine, Gorham, my own native place. He is very social and accommodating. I hope you will present this case before the church, that all who have faith may pray for the Lord to work in behalf of Brother Conradi, and that God will rebuke the power of Satan. We expect to see more of this work done in such places as Russia, where the truth must go, but I think they can do nothing against the truth, but for the truth.*4LtMs, Lt 122, 1886, par. 6*

Elder Bourdeau writes on the outside of his envelope, "I am at Professor Gilley's. He says Mrs. White can speak in our church." I shall be glad of the privilege of doing so. After the conference in England shall go to France, and in the great city of Nimes bear my testimony, if the Lord will.*4LtMs, Lt 122, 1886, par. 7*

I hope our brethren are praying for the work in Europe. Prayers should go forth as sharp sickles in the harvest field. Oh, that we would as a people awake and put on the whole armor of God. I cling by faith to the arm of infinite power. I know that God alone can prepare our way and work with our efforts. We can reach the people only through God. A Paul may plant and Apollos water, but God alone giveth the increase.*4LtMs, Lt 122, 1886, par. 8*

I try not to carry too heavy a load myself, but to do the work that seems necessary for me to do to the very best of my ability and leave the result with God. It is God's work. The souls for whom we labor are those for whom Christ has died, and He values these souls more highly than we do. But we can pray and we can work while the day lasts; and if we can at last be counted worthy to enter in through the gates into the city, what happiness and bliss will be ours.*4LtMs, Lt 122, 1886, par. 9*

If I have a will of my own, I do not know it. I feel that I am not my own, but the property of Jesus Christ; and if I can be a laborer together with God, I should feel that I am highly honored. But we must bring consecration into our daily practical life. We must live a life of consecration. Our will and our way must be yielded to God's

will and God's way. We must walk humbly with God. We must, as sons and daughters of God, reach a higher standard. We cannot consent to be merely commonplace professors. The Gospel presents before us a high mark. It is a great thing to be a consistent Christian. But let nothing short of this completeness and consistency of character satisfy us. We must draw nigh to God, and He will draw nigh to us.*4LtMs, Lt 122, 1886, par. 10*

The Bible must be our standard, its holy principles brought into our lives, else we will fail to develop a religious character. The Father who has given us His own Son expects us to bear much fruit. Each [of us] has influence and is accountable to God for that influence. We must have personal religion; we must exhibit the beauty of true holiness; and then we carry with us every advancement we have made in this life into the future life.*4LtMs, Lt 122, 1886, par. 11*

Children, it pays to walk circumspectly with God. Press to the mark of the high calling in Christ Jesus. Urge your way against the current of worldlings and busy activities.*4LtMs, Lt 122, 1886, par. 12*

God bless you in every effort is the prayer of*4LtMs, Lt 122, 1886, par. 13*

Your Mother.*4LtMs, Lt 122, 1886, par. 14*

Lt 123, 1886

Brother Rice

Steamer Melnor en route to Copenhagen, Denmark

July 16, 1886

Previously unpublished.

Dear Brother Rice:

I have been much worried in regard to the spiritual condition of the church in St. Helena. I am in the night season addressing them most earnestly. I thought I was in meeting, and you, my brother, were speaking. Your discourse as far as subject was concerned was good, but you were spiritless, your subject long and tedious, and many of the congregation were asleep. I felt urged by the Spirit of the Lord to say some plain things, Bro. Rice. Said I, "Do you know that the trumpet must give a certain sound? Can you not discern that your discourses do not interest and feed the people? Can you not see that the truth is powerless as you proclaim it? You preach altogether too much, and you are lulling the people to sleep with your lifeless discourses that have not the unction of the Holy Spirit. Are you awake yourself? You are doing the people harm rather than good. You must be careful how you make the truth unpalatable by your dry and tedious prayers and lengthy discourses. Learn to come straight to the point when you preach. [Preach] one-half as long as usual, then stop. Do not make your discourse over one-half hour long, and then you will not weary the people." *4LtMs, Lt 123, 1886, par. 1*

I dreamed the spiritual interest at the Retreat was very low. There should be a decided effort made to make the meetings of the highest interest. [Ends here, apparently unfinished and never sent.] *4LtMs, Lt 123, 1886, par. 2*

Lt 124, 1886

Walling, Addie

Steamer Melnor en route to Copenhagen, Denmark

July 16, 1886

Previously unpublished.

Dear daughter Addie [Walling]:

I received a letter from you last evening and was very glad to hear from you. I had begun to feel somewhat anxious in regard to you, but your letter set me at rest again. Was glad to hear that Sister Scott is pleasantly situated. I hope she will enjoy herself in her new home. I received a letter from Sister Lockwood, from Bro. Ramsey, and others. [Ends here, apparently never sent.]⁴*LtMs, Lt 124, 1886, par. 1*

Lt 125, 1886

Brethren and Sisters

[NP]

Summer of 1886

Published in entirety in *RH 11/02/1886*

Dear Brethren and Sisters to whom are committed the sacred testing truths for this time:

Are you faithful to your God-given trust? Every one is wielding an influence over the destiny of other souls. "Ye are the light of the world." *Matthew 5:14*. A faithful discharge of duty on your part will have a telling influence upon the impenitent. But if you neglect the work which God has given to you, some souls will be lost. Consider this matter, I pray you, in the light of God's Word, and may your souls feel the burden of your entrusted responsibility. Oh, that there might be a turning to the Lord by every member of the church, that the earnest, fervent piety of each might be a message of warning to the sinner!⁴*LtMs, Lt 125, 1886, par. 1*

"Be zealous therefore, and repent," (*Revelation 3:19*) is the Word of God to His professed people. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." *Revelation 2:5*. Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a pure Christianity. Great dangers are lurking for us on every side. When they need most the presence of God, many have the least of His presence. Many are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God. Like the teachers of Israel, you may explain Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experimental knowledge of the Scriptures, they would not have been ignorant of the power of God. Like them we have great light and privileges, but many do not respond to these; and here is their peril.⁴*LtMs, Lt 125, 1886, par. 2*

When Jesus wept over Jerusalem, His tears were for all who are

abusing their present privileges. He wept that so many who profess His name fail to become what God designed them to be; that they continue in sin and weakness, which He is able and willing to save them from if they will but come to Him. The Saviour says, "What could have been done more to My vineyard, that I have not done in it?" *Isaiah 5:4*. He has dealt with His people as a loving father with a wayward and rebellious child. But He sees grace resisted, privileges abused, opportunities slighted. Where He had a right to expect earnest, vital piety, He sees insincerity, hollow formalism, pharisaic pride. Neglect of light is chargeable upon those whom God has entrusted with great and solemn truths. Ingratitude for God's mercies, abuse of blood-bought privileges, stand registered against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited upon those who have had so great light, yet who are so cold and unimpressible that no light shines from them to the world. *4LtMs, Lt 125, 1886, par. 3*

God has loaded us with His benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God's servants have wept and prayed over the lukewarm state of the church. Some arouse, but only to fall back in unconsciousness of their sin and peril. Passion, worldliness, malice, envy, pride, strife for supremacy make our churches weak and powerless. Some of Christ's ambassadors are carrying a heavy burden upon their souls, because their message is treated by so many as an idle tale. *4LtMs, Lt 125, 1886, par. 4*

The eye of Jesus, looking down the ages, was fixed upon our time when He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" *Luke 19:42*. It is still thy day, O church of God, whom He has made the depository of His law. This day of trust and probation is drawing to a close. The sun is fast westering. Can it be that it will set and thou wilt not know "the things which belong unto thy peace"? *Luke 19:42*. Must the irrevocable sentence be passed, "but now they are hid from thine eyes." *Luke 19:42*. I tell you, there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let Thee go, except Thou bless me." *Genesis 32:26*. It will be of no avail to make a spasmodic effort, only to fall back into spiritual lethargy and

lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges and opportunities unimproved, the soul temple filled with desecrated shrines—all is recorded in the book of heaven. But the most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest now. *4LtMs, Lt 125, 1886, par. 5*

The Saviour is speaking to His people, “Be zealous therefore, and repent.” *Revelation 3:19*. It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not My delegated prophets that you have refused to hear; but your Redeemer, your only hope. If ye are destroyed, it [is] yourselves alone that are responsible. Ye will not come to Me that ye might have life. “O Jerusalem, Jerusalem, ... how often would I have gathered thy children together, as a hen doth gather her brood under her wings,” *Luke 13:34*. But ye could not? No; “and ye would not!” *Luke 13:34*. I desired to save you, but ye would not be doers of My Word. The arm strong to save, is also strong to punish. *4LtMs, Lt 125, 1886, par. 6*

Jesus is now looking from heaven above with yearning pity upon thee, even thee, in this thy day, O thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless each shall give earnest heed to the things which belong to their peace, the words of Christ may be at any moment applicable to them: “Now they are hid from thine eyes.” [*Luke 19:42*.] I entrusted thee with the solemn, sacred message of truth to make known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thine hand. Will the churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God? *4LtMs, Lt 125, 1886, par. 7*

The present is our day of visitation. Look not to a future, more convenient season when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. “Today” saith the Spirit of God, “if ye will hear His voice,

harden not your heart.” *Psalm 95:7, 8*. Today go about the work, else you may be one day too late. The impressions which you have today may not be as strong tomorrow. Satan’s snare may close about you. The candlestick may be removed out of its place, and you be left in darkness.*4LtMs, Lt 125, 1886, par. 8*

“See that ye refuse not Him that speaketh,” (*Hebrews 12:25*) says the true Witness. “Behold, I stand at the door and knock.” *Revelation 3:20*. Every warning, reproof, and entreaty in the Word of God, or through His delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes less and less. If the voice of Jesus is not listened to at once, it becomes confused in the mind with a multitude of other voices. The world’s cares and business engross the attention. Conviction dies away. The heart becomes less impressible and lapses in a perilous unconsciousness of the shortness of time and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar His entrance. Jesus is knocking through the prosperity He gives you. He loads you with blessings to test your fidelity, that they may flow out from you to others. Will you permit selfishness to triumph, will you squander God’s talents and lose the soul through idolatrous love of the blessings He has given?*4LtMs, Lt 125, 1886, par. 9*

There are some whose hold on life is weakening. Disease is upon them. Soon the time will come for the separation from all earthly things. Will these venture to trifle with God? Will they rob Him by withholding from His cause? Are there any who will prefer perishable, earthly treasure to the heavenly, the immortal substance?*4LtMs, Lt 125, 1886, par. 10*

Christ is making His last appeal to hearts. How importunate His entreaty. How reluctant is He to give you up, to be separated from His love and from His presence forever. Still are heard the steps of Him who is waiting without your door. His voice is still pleading for an entrance. But there is a point beyond which the forbearance of God will not reach. Shall the sign be registered on that doomed doorway, “Ephraim is joined to idols: let him alone”? *Hosea 4:17.4LtMs, Lt 125, 1886, par. 11*

Shall the word be spoken concerning you—he is joined to his idol of sensuality, let him alone; he is joined to his idol of earthly treasure, let him alone; he is joined to his idolatry of self, let him alone? The Sun of righteousness may set this very day for those who have had great light and privileges, but have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent. *4LtMs, Lt 125, 1886, par. 12*

Oh, it is peace you need; heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot secure it, wisdom cannot attain to it, but Jesus offers it as a gift. It is yours if you will reach out the hand of faith and grasp it. Many are weary of their half-hearted service. Their souls cry out after the living God. We are so weak, so helpless, and yet so desirous of a better state of things, that we turn away from a religion that has in it no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul. *4LtMs, Lt 125, 1886, par. 13*

Let the minister of God in his labors lean upon the arm of infinite power. Let him bare his soul in the closet, alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry, as did Jacob, for the Comforter. Never trust in what you can do. Your wisdom is foolishness. Ever [keep in heart the knowledge that we are laborers for God. The Lord is leading his church in these last days as he led ancient Israel. While he gives them warnings, reproofs, and encouragement through his delegated servant, Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people today. Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions. The warning to the Sardis church is applicable at this time: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And

to us also the promise is extended. “Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.” [The last page is missing from the manuscript. The missing text has been copied from the published version in *RH 11/02/1886.*] *4LtMs, Lt 125, 1886, par. 14*

Manuscripts

Ms 5, 1886

Sermon/Striving to Enter in

Orebro, Sweden

June 19, 1886

Portions of this manuscript are published in *HP 118, 263; CTr 220*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

June 19, 1886

(Discourse by Mrs. E. G. White, Orebro,)

Luke 13:23, 24. “Then said one unto Him, Lord, are there few that be saved? And He said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.” When we read that many shall seek to enter in and shall not be able, then we want to understand what we shall do in order to succeed. This to us is a mournful statement, that there are those who will fail to enter in at the strait gate because they only seek to enter in, and do not strive. And to those who will make a success in the work of overcoming, it will require a great effort on their part. They must realize the burden of the work that is resting upon them individually.⁴*LtMs, Ms 5, 1886, par. 1*

We are in a world where sin and iniquity prevail, and we want to know what we shall do in order to inherit eternal life. We cannot any of us afford to miss the great reward that is presented before the overcomer. We want to know that the steps that we are taking are heavenward instead of earthward. The truth which we profess will be of no avail to us unless we are sanctified through it. Christ prayed that His disciples might be sanctified through the truth. “Thy word,” said He, “is truth.” [*John 17:17.*] And while that error is prevailing to such an extent in our land, we want to know what is

truth, because we cannot be sanctified by error. The better we understand the truth as it is in God's Word, the better we shall know how to sanctify our lives through God's Word.*4LtMs, Ms 5, 1886, par. 2*

We are in this world as probationers, and God is proving us by giving us an opportunity to obey His truth. It is a very solemn thing to live in this age of the world, and we should not be satisfied unless we have a living connection with the God of heaven, and we should have a sense of our accountability to Him every day of our lives. We cannot press against the tide of moral evil that is in our world unless we have the grace that is mentioned in our text. We see the practices and customs of men around us who profess to be God's children, but their lives do not correspond with their profession. We want to stand out against all these things that are not in accordance with God's requirements. A great and solemn responsibility rests upon us who profess to obey God's commandments, to show to the world around us that we are bending our steps heavenward. And as we press against the current that is bearing all down, then we should know for what we should strive. We are to press toward the mark of the prize of our high calling in Christ Jesus. We cannot remain in listless resistance and yet gain the prize.*4LtMs, Ms 5, 1886, par. 3*

There are voices that we shall hear all around us to divert us away from the truth, but if we have an eye single to the glory of God and are striving to do His will, we shall hear His voice and know it is the voice of the Good Shepherd. It is very important that we understand the voice that speaks to us. We hear the voice of Christ here that says, "Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able." [*Luke 13:24.*] We must live a life of constant watchfulness and of constant prayer to God. We must purify our souls by obeying the truth. We must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*4LtMs, Ms 5, 1886, par. 4*

For a few weeks past I have had a deep sense of the promises of God and the hope of the Christian. The Bible never seemed to me so full of rich gems of promises as within the last few weeks. It seems that the dews of heaven are ready to fall upon us and

refresh us, if we will only take the promises to ourselves. We can never overcome our own natural tendencies without the help of Heaven, and the precious Jesus places Himself right by our side to help us in this work. He says, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] Well now, we want to believe just what Christ has said. We want that our faith shall compass the promises. We want to throw it wide open, the door of our hearts, that Jesus can come in and dwell with us. He says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*]*4LtMs, Ms 5, 1886, par. 5*

If we are indeed the privileged people of God with whom He has entrusted precious truth, He would have us in that position that we can reflect that Word to the world. We would be inclined to think that these promises refer only to the preachers of the Word for the very reason that every individual member of the church does not let his light shine to the world. Every one who has been partaker of the blessing of Jesus Christ and has received the light, it is his duty to try to show others the good way. And when the Lord has thrown open before us the rich promises of heaven, then how deficient we show ourselves if we do not grasp these blessings. It is because we do not receive this light by living faith ourselves that we do not reflect it to others, for those who partake of this great salvation cannot keep it to themselves. They see a world in darkness that is perishing for want of the light that cometh from Jesus Christ, and they are not satisfied to drink once from the Fountain of life, but they are constantly drinking. Christ says, "I will be in you a well of water springing up into everlasting life." [*John 4:14.*] And how is this work accomplished? It is by refreshing others with the waters that come from heaven.*4LtMs, Ms 5, 1886, par. 6*

There is not one in our midst but has reasoning faculties. God has given you reason and intellect to use to His glory. He would not have you abuse any faculty that He has given you. There are temptations that will come to every one of us. We all have our different dispositions to overcome; and how are we to know that we are doing this work day by day? We must look into the mirror—God's holy law—and there discover the defects in our character. It is a very difficult thing for one to understand himself. We must

examine closely to see if there is not something that must be laid aside, and then as we make an effort to put away self, why our precious Saviour will give us the help we need that we may be overcomers. *4LtMs, Ms 5, 1886, par. 7*

Do our works correspond with our faith? "Faith without works is dead." [*James 2:26.*] We must reveal to the world that we have the most precious truth ever committed to the world, and that God has given us this solemn trust. I ask, How are you using it? We want to be in right relation with God, and we want to strive and pray and watch lest the enemy shall overcome us with his deceptions. We are living in a day when the enemy will work with all deceivableness of unrighteousness in them that perish, and the only safety for us is to crucify self. We must remember that our natural inclination is to depart from God and righteousness; but every one of us must be judged according to the deeds done in the body. Just according to the light which God has permitted to shine upon our pathway will be measured our punishment. If we neglect this great salvation, we shall understand what it is to have great trials in consequence of our peculiar faith; but if the faith which we profess does not accomplish anything for the receiver in the sanctifying of his life and character, then we ask what profit is it to us? We have a peculiar and holy faith which brings us out and distinct from the world. This line of demarcation is plain and sharp and clear. "Ye cannot serve God and mammon." [*Matthew 6:24.*] Ye cannot partake of the world and have its pleasures in view, and yet be Christ's. *4LtMs, Ms 5, 1886, par. 8*

In your efforts to overcome, you will meet with many temptations; but if you continue to strive, Christ will give you great success. The more serious the trials, the more precious the victory you gain. If you will only flee to the Source of your strength, then you will receive a great blessing. But we must learn to cast all our cares upon Jesus Christ who is our Helper. All our sorrow and grief, take it to the Lord in prayer. *4LtMs, Ms 5, 1886, par. 9*

It is a great thing to believe in Jesus. We hear many say, "Believe, believe; all that you have to do is to believe in Jesus." But it is our privilege to inquire, What does this belief take in? and what does it comprehend? There are many of us who have a nominal faith, but

we do not bring that faith into our character. The statement is made that the devil believed and trembled. He believed that Christ was the Son of God while he was in heaven; and when upon this earth he was in conflict with Him here on the field of battle, he believed on Christ; but could this save him? No, because he did not weave Christ into his life and character. We must have that faith that works by love and purifies the soul, that this belief in Christ will lead us to put away everything that is offensive in His sight. Unless we have this faith that works, it is of no advantage to us. You may admit that Christ is the Saviour of the world; but is He your Saviour? Do you believe today that He will give you strength and power to overcome every defect in your character?*4LtMs, Ms 5, 1886, par. 10*

There must be a greater striving in you to overcome every failure and sin, and to stand right before God. There are many today who might be far in advance of what they now are had they had this faith. God wants us to be standing upon the platform of eternal truth, and He would have us in that position where our lives will preach to the world that they must love God and keep His commandments if they shall ever enter heaven. Not a taint of sin shall ever enter heaven. The Spirit warreth against the flesh. His servants ye are to whom ye yield obedience; and when His Spirit shall cleanse the soul temple, Christ will come in and dwell there.*4LtMs, Ms 5, 1886, par. 11*

We are to grow up to the full stature of men and women in Christ Jesus, and we are thus growing up a precious temple unto the Lord. He says, "I will dwell in them and walk in them; and I will be their God and they shall be My people." [2 *Corinthians 6:16.*] What we want, my brethren and sisters, is religion. What we want is the Spirit of God in our souls. We want our faces set constantly heavenward. And when we see that sin in us is striving for the mastery, then we must strive.*4LtMs, Ms 5, 1886, par. 12*

Let us have a burden for the souls that are around us. Every particle of light that you get from Jesus, remember that it is not for you alone, but for those that are around you. And as soon as you have this spirit of labor for those around you, then will you feel the necessity for striving for souls as never before. Why, you will look at these souls and say, I must be a light to them. If you make crooked

paths for your feet, then will you turn the lame out of the way. I must have the Spirit of Christ with me from morning until night, or I will be the means of turning some soul out of the way. Why, it makes every difference with us whether we are living righteously or in sin. To some of us Christ may say that He is ashamed to call us brethren; but to those who are loaded down with burdens, why, the pitying Saviour stands right by their side to help them. He would send every angel out of glory while you are struggling to overcome sin, so that Satan cannot have the victory over you. Christ has sympathy for the weak; and we should be so thankful that we have One to redeem us who is called the Son of God. Why, He took man's human nature upon Him, that He might come right down to man in the temptation wherewith man is beset. The pitiful Redeemer knows just how to help us in every one of our strivings. Then shall we not accept Him as our Saviour? If you feel the wound and sting of sin, then it is for you to cry to the Saviour to help you. *4LtMs, Ms 5, 1886, par. 13*

But we have individually this lesson to learn of special trust in our Saviour. We are to trust our heavenly Father just as a child trusts its earthly parents and believe that He is working for our good in all things; and that every struggling cry and every effort against the adversary of our soul enters into the ears of the God of Sabaoth, and He will send us help every time we need it; He will help us over every temptation if we call upon Him in faith. Now this is the lesson we must learn. *4LtMs, Ms 5, 1886, par. 14*

I can trust my Saviour; He saves me today; and while I am struggling to overcome the temptations of the enemy, He will give me grace to conquer. We will have no excuse to offer in the day of God because we did not serve Christ. We are to be partakers of the divine nature; we are to escape the corruption that is in the world through lust; and this is what Christ means when He says, "Ye must eat My flesh and drink My blood, or ye have no life in you," "for My flesh is meat indeed and My blood is drink indeed." [*John 6:53-55.*] And this Christ is the Word of God; and we must take this Word and bring it into our nature, and thus we are receiving nourishment from Jesus Christ as the natural stalk receives nourishment from nature. So we are to connect with Christ if we would have a part with Him. We must live by every word that proceedeth out of the mouth of

God.*4LtMs, Ms 5, 1886, par. 15*

God help us that we may strive with all the powers He has given us to enter in at the strait gate. But if you fail, it will be yourselves alone that must bear the failure. Jesus has made provision for every one of you, that you may enter into the city. But you must advance, brethren and sisters, more than you have done. It is a tremendous responsibility that rests upon you. You must so live that you will show to the world around you that you are leaving a bright track heavenward. If you at last have the white robe and crown of life, will it not pay for all the trials and perplexities you have had here? This world is not heaven, it is the preparation place; it is the workshop of God where we are to be hewed and chiseled and fitted up for the heavenly mansions. Then do not be satisfied with a mere sense of the truth; God calls for a reformation at every step. It is to have a fitness for the mansions that Christ has gone to fit up for us. And if we can only be of the heavenly family in the kingdom of glory, then we shall have the eternal reward. May God help you to overcome by the blood of the Lamb and the word of His testimony.*4LtMs, Ms 5, 1886, par. 16*

Ms 6, 1886

Talk/Beginnings of Work in Scandinavia

Orebro, Sweden

June 23, 1886

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Wednesday afternoon, June 23, 1886

(Talk before the Scandinavian Conference at Orebro,)

I have felt a very great interest in this meeting which shall be held in Sweden. These are meetings of very great importance to those who attend them. These are to give a mold and fashion to the work which shall be done in these kingdoms. And as the condition of the people in these kingdoms who have embraced the truth has been presented before me, I feel it a duty to say some things to you. The time has come when there must be a reaching a higher standard than you have had in the past. While quite a number have embraced the truth as it has been presented to them, they have not had sufficient labor in the churches to carry them along to an advanced stage. But our heavenly Father wants that His people here shall be harnessed for the work before them.⁴*LtMs, Ms 6, 1886, par. 1*

I was among the first in the organization of our people in America and came right up with the work from its very infancy. We met together in a room about one third as large as this house for our first conference, and here the Lord has been revealing to us from time to time the advanced steps we must make in the work. We were at that time almost destitute of means, and there were only a very few who had money to carry forward the work. When in these sessions of conference we made it a special subject of prayer, we did have the special blessing and presence of God with us. We there pledged ourselves that every one of us would give a part in

the work, and as soon as we made this decision the blessing of God rested upon us in great measure. Every one of us there agreed that we should have a season of prayer that God would bless us and open the way so that we might know how to work. We had then preparations made to bring the Lord our offering just as they should be proportioned to us. And a portion of every dollar we should earn should be invested in the work. And there were a few who came up nobly to assist in the work in our distress. As soon as any one began to show an interest in the work, they were blessed, and at the next conference we had the most precious meeting we were ever in. *4LtMs, Ms 6, 1886, par. 2*

Now I was shown in America that there must be here the very same growing in the work as there was there; that every one should feel that they were under obligations to God to help in the work, and then these individuals would feel that the cause of God was a part of them. I was shown that there should be additional laborers in the field to carry forward the work. Brother Matteson has had upon him a tremendous load; he has not only been laboring in the field, but has been doing a great amount of writing. Now Brother Olsen has come here to your conference, and he can take hold with Brother Matteson, and Brother Matteson with him, and they can thus help each other in carrying forward this work. There are few of our brethren who have taken hold of the truth who have no idea what it will accomplish. But what it needs is a more thorough conversion to the truth of God. There needs to be an education of the people up to the standard; they need organized, systematic effort for every church; and if every one here feels that it is the great and solemn work of God, and that they are individually to be a light that is to be reflected to the world, then we shall see that the cause and work of God will advance more rapidly than it has done in the past. *4LtMs, Ms 6, 1886, par. 3*

There has been altogether too much fear and trembling to bring the people up to a high standard for fear they will draw back. They cannot understand that they must take this position to reach a high standard and advance, but I tell you what you want, brethren, is to be endowed by the Holy Spirit of God. *4LtMs, Ms 6, 1886, par. 4*

You have not had the advantage that they have had in America;

and the publications which have been presented to you have been much more limited than those of America. But Brother Matteson has been straining every nerve to bring the truth before you, and you may depend [upon it] that greater efforts will be put forth to present the truth to the people than ever have been made. These conference meetings should be conducted in such a manner that they will be a school to those present, to train them to move carefully at every step. Brethren, you want to pray more. That God of wisdom that connected with Him the humble fishermen to be His disciples will help you in the work. And, my brethren, you must not feel that you are doing everything that you can do; you must put the whole armor on and stand as faithful soldiers to the work. All heaven is interested in you who have embraced the truth under difficulties. You want in every one of your churches to let the light shine brighter. You want to organize your Sabbath schools and there train your children in Bible study. You want to have the missionary spirit to convert other children who will come in; you may possibly reach the parents through the children. Our Sabbath schools are the great instrumentalities of God to bring the truth to the parents through the children. You want to go from this meeting with new zeal, and every one should feel that he is a missionary for God, that there is a work to be done right in your own home and in your own neighborhood.*4LtMs, Ms 6, 1886, par. 5*

If the people come into your meetings, you want these meetings full of life and earnestness, that they may know that you believe the things you profess. You want faith in God to believe that He will do just as He has promised. You may meet and have your prayers and testimonies ascend to God; but if you have not faith, these profit nothing. I would rather have two in these meetings that had living faith in God than I would have one hundred that had no faith in the truth. You are to feel individually that you are a representative for Christ; and although many of you are pressed with poverty, yet it is your privilege to feel that God will help you to invest means in this work. You must go to work here just as we did in America, have your tract societies and other facilities; and although it may seem at times that the publications in some places do not accomplish much, you must go right on; we had just such experiences in America. But we kept to the point in sending out these publications to different classes, and it was some time before we could make any

advancement.*4LtMs, Ms 6, 1886, par. 6*

I have been shown that there must be a different mold put upon the work here in these kingdoms, and there must be a power from the God of heaven to inspire you to work in a different way; and while Brethren Matteson and Olsen will help you in this work here, I wish to throw this out to you now so that you can begin to think in a different strain. Why, you can do tenfold more than you think you can; but unbelief stands right here to say you cannot do anything in this line or that; but you can, brethren!*4LtMs, Ms 6, 1886, par. 7*

Habits and customs are different here from what they are in America, but human nature is the same here as there; and the brethren who have taken hold of the truth in the heart are willing to work, if they are only educated up to the point to know how to work. Why, brethren, I have not slept night after night more than three hours thinking of the work in Europe, and it seems to me that I can hardly contain myself in the body when I realize these things.*4LtMs, Ms 6, 1886, par. 8*

I have seen what God is willing to do for you; but it is just according to your faith what God will do for you, and therefore we want to arouse your faith and to get your ideas broadened; and may the Lord roll the burden of the work upon every one of you who believes the truth. Why, Jesus loves you, brethren, or He never would have presented the truth to you as He has done; and there are just as precious souls as you all through these kingdoms that are hungering and thirsting for something they have not. But it must be by steady effort that they will be brought into the light. When you consider that Jesus will stand right by your side to make the impression upon the heart of the people, then you should be encouraged to work valiantly for God; you must also humble your heart before Him, open the door, and let Jesus in. We may have a precious blessing from God in this conference.*4LtMs, Ms 6, 1886, par. 9*

Will our brethren go to God as did Moses? His petition was, "Show me Thy glory." He said, Why, I cannot go before the people unless the Lord goes with me. And the Lord said, "I will go with thee." [*Exodus 33:12-17.*] And yet he was not satisfied. He said, "Show

me Thy glory.” [Verse 18.] And the Lord hid him in a cleft of the rock and put His hand over the rock, then revealed to him His glory. Well, now, we must have just such a faith. We must feel that we stand right upon the borders of the eternal world, and we must gather rays of light from divine glory and press back the darkness that is enshrouding souls. Let us seek God, my brethren and sisters, here. Be determined that you will know more of God when you go away than when you came here. He will walk through your midst with power if you will only have faith. Then let us wake up to our responsibilities and holy privileges. *4LtMs, Ms 6, 1886, par. 10*

Ms 6a, 1886

Sermon/Preparation for the Judgment

Orebro, Sweden

June 27, 1886

This manuscript is published in entirety in *1SAT 25-38*.

(Sermon by Mrs. E. G. White, June 27, 1886, Orebro, Sweden.)

Revelation 20:11-15. Here is presented before us the great and solemn day when the judgment is to set and the books be opened, and the dead are to be judged according to the things that are written in the books. I have questioned in my mind, as I have seen the people in our cities hurrying to and fro with business, whether they ever thought of the day of God that is just upon us. Every one of us should be living with reference to that great day which is soon to come upon us. *4LtMs, Ms 6a, 1886, par. 1*

The inhabitants of the old world had the message of warning sent to them 120 years, but it did not suit their inclination to heed that warning; therefore they turned away from the message of truth which God sent to them. It was for their interest to heed that message and find a refuge from the coming storm of God's wrath. *4LtMs, Ms 6a, 1886, par. 2*

Do we consider from day to day that a record is going up to heaven of all our actions here? If we would take heed to our ways, and if we would have the fear of God before us, our lives here would be far better than they are today. We are here as probationers, on trial. God is testing us; God is proving us to see what characters we shall build up. Angels of God in heaven are sent to our earth to weigh moral worth. And our heavenly Father has sent us the message of warning, that we shall get ready for that day of final reckoning. He has bid us to watch and pray lest we enter into temptation that surrounds us. He has bid us to "search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." [*John 5:39.*] *4LtMs, Ms 6a, 1886, par. 3*

It is our privilege to understand the great responsibilities that God has placed upon us, so that we shall not be in darkness as to what is coming upon our world. We cannot afford to meet that day without a preparation. But when we think of this great and solemn event of Christ's coming in the clouds of heaven with power and great glory, we should live in great humiliation before God lest we fail of the grace of God and prove ourselves unworthy of eternal life. When we see that the world is given up to the seeking of pleasure and the indulgence of appetite, we should weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." [*Joel 2:17.*]*4LtMs, Ms 6a, 1886, par. 4*

We see that the world at large have no thoughts of this great day, and many of them do not care to hear anything about it. But we must meet the record of our lives. We must remember that there is a witness to all our works. An eye like a flame of fire beholds us in all our actions of life. Our very thoughts and the intents and purposes of our hearts are laid bare to God's inspection. As the features are produced upon the polished plate of the artist, so are our characters upon the books of record in heaven.*4LtMs, Ms 6a, 1886, par. 5*

We ask you, "How stands your character in the sight of God today? Are you preparing your souls for the grand review, that you may have the white robe of character in that day?" You cannot afford to indulge in sin and iniquity; you cannot afford to be found a transgressor of God's great moral rule of righteousness.*4LtMs, Ms 6a, 1886, par. 6*

If God had no law as a moral standard, whereby every case must be judged, there could be no judgment, and the cases of men and women could not be tried. If we have not been found in harmony with God's requirements in this life, we will not be in harmony with His requirements in the future life.*4LtMs, Ms 6a, 1886, par. 7*

What excuses have we today that we are not in harmony with the laws of God's government? And what excuse can we render in the day of God for the disobedience of His requirements? Will you say, "The whole world was in disobedience to the law of God, and I thought I would not be singular"? In that day this excuse will not be

accepted. You may present excuses now, but you will not venture to present them before the Judge of all the earth, for just as soon as the books are opened, and the characters that are written there are brought out, every mouth will be stopped, for the guilt of all stands as plainly revealed to themselves as to God. Every one then will see just where he departed from the right way. Every one will then discern the influence he had upon his fellow men by his own departure from God's righteousness, to turn them away from the ways of truth and right. Every one then will understand just what he did to dishonor the God of heaven by breaking His law.*4LtMs, Ms 6a, 1886, par. 8*

Every one who comes forth from the dead when Christ comes in the clouds of heaven, and those who are living, will stand before the judgment seat of Christ. The deeds and acts which we have thought to have been done in secret, where no eye could see, are made known. There was an eye that saw and registered the deeds done by man.*4LtMs, Ms 6a, 1886, par. 9*

When Belshazzar had his great sacrificial feast, there was a witness present which he did not discern. They were drinking their wine and having their luxurious feast and praising the gods of silver and gold, extolling their own wisdom; but right over against the wall facing the king, a bloodless hand traced the terrible characters testifying of his true condition. The message came, "Thou art weighed in the balances and art found wanting." [*Daniel 5:27.*] Now the Lord is weighing characters in the sanctuary, and the deeds of those who are careless and indifferent, rushing on in the paths of sin and iniquity, are being registered in the books of heaven.*4LtMs, Ms 6a, 1886, par. 10*

The God of heaven has given us reasoning powers and intellect, and He wants us to use them. He has given us this body which He wishes us to preserve in perfect health so that we can give Him perfect service. The Lord God is an everpresent witness to the deeds of wickedness done among the children of men upon this earth. How does He look upon men and women for whom He has paid an infinite price, but who yet refuse to obey His laws? They refuse to be saved in His appointed way, which is entire obedience to His commandments.*4LtMs, Ms 6a, 1886, par. 11*

Here are youth right here in our midst in this large city, but do these youth appreciate the powers that God has given them, that they should return Him service for all that He has done for them? The future of society is indexed by the youth of today. Some of the youth are making their aim high as did Joseph. They have aimed to keep themselves unspotted from the world. The Lord God of heaven is looking upon the children of men with intense interest, and what are we doing? Are we keeping as did Abraham the ways of the Lord? Are we teaching our children to love and obey God? We want to be in such a position that we can educate these young men brought within the reach of our influence and leave them a good example. We should be in such a position here that the notes of counsel and warning will be given them as from God, and that what God has given them through His messengers may come back to Him in souls saved.*4LtMs, Ms 6a, 1886, par. 12*

But suppose these youth frequent the saloon and take their drink of beer and wine and strong drink? Nadab and Abihu were in holy office, and they drank wine and strong drink. The influence upon them beclouded their perceptive powers so that they could not discern sacred things. Those who are forming habits of intemperance are beclouding their reasoning powers so that they cannot discern between truth and error. It is the great work of Satan for this time to tempt the appetite so that error shall be placed on a level with truth. We want all the sharp powers of our intellect to be engaged in the work of conflict against the deception of Satan, and we must keep the spiritual and moral powers unperverted so we will know what is truth. God asks for all the entrusted capabilities and talents He has lent us. Will you give them to Him?*4LtMs, Ms 6a, 1886, par. 13*

Our sisters cannot afford to use their God-given time on unimportant things which will give them no spiritual strength, but will, if they continue, separate them from God. It is a solemn thing to die, but it is a far more solemn thing to live. Here is a world that is lying in wickedness around us, and what are we as men and women who claim to be sons and daughters of God doing to save the souls of those around us? God requires that we shall give back to Him in willing service all the powers that He has given to us. Let us look forward to the day of final reckoning. How will our cases

stand in that day? Will it make us unhappy then that we have served God and kept His commandments? God has given us rules to regulate our lives so that we shall have His care and protection in this life. *4LtMs, Ms 6a, 1886, par. 14*

The lawyer came to Christ and asked Him, "What shall I do to inherit eternal life?" [*Luke 10:25.*] This was a positive question and was just as decidedly answered. "What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy strength, and with all thy mind, and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live." [*Verses 26-28.*] This means to keep the first four commandments, which show the duty of man to his God, and the last six, which show the duty of man to his fellow men. *4LtMs, Ms 6a, 1886, par. 15*

Here is the work that is before us. The soul anxiously inquiring, "What shall I do to be saved?" is answered, "The way is laid open. It is to love God above all things, and our neighbor as ourself." We ask you, "Are you doing this?" Are we who profess to be followers of Jesus Christ imitating His life? Are we following His example? If we are, we are in such a position that we can have a living connection with heaven. We are channels of light to the world. *4LtMs, Ms 6a, 1886, par. 16*

Christ said to His disciples, "Ye are the light of the world ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] It may seem to you that you have shown great self-denial and self-sacrifice in obeying God's law. Does He require more self-denial on your part than He has shown for you, that you should not perish, but have eternal life? He has led the way; will you follow? He says, "I have kept My Father's commandments." [*John 15:10.*] Will you keep the commandments of God? He left the royal throne of heaven and changed the crown of glory for one of thorns. He placed His feet in the blood-stained path which led the way to Calvary. He has told us that those who will be partakers with Him in His sufferings will be made partakers with Him in His glory also. *4LtMs, Ms 6a, 1886, par. 17*

We may never have to suffer as He did; but we should keep before us ever the Author of our salvation and never exalt self, never be lifted up in pride or self-sufficiency. *4LtMs, Ms 6a, 1886, par. 18*

He was despised and rejected of men. Those He came to save could not see in Him anything that they should desire in Him. Should He come into our world today without earthly honor or princely power, who would receive Him as the King of glory, the Majesty of heaven? How many proud church members would be so ashamed of Jesus and the reproach that would be likely to be attached to them, should they accept Him, that they would refuse to follow Him? Oh, what love, what matchless love has been displayed by the Son of Man! And all this the Son of God endured, that He might bring many sons and daughters to glory. Who is willing today to be on the Lord's side? We cannot wait until the judgment before we consent to deny self and to lift the cross. We cannot then form characters for heaven. It is here in this life that we must take sides with the humble, self-denying Redeemer. It is here that we must overcome envy, strife, selfishness, love of money, and love of the world. It is here that we must enter the school of Christ and learn of the Master the precious lessons of meekness and lowliness of mind. And here it must be our aim and earnest effort to be loyal and true to the God of heaven by obeying all of His commandments and thus be fitting up for the mansions that Christ has gone to prepare for all who love God. Christ says, "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 ... that where I am, there ye may be also." [*John 14:1-3.*] Now the mansions are being fitted up in heaven. Are we being fitted with pure, elevated, holy characters for those mansions? *4LtMs, Ms 6a, 1886, par. 19*

All heaven is interested in our salvation. God's angels are in this very congregation. Could your eyes be opened, you would see not only good angels who are trying to impress hearts, but you would see also evil angels who are seeking to make of none effect the message of truth God has in mercy sent. *4LtMs, Ms 6a, 1886, par. 20*

While we are in this world, we are not safe unless our petitions are

continually ascending to the God of heaven, that He will keep us unspotted from the corruptions of the world. Our Saviour has told us what would be in these last days. Iniquity will abound, but the souls that are open to the influence of the Spirit of God will receive strength to withstand the corruptions of this degenerate age.*4LtMs, Ms 6a, 1886, par. 21*

Enoch walked with God three hundred years previous to his translation to heaven, and the state of the world was not then more favorable for the perfection of Christian character than it is today. And how did Enoch walk with God? He educated his mind and heart to ever feel that he was in the presence of God, and when in perplexity, his prayers would ascend to God to keep him. He refused to take any course that would offend His God. He kept the Lord continually before him. He would pray, "Teach me Thy way, that I may not err. What is Thy pleasure concerning me? What shall I do to honor Thee, my God?" Thus he was constantly shaping his way and course in accordance with God's commandments, and he had perfect confidence and trust in his heavenly Father that He would help him. He had no thought or will of his own; it was all submerged in the will of his Father.*4LtMs, Ms 6a, 1886, par. 22*

Now Enoch was a representative of those who will be upon the earth when Christ shall come, who will be translated to heaven without seeing death. But be sure that if your hearts are inclined not to do God's will, not to keep the way of the Lord, but to follow your own way, then you are not in harmony with the God of heaven. We want to pray with David, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." [*Psalm 119:18.*] Many close their eyes lest they shall see the truth. They do not want to see the defects in their life and character, and they are disturbed if you mention anything about God's law. In this they show that they have a human standard of their own; that their will is not the will of God. We want that you should not be deceived by Satan, the first great adversary of God's law. We want to bear in mind that God's law is the only standard by which He will judge man.*4LtMs, Ms 6a, 1886, par. 23*

If we are to enter heaven at last, we must bring all of Heaven into this life that we can. The religion of Christ never degrades the

receiver; it never brings him down upon a low level. Truth is ever elevating in its influence, lifting them up on the high platform of truth. The religion of Jesus Christ has a refining influence upon men and women. When the truth of God finds access to the heart, it commences its refining process upon the character. Men who are coarse and rough become humble, teachable, learning ever, learning in the school of Christ. The mighty cleaver of truth has taken them out of the world. Then there is the work to be done for them to fit them for God's temple. They are hewed and squared and chiseled and fitted for the mansions in heaven. Those who are naturally full of self-esteem become meek and lowly, they have a change in character. In the beginning, God said, "Let us make man in our image, after our likeness." [*Genesis 1:26.*] But sin has almost obliterated the moral image of God in man. Jesus came down to our world, that He might give man a living example, that he might know how to live and how to keep the way of the Lord. He was the image of the Father. His beautiful and spotless character is before man as an example for him to imitate. We must study the copy and follow Jesus Christ, then we shall bring His loveliness and beauty into our character. In doing this we are standing before God through faith, winning back by conflict with the powers of darkness the power of self-control, the love of God that Adam lost. We are through Jesus Christ living and keeping the laws of God.*4LtMs, Ms 6a, 1886, par. 24*

When the judgment shall set, and the books be opened, and every one be judged according to the deeds done in the body, those who have imitated Christ in obedience to God's commandments will be blessed. "And another book was opened, which is the Book of Life: and the dead were judged according to their works." [*Revelation 20:12.*]*4LtMs, Ms 6a, 1886, par. 25*

John also saw the Holy City, the new Jerusalem with its twelve gates and twelve foundations, coming down from God out of heaven. He was shown that city and saw the streets of transparent gold, clear as crystal. Every one that goes into that city is changed and sanctified in character here in this life. The nations that have kept the truth enter into the city of God, and a voice is heard clear and distinct, "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.” [Revelation 22:14.]4LtMs, Ms 6a, 1886, par. 26

There the crown of immortal glory is placed upon the head of the overcomer. Then how earnest should be our work here, that we may win souls to Jesus Christ. We cannot afford to devote our God-given powers to our own pleasure for one moment. We must devote our lives to our Master. You must expect to carry on this battle with self-denial and self-sacrifice. The Word of God says through His apostles, “Ye are laborers together with God.” [1 Corinthians 3:9.]4LtMs, Ms 6a, 1886, par. 27

Our work may seem at times to be very discouraging, but if one soul is turned from the error of his way to righteousness, there is joy in heaven. The Father and the Son rejoice in the presence of the angels. The song of triumph and victory is sung and echoed and reechoed through the courts of heaven. Then why should we not be wise in this life and work for the glory of God. “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” [Daniel 12:3.] We want that our lives here shall be refined, ennobled, elevated, like Jesus Christ’s. When Christ is formed in you the hope of glory, you will begin to lay aside your favorite sins. You will fear to offend God, and you will love His law.4LtMs, Ms 6a, 1886, par. 28

I see before me today the purchase of the blood of Christ. There is value in every soul. Said the Lord through His prophet, “I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.” [Isaiah 13:12.]4LtMs, Ms 6a, 1886, par. 29

It is the truth of God received in the heart and practiced in the life that makes man thus precious in the sight of God. As John sees this precious company refined and purified around the throne of God, the angel inquires, “What are these which are arrayed in white robes and whence came they?” And John answers, “Sir, thou knowest.” And the angel answers, “These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night in His temple, and He that sitteth on the throne shall dwell among them.” [Revelation 7:13-15.]4LtMs, Ms 6a, 1886, par. 30

Now is the opportunity for us, through repentance toward God, to wash our robes of character and make them white in the blood of the Lamb, that we may stand in white raiment before the throne of God. We are to wash our robes of character and have our names registered in the Lamb's Book of Life; and He says, "They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." [*Verses 16, 17.*] *4LtMs, Ms 6a, 1886, par. 31*

We want you to live for the future immortal life, and we want you to decide, "As for me and my house, we will serve the Lord." [*Joshua 24:15.*] Now is the time for you to give yourselves without reserve to Jesus. Be determined that you will have Christ at the loss of everything else. The very obstacles and difficulties you meet here are to strengthen your faith by overcoming these obstacles, and every victory gained is registered in the books of heaven. Every good deed you do, leading souls to walk in the way of God's commandments, is also registered in the Books of Heaven. *4LtMs, Ms 6a, 1886, par. 32*

Let not the enemy deceive you. He has filled the world with his heresies. You want to plant your feet upon the Word of God; then you will be all ready to come under His rules and commandments in the kingdom of bliss. If you ever sing the song of triumph and redemption in the kingdom of God, you must first learn that song here. Is Jesus abiding in your heart? If He is, you will talk about Him. You will reveal Him in life and character. You will talk of His power and make melody to God in your heart. The sweet spirit of meekness will be cherished, self will be crucified. Purity and holiness will be developed in the character. *4LtMs, Ms 6a, 1886, par. 33*

I speak because I know what I am talking about. For more than forty years I have stood in the desk proclaiming salvation to sinners, and my heart has yearned over them. God has opened before me the glory of Heaven, and I have obtained a sight of the majesty and glory of my Redeemer. I have obtained a sight of the angels in glory. I was very young when the physicians said, "You must die,

you cannot live more than three months.” It was then that God gave me a sight of His glory, and said, “Go proclaim the message I give you to the people.” I started out in my weakness. I could hardly stand. I had not spoken aloud for weeks, but when I stood before the people, God’s power came upon me. Voice was given me, and I talked from two to three hours with clearness. But when I had finished, my voice again was gone. I traveled for three months in this way, and then the pain of the lungs ceased, and I have been ever since doing the work which the Master has given me to do. I have traveled and labored, and God has given me strength to continue unto this day.*4LtMs, Ms 6a, 1886, par. 34*

I want to say to whomsoever the glory of God has been revealed, “You will never have the least inclination to say ‘I am holy, I am sanctified.’” After my first vision of glory, I could not discern the brightest light. It was thought that my eyesight was gone, but when I again became accustomed to the things of this world, I could see again. This is why I tell you never to boast, saying, “I am holy, I am sanctified,” for it is the surest evidence that you know not the Scripture or the power of God. Let God write it in His books if He will, but you should never utter it.*4LtMs, Ms 6a, 1886, par. 35*

I have never dared to say, “I am holy, I am sinless,” but whatever I have thought was the will of God, I have tried to do it with all my heart, and I have the sweet peace of God in my soul. I can commit the keeping of my soul to God as unto a faithful Creator and know that He will keep that which is committed to His trust. It is my meat and drink to do my Master’s will.*4LtMs, Ms 6a, 1886, par. 36*

And now I present before you the cross of Calvary. If you will come to that cross in penitence, in faith, in obedience to God’s commandments, you will come in the only appointed way. If you lose heaven, you lose everything. If I can only see the King in His beauty, it is all I desire. Let me listen to the sweet music of His voice, saying, “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” [*Matthew 25:34.*] Who of you in this congregation shall we meet there? We want to see you crowned in the city of God. We want to see when the judgment shall sit and the books be opened, that you can stand with the glory of God shining in your countenance. If we can only have

that life in the city of God, we shall be eternally blessed.*4LtMs, Ms 6a, 1886, par. 37*

I warn you, do not place your influence against God's commandments. That law is just as Jehovah wrote it in the temple of heaven. Man may trample upon its copy here below; but the original is kept in the ark of God in heaven; and on the cover of this ark, right above that law, is the mercy seat. Jesus stands right there before that ark to mediate for man. We want you to keep God's commandments and live. Seek for immortality, and the crown of life, and then you will have heaven at last.*4LtMs, Ms 6a, 1886, par. 38*

Ms 7, 1886

Remarks/Reproof for Sabbath Breaking

Christiania, Norway

July 11, 1886

This manuscript is published in entirety in *10MR 89-95*.

(Mrs. E. G. White's Remarks Before the Committee at Christiania, July 11, 1886.)*4LtMs, Ms 7, 1886, par. 1*

We feel gratified at the advancement you have made here. You have an appropriate building where you can serve God. And while we may feel gratified with this, we want to be sure that everything in regard to ourselves is right with God. When I was in America the condition of things in Christiania and in other churches here in Europe was presented before me, and I was shown that, while our brethren here had accepted the truth, yet there was to be a continual advancement on their part before they would be prepared for the work that God would do through them; that we have a most solemn message to proclaim to the world, which is to elevate the standard of God's law before the world that is making it void; and that there was here in Christiania a defect in the church in this respect. The Sabbath was not regarded by the people with that sacredness that it is presented to us in the Bible. While they held the Sabbath so loosely, it was impossible for God to let His blessing rest upon the church. There has been too much done in the line of bringing the Sabbath down to man's convenience rather than to bring the Sabbath up, as it is presented in the Word of God.*4LtMs, Ms 7, 1886, par. 2*

The word spoken to me by the angel of God was to observe and see, that while worship was going on in the house of God on the Sabbath, and the Sabbath was being nominally observed by the people here; while the prayers were being offered to God for His blessing to rest upon the people, and while the minister was talking to the people, there was heard the sound of the hammer and anvil and chisel, and various sounds. Said the angel, This is an offense to God. How can God regard Himself as honored by a people who

profess to worship Him, and let His blessing rest upon the people, while these things are going on? Well now, I could not at the time understand what this meant; but since I have come right here upon the premises, I understand it. Here is a blacksmith right here upon the premises who carries his work on right while worship is going on here on the Sabbath day. And while these meetings have been going on, I have heard the same sounds that the angel caused me to hear over in America. I have heard the sound of chisel and hammer while we have been worshiping God. And the angel said to me that God could not let His blessing rest upon a people who have so little respect for His Word. Again I was led into different places, and I saw accounts that were being settled up and business that was being done upon the Sabbath day, because it was convenient for the people.*4LtMs, Ms 7, 1886, par. 3*

Then I was pointed back and was shown that had the truth been held in years past in the manner that it has been held here, we would not have been one-fiftieth part as far advanced as we are today. I was referred to the case of Daniel, how he stood forth for the honor of God whatever might be the result. Had many of our brethren here been placed in a similar condition as was Daniel, they would not have stood firm to principle as he did, but they would have lowered the standard to meet the condition of the people. I was shown that should you, with your present ideas and views, be brought to the test here, you would not take your position so as to connect yourselves with the work of God. Now the requirement that was presented to me was that there should be just as strict integrity on the part of you here as there was on the part of Daniel.*4LtMs, Ms 7, 1886, par. 4*

We may expect, from the history that is given us of Daniel, that God would work for us as He did for Daniel. Daniel purposed in his mind that he would not comply with any condition that would in any way weaken his physical powers so that he could not give glory to God. Now if he had yielded to that very first test—to have eaten at the king's table—then he would have yielded to the second test. Had he said, It is a very small matter whether I pray in secret or whether I pray openly to God, and it is convenient for me to obey the command, then the Lord could not have let His blessing rest upon him in such a remarkable degree. But here is wherein Daniel saw

God could be honored; that he as a representative of God must keep the living God exalted above all as the One who could give wisdom and power. Here was an opportunity for him to show to all from whence came his strength, and that man could not come in between him and his God; therefore he did not accommodate himself to the circumstances at all, but he placed himself in that position, that he would lose his life rather than dishonor the God of heaven in any way. And we see that God honored Daniel with wisdom and understanding more than all the astrologers and magicians that were in the king's palace. And notwithstanding a gaping lion's den was open before him, yet he would repair to his tent and worship God there.*4LtMs, Ms 7, 1886, par. 5*

Now here is where the test is coming to every one who will enter the city of God—whether they will keep God's commandments and His honor before them, or whether they will serve the powers that be. And if our people shall take the position their faith is a convenient faith, and that it can be manipulated according to their convenience, why, they will throw themselves on the side of the enemy.*4LtMs, Ms 7, 1886, par. 6*

Well, there were matters presented before me in regard to the demoralized state of the church which I should bear to this people. And I thought it was to be borne by pen. On every occasion where man's convenience has been exalted before God's, they have put a blinder before their eyes so that the very people who should be strong according to the light which shines from the Word of God upon their path—why, in many things they are as weak as water; and in their influence connected with the church they have not seen the importance of keeping the church together and their standard high.*4LtMs, Ms 7, 1886, par. 7*

There has been the evil work of the talebearer and meddler going on; and these things have been passed over as a slight thing. Your meetings have been demoralized so that some of them have been a disgrace to the people of God. There has been a criticizing, faultfinding spirit. It has been right here in the church, and the frown of God has been upon the church, for they were guilty of these things because they allowed it.*4LtMs, Ms 7, 1886, par. 8*

God said to Joshua, Why are you lying upon your face here? Said Joshua, There is an accursed thing in Israel. Why, the enemy had gained the victory over them. And God said, I will not go out to battle with you until you have put the accursed thing away from among you. [*Joshua 7:7-12.*] I want to talk further upon this point, but cannot at this time. *4LtMs, Ms 7, 1886, par. 9*

Now if you had been in a right connection with God, you never could have heard these sounds I have heard here upon the Sabbath day and yet felt that you were in a right condition before God. And to think that these things have been going on right at the time when your prayers were ascending to God! Now if this matter were not under your control at all, and you were to consider the question of building a meetinghouse in such a place, this should be taken into consideration, and you should take care not to locate where you would be disturbed by such things. But here the matter is under your control and right on your own premises, and yet your sensibilities are not aroused to it, although it is right under your eyes, and you a people who profess to be exalting the law of God in your land. *4LtMs, Ms 7, 1886, par. 10*

Now you may regard it as a matter of economy. It may bring in some means to invest in the work. I was carried right back to Saul and was there shown how he ordered that the best of the cattle and sheep should be kept to offer to the Lord as a burnt sacrifice, notwithstanding the Lord had told them that everything should be destroyed. And the Lord said Saul should lose his soul for that very act. And yet Saul in his eagerness declared that he had kept the law. Why, says he, I have kept the command, but have kept some of the best of the cattle, oxen, and sheep to offer to the Lord for a burnt sacrifice. Then said Samuel to him, "To obey is better than sacrifice, and to hearken than the fat of rams." [*1 Samuel 15:10-22.*] And here the means that are brought in by any of you by transgression of God's law, God will just as surely scatter those means as you have them. For a time it may seem that God wants these means, but God bears with men to a certain point; but when sufficient light has been given and they do not regard that light, then His hand is stretched out to destroy them. And if any of you are engaged in business with men where there is any infringement on God's law, you better cut loose from all such things. The Lord bears

and forbears long with the perversity of His children, but when He undertakes to punish them, He will not cease until He has made a full end.*4LtMs, Ms 7, 1886, par. 11*

I want that my brethren shall understand that the Lord is in earnest with them. I have not come to this place to cry in your ears, Peace, peace. It is because I have love for this cause, for my brethren, and for this church that I seek to arouse your minds in regard to these things. Just as soon as we begin to accommodate the truth to our own circumstances and conveniences, then we begin to lessen the power of the truth and its influence; for just as surely, this principle that has been weaving itself into this church will hinder it, just as others have been hindered. And when there is a departure from the strictest principles of truth, then there is an inclination for a still wider departure.*4LtMs, Ms 7, 1886, par. 12*

The Lord would have His people here arouse themselves to a sense of their condition. Why, here is a church standing here in this large city to present the truth to the people, and every soul that is connected with this church should have a living connection with God. Example has swayed men so that they have not kept God's Sabbath, and He has said that His Sabbath should be a sign between Him and His people, that in the day of final destruction He will pass over them so that the destruction that is to fall upon the world will not fall upon them, who keep the Sabbath of the fourth commandment. I feel like urging this matter because I know that the conscience has become hardened in regard to these things. And the people are not ignorant of these things; they take notice of them.*4LtMs, Ms 7, 1886, par. 13*

Do not think that the means that you obtain from this blacksmith shop and marble works will advance the work of God, for it will not. The God of heaven will not accept means obtained in any such way; it is an offense to Him; it is that received by transgressing His commandments and speaks plainly against you. You could not have allowed these things to have gone on like this for years had you had sensitive consciences. God has been dishonored by you here; and if you expect that the God of heaven will work for you, you must have altogether different consciences.*4LtMs, Ms 7, 1886, par. 14*

Just as soon as you begin to humble yourselves before God, then He will come in and work with you. If the truth is worth anything to us, it is worth everything. It is through the truth that we are to be sanctified. But just as surely as you refuse to receive ... [Remainder missing.]⁴*LtMs, Ms 7, 1886, par. 15*

Ms 7a, 1886

Sermon/Christ's Agony Over Jerusalem

Christiania, Norway

July 11, 1886

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

July 11, 1886

(Sermon, Christiania, Norway,)

Luke 19:41, 42, 43. These words were spoken upon a special occasion.⁴*LtMs, Ms 7a, 1886, par. 1*

We read also *Matthew 21:5-9*. Here was to be a scene that the people who should witness it should never forget. They would never lose the impression given. It was a special occasion, and the multitude had poured out from Jerusalem to join the company in order to fulfil prophecy. But they did not know that they were fulfilling the prophecy of Isaiah. In that multitude were those who had felt in their body the healing power of Jesus. There were those who had been cripples who were healed; there were those whose eyes were opened by the power of Jesus; there were lepers who had been cleansed from their impurities and who spread their garments in the way; and there were those who had been raised from the dead, crying, "Hosanna to the Lord."⁴*LtMs, Ms 7a, 1886, par. 2*

Luke 19:37. Here was a general acclamation of triumph in view of the mighty work which Jesus had wrought for them. As they stood upon the crest of Olivet, Jerusalem was before them in all its glory, and this seemed to give a new zeal to their acclamations of praise. They looked at Christ to see what effect it had upon Him, and behold, He was in an agony of tears. The very branches of palm trees which had been strewed in the way were bedewed with His tears of pity. Why this expression of agony and grief amid all this

rejoicing? Christ saw before Him that which the multitude around Him could not see. There was a nation that had been blessed and favored with every advantage which God could give them, and they had rejected Him. They were anticipating the death of the Son of God, and when Jerusalem should have reached that point, it was the utter rejection of Him who only could give them peace and hope and rest. He was the only One who could break the yoke from off their necks. He was the only One who could give them triumph and victory, and they had put this blessing away from them because the purity of Jesus was too much for them, and their own sin and iniquity was pressed upon them. *4LITMs, Ms 7a, 1886, par. 3*

Christ saw the desolation of Jerusalem. He knew the future. He heard the tread of the mighty host which should surround her, and it was the desolation and misery and the deception of the Jewish nation that called forth the agony and tears on that occasion. In choked utterances He exclaims, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." *Luke 19:42*. And why was it that Jerusalem did not know? Had not the mighty Prophet of God walked their streets and given them warnings and entreaties for three years and a half? Then why had they not accepted the message which was brought to them from heaven? He had healed the sick in their city and villages until there were no night vigils to watch over the sick and afflicted, but homes filled with gratitude and rejoicing in the place of them. And yet notwithstanding the mighty works which had been wrought for those who were suffering and in sickness—even to raising up those who were dead—their hearts were set against the Saviour. Can we explain this hardness and impenitence of the heart? Who can understand the perverseness of the human heart? *4LITMs, Ms 7a, 1886, par. 4*

There was no mistake in the great message which came from heaven and meant so much to them, and yet this message was rejected and refused. Christ halts upon the crest of Olivet; the western sun is about to set behind Jerusalem, and when that sun which was gilding its towers should set, the day of Jerusalem was ended. Jesus, who knew the end from the beginning, knew what was before Him. Just at the foot of Olivet was Kidron and in sight was Calvary. He knew that the cross would be placed upon Calvary

and that He would be stretched upon it. Was it this that forced the tears from the eyes of the Son of God? Was it this that caused His body to rock as a tree before the tempest? It was not the thought of His own agony, His suffering, His humiliation, His shame, that brought these tears, but it was the giving up of the people for whom God had done so much. And just according to the light which had shone upon them and which they had turned away from would be their punishment because of this rejection. Why, to give up one soul to perish is a terrible thing! One soul is accounted with God of more value than all the world beside. And here was a whole nation that was to be given up to destruction—a nation who would have passed their probation when they had crucified the Son of God.*4LtMs, Ms 7a, 1886, par. 5*

In the destruction of Jerusalem is symbolized the destruction of the whole world. And of Jerusalem, in broken voice and with weeping, Christ said, "If thou hadst known, even thou, ... in this thy day, the things which belong unto thy peace!" Here was a pause; He hesitated before passing the irrevocable sentence, "but now they are hid from thine eyes." This is spoken to every heart in the world who turns from light and truth. Every one who turns from the mercy and blessing of God which is offered to him freely—he is the one to whom God is talking.*4LtMs, Ms 7a, 1886, par. 6*

The last clause comes from His pale and quivering lips. "But now they are hid from thine eyes." He has done what He could for the people, but they would not come to Him that they might have life. We look with sorrow when we see a mother weeping over the bed of her dying child, but here was a sorrow a hundredfold greater than that of the mother for her child. "How can I give thee up? O Jerusalem," was the language of our Saviour. [*Hosea 11:8.*] He exclaims in one place, "O Jerusalem, Jerusalem, ... how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" *Matthew 23:37.* What loving care He would have had for them! Christ came to our world in human form, and He would have encircled them with His human arm while with His divine arm He would have connected them with the God of heaven. The apostle exclaims, "Who hath bewitched you that ye should not obey the truth?" *Galatians 3:1.* He will ask you today, What has come over

you that you will not come to God and in full sincerity receive your Saviour? Certainly it is a benumbing power that has come over the souls of many who have had a knowledge of the truth, that they cannot understand the great love of God.*4LtMs, Ms 7a, 1886, par. 7*

In (*Matthew 21:12*) we read that He “went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.” Here our Saviour, as He came down from the crest of Olivet, entered into the temple, and there were the temple courts filled with all sorts of rubbish. There were the boxes for the doves, the pens for the sheep, and there were the oxen and all these things. And there was the quarreling of the priests and the moneychangers and general confusion in that place.*4LtMs, Ms 7a, 1886, par. 8*

Christ stands upon the steps of the temple, His eye looks over that crowd, and divinity flashes through humanity as He looks upon the scene. There was a terrible period of silence upon all that was remarkable. Every eye was cast upon Jesus. He took up a small whip of cords in His hand and as He raised it He said, “Take these things hence.” *John 2:16*. “It is written, My house shall be called the house of prayer; but ye made it a den of thieves.” *Matthew 21:13*. That flash of divinity through humanity sent terror through every soul, and they fled from that temple as though a band of armed soldiers were behind them.*4LtMs, Ms 7a, 1886, par. 9*

As they went away they met a great company coming to the temple with their sick, and they said to them, “Go back, go back, He has driven us all out of the temple.” But did they go back? No, they had come a long way with their sick and their dying ones, that Jesus might heal them; and should they give up now? They felt that some of their loved ones would not live until they could reach the temple, and they pressed on their way to the place where Jesus was. With what gracious love He receives every one of them. (*Verse 14 of Matthew 21*): “And the blind and the lame came to Him in the temple; and He healed them.”*4LtMs, Ms 7a, 1886, par. 10*

After the priests saw that they were not followed by those that were after them, they could not understand by what power they had been

driven out of the temple, and they said, "Let us go back and challenge Him by what power and authority He has done this thing." *Verses 15, 16.* Here were the little children that had been healed of their diseases. Jesus had bent over their suffering ones and touched them with His finger and healed them. The multitude that had been crying, "Hosanna," had become so terrified that their voices were hushed, and these little children had picked up the palm branches which they had dropped in the way, and they were walking through the temple and crying, "Hosanna, Hosanna," which the leaders dared not do. Thus the prophecy was fulfilled. *4LtMs, Ms 7a, 1886, par. 11*

Mark 11:12, 13. Here was a fig orchard in the way that Christ traveled, and in that fig orchard was a tree that had put forth its green leaves. The other trees had not yet put forth their leaves, but here stood one tree with its pretentious leaves, pretending that there was fruit thereon. But the Master came and, searching from the topmost boughs down to the lowest branches, He found nothing but leaves. It was stated to Him that the time of figs was not yet. In California the trees always put forth the figs before the leaves appear, and here Christ had reason to believe that there was fruit on the tree, but He finds none. He says, "Let no fruit grow on thee from henceforward forever." *Matthew 21:19.* And as they returned that way again, the disciples call attention to that tree which is withered to its very roots. *4LtMs, Ms 7a, 1886, par. 12*

Here we have a symbol of the Jewish nation. Here Christ had clothed them with truth that they might let it shine out to others. To the disciples this lesson was essential for them at this time when they were to have such a trial of their faith. Here were the other fig trees that had just as much reason as this one to put forth leaves, but they made no pretensions of bearing fruit. Now we want you to take this lesson to yourselves. Here was a nation that professed to be in advance of every other nation, but there was no fruit to be found upon them. And whatever may be your profession, your advantages or privileges, unless you live up to them and practice the light God has given you, you will be under greater obligations for the light you have. If your religion is flourishing like this tree, and you bear no fruit, then your religion is vain. We want to examine ourselves and see if we are in the faith. *4LtMs, Ms 7a, 1886, par. 13*

Jerusalem's sin was in not listening to the warnings given them; and the Word of God had plainly stated that if they would walk in His statutes and keep His law, His blessing would rest upon them. And while they claimed to be keeping the law of God, the Word of God tells them that they are not keeping it, but breaking it. And here we want to inquire how many have let the temple of their souls be desecrated by worldly things and have crowded out the Son of God? Here was a nation that stood forth claiming the highest privilege of any nation upon the face of the earth. Prophecy had told them just how Jesus should come, and why could they not have read in the Scriptures just the manner of His coming? Because their hearts had been lifted up.*4LtMs, Ms 7a, 1886, par. 14*

Just so it is with the Christian world today. A Christ in glory, a Christ crucified, they acknowledge as their Saviour; but if Christ should come into our world today as He came into Jerusalem, who would receive Him? The Jews thought Jesus would come as a mighty prince and ruler upon a throne of divinity, but they did not read prophecy aright and therefore they would not accept Him. He was a man of sorrow and acquainted with grief; "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed."*Isaiah 53:5.4LtMs, Ms 7a, 1886, par. 15*

He came here to save every one who would come to Him to be saved. His long human arm reached to the very depth of woe and human misery; and while He would lift man up and ennoble him, He takes hold of divine power and thus He unites man with the infinite God. All the blessings which He came to bring to man they refused, but how many are refusing Christ today? The waves of blessing are falling upon their hearts, and they are beating them back.*4LtMs, Ms 7a, 1886, par. 16*

But hear the mournful cry of Christ, "O that thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." *Luke 19:42*, margin R.V. There is nothing that He requires of you that He does not lead the way. And here He has told us of the fate of Jerusalem, (*verse 43 Matthew 21*): "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the

fruits thereof." Here the judgments were to come because they knew not the time of their visitation. At the destruction of Jerusalem there was not one Christian that perished because they heeded the instruction of Christ, "When ye shall see Jerusalem compassed with armies, ... then let them which are in Judaea flee to the mountains." *Luke 21:20, 21.4LtMs, Ms 7a, 1886, par. 17*

God had prepared a refuge for them, and forty years later this prophecy was fulfilled. There was the temple that was destroyed, and although Titus tried to the best of his powers to save that beautiful, costly temple, he was unable to do so. A higher mandate had gone forth, "There shall not be left one stone upon another, that shall not be thrown down." *Mark 13:2*. And here were those who had taken the Son of God and crucified Him. And who was it that had acted so prominent a part? It was those of His own nation. And they were the ones who cried, "His blood be on us, and on our children." *Matthew 27:25*. And these were the ones who had crucified Him on Calvary where the crosses stood as thick as forest trees. And we see the prophecy tells us all about these things, and why are we not searching the Scripture for ourselves? We have no right to close our Bibles and let others search for us. *4LtMs, Ms 7a, 1886, par. 18*

We may make great pretensions to spirituality and godliness as did the Jewish nation, but it is fruit that Christ is seeking; and will He find in you nothing but leaves? We want the truth, and we want to practice it. We want to be on the Lord's side, and not on the side of His persecutors. We are to reveal Christ in His humiliation. We are to reveal Him in meekness and lowliness of heart. And when we realize that every blessing that we enjoy comes through Jesus Christ, why do we not seek to honor Him? Why are we not opening our hearts that the Son of God can take possession of them? "Behold," says He, "I stand at the door, and knock: if any man ... open the door, I will come in to him, and will sup with him." *Revelation 3:20.4LtMs, Ms 7a, 1886, par. 19*

There are many of you who appear as though you were in an agony to receive the Spirit of God, but you are not in a position to receive it. Why not receive it in His own way? Why not cast out debris out of your heart? Why not die to self? When you come in a position that

you will have the truth, cost what it will, then you will appreciate the truth. But form is just as objectionable today as it was in the day when Christ was crucified. Are you in harmony with Jesus? Are you keeping God's law? Our precious Saviour has made an infinite sacrifice for every one of us. He wants to clothe you with the garments of His righteousness.*4LtMs, Ms 7a, 1886, par. 20*

Ms 8, 1886

Talk/Overcoming Self

Copenhagen, Denmark

July 19, 1886

Portions of this manuscript are published in *TDG 209; CTr 126*.

(Morning talk.)

Nahum 1:7. We have rich promises in the Word of God, if we only believe and trust in Him. We are in danger of trusting to our own poor human efforts, and not putting our trust in God. Every one who has any part to act in this great preparation of the work of God for these last days should come close to God. When God sends out His workers to do a special errand for Him, He has pledged Himself to be one with them, if they will be one with God. But if they draw apart from God, and try to do this work in their own strength, they will find difficulties and discouragements at every step. Here we have the promise that in working for the Lord He is by our right hand to help us and work with us.⁴*LtMs, Ms 8, 1886, par. 1*

It would be the greatest folly in the world for any of us to take any of the credit to ourselves for any success we may have. The more humbly we walk with God, the more will He manifest Himself to us to help us. The Lord never designed to send out His servants to do a work for Him with all the opposition of Satan and evil angels against them unless He gives them divine help. The reason that we do not have greater success in the work is because we depend on our own efforts rather than upon the help God will give us. It is our privilege to feel our weakness, our unworthiness, and then claim the help that God has provided for us. We can take the Word in our distress, and while we feel the burden of souls upon us, and say, "Here, Lord, Thou hast promised, and I believe Thy Word."⁴*LtMs, Ms 8, 1886, par. 2*

We must learn to go to our heavenly Father just as a child goes to its earthly parents. He says, "Or what man is there of you, whom if

his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" *Matthew 7:9, 10.4LtMs, Ms 8, 1886, par. 3*

We put the heavenly Father altogether too far away from us; we do not bring Him close into our lifework. If we will only have that faith that will rely upon the promises of God! Consider how Satan rules his agents and works through them to do his work of darkness and deception. It is your privilege to believe that Jesus will work more earnestly for you that you can do His work. *4LtMs, Ms 8, 1886, par. 4*

While every one of God's workmen should cultivate his powers to the best of his ability, yet he should not trust in these powers. Make of yourselves everything that it is possible for you to make, and then trust the rest to God. Do not feel that the Lord should be under obligations to you because you have consented to do errands for Him; but you may feel that you are highly honored to have anything to do for God. To be in co-partnership with the world's Redeemer is a great thing. It is your privilege to say, "I cannot engage in this precious, solemn work unless Thou wilt go with me." You need not make feeling a criterion in this matter. But show simplicity of faith and trust and confidence in God, and believe that He does hear you, because He has pledged His word. Go right along talking with the Lord in your souls, as you travel, and Christ will go with you. Have an earnestness, and press your prayers and petitions to the throne of God, believing that the Lord hears you. *4LtMs, Ms 8, 1886, par. 5*

We are not half in earnest when we come to God in prayer. We have a form of petition, and many of us would be surprised should our prayers be answered. This unbelief does not please God. We want to come to Him, as a child to his earthly parent, and believe that the Lord hears us. The Lord cannot do any great thing for us because we come so self-sufficient, and we lift up ourselves as though we had done some great thing. *4LtMs, Ms 8, 1886, par. 6*

We want to have higher and more exalted views of God. Our very

life and character is to be hid with Christ in God, and our own peculiar tempers must be molded after the similitude of the character of Christ. If we abide in Christ, and Christ abides in us, the molding influence of the Spirit of God will be seen in our character, and then Satan cannot take advantage of these peculiar traits in our character to come in and lead us astray.*4LtMs, Ms 8, 1886, par. 7*

I am so glad we have a Saviour. When I wake up in the night seasons, it comes into my mind to praise the Lord, for He has given us a Saviour. And we want to look to our Saviour with praise and gratitude for what He has done for us. The evidence that we have that Jesus is at our right hand to help us is the cross of Calvary. Jesus hung there upon the cross, a bleeding victim, that we might have that grace and power that He could bestow upon us.*4LtMs, Ms 8, 1886, par. 8*

When you are opposed in your work, do not let self rise up as though you were grieved, but feel that you are grieved because Christ is wounded. Every day feel that your spirit is to assimilate to Christ's Spirit. Let your heart go out wherever you are in earnest supplication for help from God; and when your heart is filled with these earnest longings for Christ, His help and His love, Satan cannot come in to take possession of it, but angels of God are attracted around you. When you throw yourself right into the arms of Jesus, you will receive help and suggestions just at the very time when you need them, and you can stand and resist all the arguments that are brought against the truth.*4LtMs, Ms 8, 1886, par. 9*

But never take one jot of the glory to yourself on these occasions. It is God that has imbued your mind and helped you to withstand the power of opposition that has come against you, therefore, to God belongs the glory for every thought and effort that has helped to beat back the enemy.*4LtMs, Ms 8, 1886, par. 10*

If we were only hid with Christ in God, He would glorify His name through us, but it is because we exalt ourselves that God cannot work through us. Now shall we not learn right here today to love God and give Him the glory? Shall we come right to the foot of the

cross? The lower we lie at the feet of Jesus, the more will we have to say of Jesus, and the less of self. *4LtMs, Ms 8, 1886, par. 11*

All heaven is interested in the work of those who are to be saved in the kingdom of God. "Without Me," says Christ, "ye can do nothing." [*John 15:5.*] Therefore there is not one iota of glory that we can take to ourselves. Notwithstanding you may feel your weakness, yet you may link yourself to the mighty God. I know that I am nothing, but Jesus is mighty to save. I can do nothing, but Jesus can do great things. God wants me in the work, but my efforts will be useless without His help. Imagine just as strong as you please that you have linked your arm in with the mighty Leader and He will do great things for you. *4LtMs, Ms 8, 1886, par. 12*

The constant cry of Israel was, "It is Moses that has done this," and they did not keep God in view. [*Numbers 20:2-5.*] God had a lesson to teach His people, and when Moses ventured to take the glory to himself, God showed the people that it was not Moses, but God who had done the work. At last came the word to Moses, "Thou shalt not go into the holy land." [*Verse 12.*] The Lord demonstrated to the Israelitish host whose hand it was that was leading them. *4LtMs, Ms 8, 1886, par. 13*

When we feel our utter nothingness, it is then that Christ sees it is time for Him to give us His Spirit. He will clothe us with His salvation when we will give the whole credit and glory of the work to Him. The Lord help you, my dear brethren and sisters, to learn the precious lessons in the school of Christ. These lessons are meekness and lowliness of heart. Some never learn these lessons. They work and work in themselves, and they do not understand who is the source of their strength and power. *4LtMs, Ms 8, 1886, par. 14*

I invite you to come into the school of Christ. Yoke up with the Master. He says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [*Matthew 11:29.*] Then you will not feel that you are carrying a heavy load for the Master, for He will carry it for you. He says, "My yoke is easy, and My burden is light." [*Verse 30.*] Then bring Jesus into your life, and you will see that you have the help of the Lord just as surely as Jesus has promised it. *4LtMs, Ms 8, 1886, par. 15*

Ms 9, 1886

Sermon/Having Our Conversation in Heaven

Copenhagen, Denmark

July 24, 1886

This manuscript is published in entirety in *1SAT 39-47*.

(Sermon by Mrs. E. G. White.)

1 Peter 1:13-16. The apostle here gives instruction for them to gird up the loins of their minds. Then we are to have special care over the thoughts of the mind. We are not to allow our minds to be diverted and allured by different things, because there is something more important for us. If we would allow the mind to take its natural turn, it might dwell upon unimportant things and we receive no benefit thereby. Here is presented before us the one great event—the coming of our Lord and Saviour Jesus Christ, when the graves are to be opened and the dead be raised, and we are to be changed. This event should fill our mind and crowd out everything else. And we want to make the most of the privileges and opportunities we have to prepare for the future immortal life.*4LtMs, Ms 9, 1886, par. 1*

The truth of God has taken us out of the quarry of the world to fit us up for the heavenly temple of God. We may look upon one another and think, There is a great work to be done for that brother and for that sister, but we may not take into consideration the work that is to be done for ourselves. And if Satan can get in among the people a spirit of criticism, then he is satisfied, for a root of bitterness springs up in these wherewith he will be satisfied. We are not all of the same character, but we are brought together in church capacity, and we count ourselves as children of God, and we talk of having a home in the city of God.*4LtMs, Ms 9, 1886, par. 2*

Our faith is that if we perfect a Christian character, we shall be numbered as the family of God in the mansions that He has gone to prepare for us. Now our heavenly Father brings us together in

church capacity, that we may gain in knowledge and be fitting up for the community of heaven. Well, some may say, all I want is that every one should see eye to eye. But there are those who want every one should see just as they do. They do not consider that they have traits of character that must be changed. Then, what is the work before us, in order to be ready to be among those who are waiting for their Lord to come in the clouds of heaven? It is for us to be in a position of humility before God. "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." [*Verse 13.*]*4LtMs, Ms 9, 1886, par. 3*

The Lord has not placed before one individual the trade of becoming a church tinker, but we want individually to feel that we have a responsibility before God to be a blessing to every one with whom we associate. And we are to consider that every brother and sister is the purchase of the blood of Christ. Here we are, living stones out of the quarry, and we are to be chiseled and fitted for the New Jerusalem. Do not let any of us think that we are all right. As soon as we are taken out of the quarry, we have a work to do for ourselves. "The flesh lusteth against the spirit, and the spirit against the flesh" [*Galatians 5:17*], and we want to be considering those things which will give us solidity of character. We do not want to have a high estimate of ourselves, but we want to esteem others better than ourselves. We want that our souls shall be uplifted to God every moment for help for fear we shall fall. And while some are so diligent to look after others, they will forget the work there is for their own soul.*4LtMs, Ms 9, 1886, par. 4*

We are to heed the exhortation of the apostle, that we are to be holy in all manner of conversation. And as we separate those things from us which will be a hindrance to our advancement, the Holy Spirit will come in. We want to be filled with the Spirit of Jesus; and if you are not closely connected with Christ, then the thoughts of your mind will be upon unimportant things. But if you are connected with Jesus, you will just as surely be a channel of light as Jesus is light, for Jesus has said to His followers, "Ye are the light of the world." [*Matthew 5:14.*]*4LtMs, Ms 9, 1886, par. 5*

Now we are by living faith to keep our eyes fixed upon the Author

and Finisher of our faith. "As obedient children, not fashioning yourselves according to the former lusts in our ignorance. But as He which hath called you is holy, so be ye holy in all manner of conversation." [1 *Peter* 1:14, 15.] Before we became acquainted with Jesus, the conversation was upon the dress, and what shall we eat, and what shall we drink, and what shall we wear? And we were finding fault with one another. But as soon as we become acquainted with Christ, our conversation changes. Here we are, objects of His love. Has the change taken place in us, namely, have we passed from death unto life? Have we died indeed to self? Have we fastened our hearts and affections upon the great God? He is all light and power. *4LtMs, Ms 9, 1886, par. 6*

Every provision has been made for us that can be made by our precious Saviour, that we may have that abundant grace, so that we may overcome every defect in our character. And we cannot afford to satisfy ourselves in this life, but we want the fulness that is in Jesus, and we must train ourselves to talk of those things which will bring to us peace and light. And as we have our conversation upon heaven and heavenly things, the angels of God are all around us; and when we are, in our thoughts and with our hearts, drawing near to God, then He is drawing nigh to us, His love is in our hearts, and then we speak it from our lips. *4LtMs, Ms 9, 1886, par. 7*

It is not only our duty to train our minds upon heavenly things, but we are to talk of these things, for it is our duty to bind about our mind, to gird up the loins of our mind, and say, I will not think of these things. Then it is our duty to guard our conversation. *4LtMs, Ms 9, 1886, par. 8*

We would think from the shadow that many walk in that they had no Saviour. But I want to speak to those and say, Christ is risen! He is not in Joseph's new tomb, but He has arisen and has ascended up on high to make intercession for us. We have a risen Saviour interceding for us, and we must walk in harmony with God. He is seeking to "purify unto Himself a peculiar people zealous of good works." [*Titus* 2:14.] If we seek with all our hearts to be obedient children, conforming our will to the will of God, then the work can go forward in us without interruption. Let us not forget for one moment that we are living for the future immortal life, and let us put away

from us everything like complaint and faultfinding. Let our words, our conversation, reveal to the world that we have a hope that is big with immortality.*4LtMs, Ms 9, 1886, par. 9*

We want that His will shall be our will. We do not want that our will shall be such that it will control all that [are] around us. One brother said to me, "Sister White, we must see eye to eye. Now I view matters in this light and my brethren in another light, and I cannot make them see everything as I do. Their habits and ways are altogether different from mine." "Thank God," said I, "brother, that there is only one like you in the world; for if we were all like you, we could not live in the world long, for there would be no harmony. Your brother's ways are just as precious to him as yours are to you."*4LtMs, Ms 9, 1886, par. 10*

God wants us to go through the mill. Here this man's sharp character must be burnished off, and here is one who has taken hold of the truth who has always been coarse in his conversation, and he must overcome that. This is the very thing the apostle means when he says, You must overcome in order to have a home in heaven. Jesus must be in my whole work to transform my character. We must accept the truth as it is in Jesus, and then how kind will we be to one another, how courteous, for this was the work of my Master. We shall see the precious mold of Jesus upon the character; and when we learn the precious lessons He has for us to learn, we will be like Jesus. "Come unto Me," says He, "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.*]*4LtMs, Ms 9, 1886, par. 11*

Here you are with your variances and differences. "Come to Me," says He, "and learn of Me." Nine tenths of our trouble all comes from our esteeming ourselves too highly. But just as soon as you begin to look and see how many fruits you can find in others with whom we associate, then you will not be so ready to see their defects, and you will dwell upon the good in their character in place of their faults. In doing this, we bind them closer to our hearts by the firm cords of love.*4LtMs, Ms 9, 1886, par. 12*

The question was asked me, "Sister White, why is it you have such control over your children and those you bring up?" The answer was given, "Gain their confidence and love, and you can have perfect control." Then let every member in the church be working in such a manner that he can gain the confidence of his brethren and sisters. Then the precious light that emanates from Jesus will be reflected upon his life and character. There is something meant in this expression, "Building up yourselves on the most holy faith." [*Jude 20.*] And whenever you shall have the consolation of the Spirit of God, you should feel an earnest desire to give that consolation to others. *4LtMs, Ms 9, 1886, par. 13*

If you have the precious light from heaven, talk about it. And have we not everything from Jesus to talk about? I could give you subjects that would put to the stretch your thoughts and mind, and yet there is a great deal more. The great plan of redemption is not half comprehended. If we could only understand the plan of salvation, we would be the happiest people upon the face of the earth. The truth that God has given us would so fill our minds that we could not talk of earthly things. And then it is almost impossible for you to explain to others the greatness of salvation that you feel in your own hearts. Jesus wants you to dwell upon this salvation. Our precious Saviour has died to bring us to God. He has suffered as our sacrifice, and all this was that we could stand freed from sin, cleansed from all iniquities. The cleansing blood of Christ is enough for us to talk about from morning until night, if you will only let your minds run in this direction. We want an intelligent faith. We want to understand how much of the blessing of God we can claim. Hear the Word of God on this point. And if He has given us His Son, "How shall He not also with Him freely give us all things?" [*Romans 8:32.*]*4LtMs, Ms 9, 1886, par. 14*

It is through the Son of God that we claim the promises that He has left on record for us. Here we have come out, and are keeping His commandments, because we see it is His requirement. We make ourselves peculiar from the world in this respect, and as we follow the best light we have in keeping His commandments, it is our privilege to claim His blessing, and then lay our whole burden upon Jesus Christ and claim by faith His rich salvation. While Satan will press upon your soul his darkness and tell you you cannot be

saved, tell him, Jesus died for me; it was a whole sacrifice that was made in my behalf, and I claim a whole salvation. The Master would have me joyful, for He has said it. *John 15*. The Word of God declares plainly and positively, "Herein is My father glorified, that ye bear much fruit; so shall ye be My disciples ... these things have I spoken unto you, that My joy might remain in you, and that your joy might be full." [*Verses 8, 11.*] *4LtMs, Ms 9, 1886, par. 15*

Not that they should feel that they were under bondage to the law. This is My commandment, that ye love one another, as I have loved you. We want to believe the words of Christ, for they are spirit and they are life. We want to take Him at His word. We want to walk right out upon the narrow plank of faith. We want to serve God with all the heart, might, mind, and strength, and then it is our privilege to claim to be children of God. *4LtMs, Ms 9, 1886, par. 16*

God wants to pour into your souls the light and glory of His presence. He wants that His joy shall remain in you and that your joy may be full, that when you meet with your brethren and sisters you can say, "Hear what the Lord has done for me. He has given me rich experience, that if I seek Him for His blessing, it will come." Then you begin to talk of Christ's coming, and the end of all things at hand, and how we are getting ready for His appearing. Then you will begin to talk of that heavenly city; you will talk of the tree of life, in the midst of the paradise of God, and you will talk of the King in His beauty, with His kingly crown, and of the riches that are to be given to the children of God; you will talk of that stream that goeth out from the throne of God, and then it would be, "Praise the Lord, O my soul, and all that is within me give Him glory." [*Psalms 146:1; 103:1.*] *4LtMs, Ms 9, 1886, par. 17*

Why if we were such a people today, what impressions would we make upon the world! They would say that we have something that they have not, and they would begin to inquire, "What can I do to be as happy as that man?" My brethren and sisters, God is your strength, and He does not want you to go crippling along in this life. And when you enter the gate of the New Jerusalem, you will read over the gate, "Blessed are they that do His commandments." [*Revelation 22:14.*] He will welcome you and with His own hand place the crown upon the brow of all those who enter there. Then

they sing the song of Moses and the Lamb in the kingdom of glory. Well, now, is there not inducement enough that God has set before us, so that we should think upon heavenly things? And the best of it is we do not enter the city as convicts, but as sons and daughters of the Most High God. The Father stands at the gate and welcomes every one to His bosom. There we shall show forth the matchless charms of our Redeemer. And the song will echo, and reecho through the courts of heaven, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." [*Revelation 5:13.*]*4LtMs, Ms 9, 1886, par. 18*

I ask you, is not this enough to talk about? Shall we go mourning, just as though God's wrath were about to break upon us, or shall we talk of that infinite love that has been brought to us by the infinite sacrifice of the Son of God. When you think of these things, and of the love of Jesus, you will love one another, and you cannot help it.*4LtMs, Ms 9, 1886, par. 19*

Christ has manifested His interest in humanity. He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." [*Matthew 25:40.*] We are dealing with Jesus in the person of His saints. Then be very careful how you wound the hearts of your brethren and sisters. We are almost home—pilgrims and strangers only a little longer. All heaven is interested in the salvation of men; and in harmony with them, we should be interested for those around us. We should be getting ready for the heavenly city.*4LtMs, Ms 9, 1886, par. 20*

Oh, I praise God with all my soul, Jesus has died for us, and that He has wrought out for us a far more exceeding and eternal weight of glory that we shall have in that day. Then, brethren and sisters, be getting ready to move. Keep your mind upon the better country, even the heavenly. Learn to sing the song here upon this earth. The best song you can learn is to speak kindly to one another, for in heaven the business of the inhabitants is to please one another. Bring all of heaven into this life that you can. We have a living Jesus, and let us triumph in a living Saviour. He saves us with an everlasting salvation.*4LtMs, Ms 9, 1886, par. 21*

Ms 10, 1886

Sermon/Preparation for Christ's Coming

Copenhagen, Denmark

July 24, 1886

This manuscript is published in entirety in *2SAT 26-30*.

Mark 13:34-37. We see here that there are none excused from work. To every man He gave his work, therefore everyone has a work to do for the Master. And while that they are represented as waiting and watching, yet they are doing noble work for the master, so that the waiting, watching position of the people of God is not a position of inactivity.*4LtMs, Ms 10, 1886, par. 1*

The impression has prevailed largely that the preacher who proclaims God's Word is the only one who has anything to do. And this is why there are so many weak churches in our land. If they would all realize that they have an individual work to do, then they would be building one another up in the most holy faith.*4LtMs, Ms 10, 1886, par. 2*

The question is, What is the work that devolves upon us as individuals who are looking and watching for the Lord to come? Please read *Matthew 24:43-48*. Here is a special work to understand what kind of food is to be given to the flock of God. And while he that is made overseer of the flock of God shall open the Scriptures and give them the truth, then it is their duty to open the Scriptures to others.*4LtMs, Ms 10, 1886, par. 3*

The question is asked, How shall we hear without a preacher? But when God has given His message to us through the instrumentality of men, then we are accountable for how we teach that message. It is a great and solemn truth that God has given us, and we should not confine this truth to ourselves, but we should be seeking in every way possible to present it to others that the Lord is coming. The end of this earth's history is to take place in a short time, and we indifferent and careless in regard to the matter? Why, we must be in that position that we will feel that we are accountable for the

souls around us.*4LtMs, Ms 10, 1886, par. 4*

And when we begin to feel that our interest is weakening, so that we have not a living connection with God, plead with God until you get it, for your heavenly Father will honor every effort you make in this direction. And while we profess to be in advance of the churches around us, we want to show our faith by our works. Here our eternal interests are involved, souls are at stake. And what would it profit us if we gain the whole world and lose our own souls?*4LtMs, Ms 10, 1886, par. 5*

We must show that we have a true and living faith in the Bible, and then we shall be represented as God's waiting, watching ones; and we are not only waiting and watching, but longing for His appearing. It is that which is called in the Word of God a glorious hope.*4LtMs, Ms 10, 1886, par. 6*

We should be astonished at our own indifference when we should be all life and vivacity, could we see the work that is going on in heaven. Here is the work of our Intercessor; the great antitypical day of atonement and the work of judgment are going on with the dead, and how soon will they begin with the living, when every one of our cases will pass in review before God? And let it be understood by you that if you do not the work that God has given you, you will be weighed in the balances of the sanctuary and found wanting. To us who have this hope and faith, it is a dangerous thing to be putting off the day of God. *Matthew 24:48.4LtMs, Ms 10, 1886, par. 7*

The one that has the true principle at heart will serve God every day as though it were his last. He will separate sin and iniquity from him and will keep before him the glorious appearing of our Lord and Saviour Jesus Christ. And whosoever hath this hope in Him purifieth himself even as He is pure. If we get careless and think that we have many days of probation, then the enemy comes in and takes possession of us. And now, supposing that every one of us should be in that state of watchfulness that Christ requires us to be in, then in how much better condition would the church be. Why, every one would feel, Today I must do my work as for eternity. And they would feel like a faithful servant of Christ: I must bear my

message with fidelity. And our faith will grow as we search the Scriptures. We will see light in His light and rejoice in the truth. We must keep Jesus ever before us and be waiting and watching for His coming; and then if we are ready, if our character is spotless, we shall be among the white-robed ones who shall stand around the throne of God.*4LtMs, Ms 10, 1886, par. 8*

Jesus knew the influence it would have upon the human mind to be careless and indifferent in regard to His coming, and therefore He has expressly enjoined upon us to keep His coming in view. The end of all things is at hand, be ye therefore sober and watch unto prayer.*4LtMs, Ms 10, 1886, par. 9*

Your life here is to be a preparation for the future immortal life. And if this shall be in us, what an impression will it make upon the world. Why, they will say that people believe just as what they profess to believe, and in their lives they are doing thorough, noble work for Christ. A living church is a working church, and a working church is a living church.*4LtMs, Ms 10, 1886, par. 10*

We must educate ourselves to be thinking and dwelling upon the great scenes of the judgment just before us; and then as we keep the scenes of the great day of God before us, when every thing will be revealed, it will have an effect upon our character.*4LtMs, Ms 10, 1886, par. 11*

One brother said to me, "Sr. White, do you think the Lord will come in ten years?" "What difference does it make to you whether He shall come in two, four, or ten years?" "Why," said he, "I think I would do differently in some things than I now do if I knew the Lord were to come in ten years." "What would you do?" said I. "Why," said he, "I would sell my property and begin to search the Word of God and try to warn the people and get them to prepare for His coming, and I would plead with God that I might be ready to meet Him." Then said I, "If you know that the Lord were not coming for twenty years, you would live differently."*4LtMs, Ms 10, 1886, par. 12*

Said he, "I think I would." Then said I, "You know your Master's will, and it is your duty to do just as though you knew that He were coming in twenty years." I opened the Scriptures and read to him

what we have read this morning, and he was convicted that he should change his course, and he did change his course of action. Well now, how selfish was that expression that he would live a different life if he knew His Lord were to come in ten years. Why, Enoch walked with God 300 years, and this is a lesson for us, that we shall walk with God every day, and we are not safe unless we are waiting and watching. We must have an eye single to God's glory.*4LtMs, Ms 10, 1886, par. 13*

When Satan tempts you to do evil, then say: I will not take the first step wrong, for it is registered in the books of heaven. Why, if I do this wrong I cannot lift up holy hands to God; I will be ashamed to lay my soul open before my Saviour. There are many who do wrong, then they have no courage to approach their Saviour, but what we want is to live with an eye singled to God's glory. Oh, if we can only be found ready when the Master comes, then He will say, "Child come up higher."*4LtMs, Ms 10, 1886, par. 14*

We have washed our character and made it white in the blood of the Lamb. We must have an intense anxiety to separate evil from us. If we lose heaven, we lose everything; and if we gain heaven, we gain everything. We will not only have eternal life in the kingdom of glory, but eternal riches for evermore. Therefore we should have a deep interest in these things. Why, the time is coming when the teachings of Christ will be made of none effect. From the minister in the desk you will hear: Peace, peace. There is to be a temporal millennium first before Christ will come. But what we want is the Bible.*4LtMs, Ms 10, 1886, par. 15*

Look at Martin Luther. As he stood before the people, he cried out, "The Bible, the Bible is the foundation of our religion." And we want to search the Scriptures, praying the God of heaven to give us light upon it. And when these doctrines come pouring in upon us from every side, then we can say: The Bible and the Bible alone is the foundation of our religion. We want to believe that the Lord is coming in the clouds of heaven, and show our faith by our works, and be getting ready for His appearing.*4LtMs, Ms 10, 1886, par. 16*

Well now, here we are little companies in different places getting ready for the coming of our Lord. You cannot have a minister with

you in all these places, and then you want, every one of you, to pray the God of heaven to enlighten you so that you can be a help to one another, building up one another in the most holy faith. You must say, We will not keep the minister with us, but let him go out and enlighten others. But you can have Bible readings among yourselves and search the Scriptures and pray to God in faith, believing that He will answer you. *4LtMs, Ms 10, 1886, par. 17*

Here in Malachi we read, "Then they that feared the Lord spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." [*Chapter 3:16.*] It is represented as God's hearkening to their testimonies; and although you have no minister standing in the desk talking to you, yet you have angels of God that will minister unto you. And as you talk of the blessed hope and of the home in heaven, angels are right by your side. Why, we have enough in this hope to give us life and courage if we will only draw nearer to God. *4LtMs, Ms 10, 1886, par. 18*

The eye of God is upon these scattered ones; and if there are only two or three of you together, the promise is: Where two or three are met together in My name, there am I in the midst of them. [*Matthew 18:20.*] And what does the Lord say in regard to these little companies? Why, He says, "They shall be Mine in that day when I make up My jewels, and I will spare them as a man spareth his own son that serveth him." [*Malachi 3:17.*] Now every one of us who will try to bring a healthful, reviving influence into the church by their works will be remembered in heaven, and He will give them a reward just as much as to the minister who stands in the desk. They are doing their work with fidelity, and they have a sense of the responsibility that rests upon them that they must labor for one another. *4LtMs, Ms 10, 1886, par. 19*

And He says, "They will be Mine in that day when I make up My jewels." Well now, we want to be among the blessed in that day. It means something to be a Christian. Then let every one of us put the armor of righteousness on. We war not against [flesh and blood, but against] principalities and powers, against spiritual wickedness in high places. God sees you each. We need His power amid the

moral darkness, and He will give it us. He does not mean that we shall fight this battle alone, but He has His angels right on the ground to fight for us; and when we do all we can, God will add His blessing to our efforts. His arm is not shortened that it cannot save, neither is His ear heavy that it cannot hear.*4LtMs, Ms 10, 1886, par. 20*

Now when you meet together in your little churches where you are, then remember these words that have been spoken to you this morning, and let every one feel an earnestness to bring all the life and vivacity into that meeting that it is possible for them to bring. Pray to your heavenly Father as though you expected that He would hear you. Offer your testimonies as though you knew the God of heaven would listen and that they would be written down in the books of heaven. When you do this, your own souls will be kept alive; you will be strong in His strength, mighty in His power. You will see the work of God in your midst, and others will be added to your number to unite with you.*4LtMs, Ms 10, 1886, par. 21*

Ms 11, 1886

Sermon/Christ's Controversy With the Devil

Copenhagen, Denmark

July 25, 1886

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Luke 24:49-53, Acts 1:9-11. Here is the promise that the very same Jesus that ascended up into heaven should so come in like manner as He went into heaven. And we read that they returned to Jerusalem with great joy. Now this joy was not because they were parted from their Redeemer and they were to no more have His company upon the earth, but the joy was that that Saviour that went up into heaven would come again <in like manner as He ascended,> and they should see Him. As He ascended, His hands were stretched out in blessing <upon> His disciples, as they stood gazing at Him <in the heavens to catch the last sight of their ascending Lord.> Floating down from the clouds come these words, "Lo I am with you even unto the end of the world." [*Matthew 28:20*.] *4LtMs, Ms 11, 1886, par. 1*

Now why should we not believe that the very same Jesus would so come in like manner as He went into heaven? Our Redeemer came into this world at His first advent, and He was not accepted by the children of men. And all <that> the world could endure of their Redeemer was the few years He was with them upon the earth, and they wanted to get rid of Him <almost as soon as His mission commenced.> John says, "The world knew Him not," and they would not accept Him because they knew Him not. [*John 1:10, 11*.] The question that every one of us has to settle is: Am I prepared for the coming of the Son of man? If you have accepted your Saviour by living faith, if you have repented of your sins, then you are in that position of acceptance with God that if Christ should come, you would meet Him in peace. *4LtMs, Ms 11, 1886, par. 2*

Now Christ will not come to our earth until He has sent a warning of His coming, and there is to be a wonderful scene that is to take place at His second advent. Adam and Eve transgressed the law of God, and because of their transgression they fell from their holy estate; and the precious Saviour consented that He would save the fallen race by becoming their substitute and surety. He would take their sin and guilt upon Himself and give man another trial, another opportunity. Now let us notice the steps that the Son of man had to take in order to carry out the plan of salvation. He steps down from the royal throne, lays aside His royal robes, clothes His divinity with humanity, and consents to come to this world. And it is right <here> in this world that was to be the field of battle where Christ and Satan, the prince of this earth, should here engage in conflict. And the question was here to be settled: How could God be just and true to His law and yet justify the sinner? This could only be done by the sacrifice of the Son of God. Not one precept of the law could be changed or altered to meet man in his fallen condition, and here is where Satan started in his rebellion to work against the law of Jehovah. And the question was raised: Is that law changeable in the slightest degree? As soon as the decision should be made in heaven that that law was changeable in the slightest particular, then there was a reflection cast upon God's wisdom and character, and the very fact that Christ came into our world and died man's sacrifice testifies to the immutability of the law of Jehovah. Supposing that every individual in the world should acknowledge that the rule of God's great moral standard was honorable, and obey it, they would not stand in the position they do today. God gave His rules, His statutes, and His laws to govern His family in heaven and in earth. Now Satan thought that in tempting Adam and Eve that he could have man as his agent with him to work against the law of God. And here was Christ the Saviour of the world who consented for our sakes to become poor, that we through His poverty might be made rich; and if Christ endured the test that was brought to bear one hundredfold greater than that which was brought upon Adam, then that law will stand forever. It was difficult to uproot Satan from the affection of the angels in heaven. He took the position that the law of God was against the heavenly intelligences, and here the warfare and controversy between Christ and Satan was started in heaven and is going on in the earth to the present day. *4LtMs, Ms 11, 1886, par. 3*

This controversy between Christ and Satan was witnessed not only by the heavenly intelligences, but by all the worlds that God had created. Here the power [arises] that claims to have the right to change times and laws; [it] is the man of sin. But does he have power to change times and laws? No. Because God's law is written in the tables of stone, engraven with His own finger, and placed in the temple of God in heaven, and that great moral standard will be the criterion that will judge every being upon the face of the earth, both dead and living. But here now Satan claims that his work while in heaven was for the benefit of the heavenly intelligences; and the mystery is: how did sin enter into our world? Just as soon as you can understand how sin came, then it will be proved that it is not sin. There is no excuse for sin. There is no sign of a reason for sin, but here the battle is to be fought right here upon this earth between Christ and the powers of darkness. Our Saviour as He stood on the banks of Jordan prays a petition such as angels never listened to before, and the heavens were opened and the glory of God like a dove of burnished gold encircled the Son of God, and from the highest Heaven the voice is heard, saying, "This is My beloved Son in whom I am well pleased." [*Matthew 3:16, 17.*] *4LtMs, Ms 11, 1886, par. 4*

It was because God so loved the world that He gave His only begotten Son a sacrifice for man. And the testimony that is borne from Heaven is, Ye are accepted in the beloved. Why, the sin of our first parents cut off all earth from heaven and separated man from God. But Christ, the Son of God, has come to be our surety, our substitute, and through Him the heavens are opened, the gates are ajar, and light will come to the children of men. And the praise that may go up from the children of God enters into the ears of the Lord of Sabaoth. No longer can we say that there is a separation, that we cannot approach our God, for we can draw near to Him through Jesus Christ. The long human arm of Christ encircles the race while with His divine arm He grasps the throne of the Infinite, and thus He unites earth with heaven. He was the ladder which Jacob saw, the base of which rested upon the earth, while the topmost round reached into the highest heaven. And here is the connection between God and man, and heaven and earth. Jacob saw angels of God ascending and descending this ladder of shining brightness, and God was above it. *4LtMs, Ms 11, 1886, par. 5*

It was impossible for man on his own account to meet the requirements of the law of God, and keep it. And here Heaven has furnished help to be with us in every temptation, and this help is Jesus. And while that Christ went into the wilderness of temptation to bear the severest temptations, He was tempted in all points as Adam was tempted, and He passed over the very ground where Adam stumbled and fell. Adam failed in obedience to God's commandments. Christ now is to stand where Adam stood, bearing humanity, and to overcome in behalf of the race where Adam fell. And Christ withstood the test on every point; He resisted on the point of appetite. He overcame the enemy; He was tempted upon the point of ambition, and presumption, and He overcame the enemy on these points. And here the great temptation of the attractions and allurements of the world that would be presented to man was presented to Christ; if He would only worship Satan, the whole world should be his. Here are the great leading temptations wherewith man will be beset. And the Saviour of the world overcame and obtained the victory on every point, and in this He redeemed Adam's disgraceful fall.⁴*LtMs, Ms 11, 1886, par. 6*

Why, God saw that it was impossible for man to overcome in his own behalf. He had not moral power, but here is the divine Son of God come to bring to man moral power, to unite with man's human effort, that man might be a conqueror in the name and strength of Jesus Christ. Now these temptations will be presented to us as they were presented to the Son of God. It will be upon the point of appetite that Satan will work to overthrow the race. And we see what victories he gains upon the human family. We see through the indulgence of appetite that the moral powers are debased. Here are the precious talents and mental powers enfeebled through the indulgences of the appetite. You will hear those that have given up their God-given manhood declare: I cannot overcome the habit of using tobacco and liquor. They have sacrificed their God-given manhood to a lustful appetite. Do they forget that our Saviour came into the world and was in the wilderness of temptation 40 days and 40 nights bearing the test of temptation upon the point of appetite in order to give us light? Had Christ yielded upon a single point and had not overcome, then you could say: I cannot overcome. But here Christ fought the battle with the power of darkness, and He came off victorious, saying to every son and daughter of Adam, You may

overcome in your own behalf, on your own account, through Jesus Christ.*4LtMs, Ms 11, 1886, par. 7*

The work of temptation is to be brought right into our lives here upon this earth, and we are to regain the image of God which has been destroyed because of sin. Jesus has made it possible that you can be transformed to the divine image, having escaped the corruption that is in the world through lust. But here we see that the power of Satan is opened upon the Son of God every day of His ministry here upon the earth. All Heaven is watching the controversy, how it is going on. Here upon the earth Satan stirs up the enmity that is in the human mind to resist the salvation that has been brought to them at such an infinite cost. He was the light of the world, and yet the world knew Him not. He created the world, and yet the world would not acknowledge Him. But when His life was sought for, the Majesty of heaven had to go from place to place; Heaven marked this. And He was despised and rejected of men; He was mocked at, reviled; but when He was reviled, He reviled not again. But Satan did not stop his persecutions until Christ hung upon the cross of Calvary. All heaven and all the worlds God had created were watching the controversy; would Christ carry out the plan He had undertaken, to lift man from the pit of sin, that he might stand with Him upon His throne? The enmity of Satan stirred up the men to cry: Crucify Him, crucify Him, and release unto us Barabbas. All this was taken notice of by the heavenly angels. And upon the cross, as the Son of God cried out, "It is finished," then the plan of salvation had been carried out for the fallen race. [*John 19:30.*] Why, the angels hid their faces from the sight when they saw the Majesty of heaven in His dying agony. The sun refused to shine, and the very earth groaned out in agony as it witnessed its dying Author. The rocks were rent, and the horrors of the darkness covered the earth. And those who saw the darkness declared that it was the Son of God that had been put to death.*4LtMs, Ms 11, 1886, par. 8*

Then the Saviour of the world was laid in Joseph's new tomb, but the angels of God were watching that tomb. The Roman guard were also keeping their weary watch around that tomb. But how feeble was the power of man when God sent His angel to work for His Son. The mighty angel from glory clothed with the panoply of

Heaven pierces the darkness and rolls the stone away. Why, the Roman guard could no more endure the light of that angel; they fell like dead men to the ground. But they had seen the mighty glory of the angel; they had seen Jesus walk forth from the tomb as a mighty conqueror. The angels of God had prostrated themselves before Him in adoration; and while the Roman guard was hired to testify to a lie, yet there was evidence on the back of this that no one need be deceived. *4LtMs, Ms 11, 1886, par. 9*

When Christ arose, a multitude of captives came forth with Him from their graves and went into the city to testify that Christ has risen, and we are risen with Him. Thus the crucifixion and resurrection of the Son of God testified that the law of God was immutable, unchangeable. The great rebel was uprooted from the thoughts of every one as they saw Christ's resurrection; the question was settled that the law of God was immutable and covered all that were in heaven and in earth, and all the created intelligences. Christ was with His disciples 40 days and 40 nights and then, in my text, it says He was taken up from them into heaven; and the multitude of captives were with Him; and a multitude of the heavenly host was around Him; and as they approached the city of God, the angel that was accompanying Him said, "Lift up your heads, O ye gates, and be ye lifted up, ye ever lasting doors, that the King of glory may come in." And the sentinels ask, "Who is this King of glory?" And the answer comes back with music rolling up to the gates of heaven, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in." And again the question comes, "Who is this King of glory? The Lord of Hosts, the Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in." [*Psalm 24:7-9.*] And the heavenly train passes within the gates of the city; and while the angels are about to worship Him, He waves them back, Not yet; He must hear from the lips of the Father that the sacrifice is accepted. And then He has a request to make, and that request is that "those that Thou hast given Me shall be with Me where I am." [*John 17:24.*] He does not forget those who are struggling with the temptations of the enemy upon earth: "They must be with Me where I am." And the answer comes back from the God of heaven, "And let all the angels of God worship Him."

[*Hebrews 1:6.*] And there the song echoes and reechoes through the courts of heaven, “Worthy, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory.” [*Revelation 5:12.*]*4LtMs, Ms 11, 1886, par. 10*

Now this Saviour is our intercessor, making an atonement for us before the Father. “If we sin we have an advocate with the Father, even Jesus Christ the righteous.” [*1 John 2:1.*] And that precious Saviour is coming again. Many spiritualize this second coming all away. But the very same Jesus that ascended up into heaven, the angels said He would come in like manner. Those eyes will behold Him in His beauty as He comes to this earth, and those who have waited for Him and loved Him He will crown with glory, honor, immortality, eternal life. When He cometh the second time, it is [not] to wear the crown of thorns, it is not to have that old purple robe placed upon His divine form; the voices will not be raised, Crucify, Him, crucify Him, but there is a shout from the angelic host and from those who are waiting to receive Him, Worthy, worthy is the Lamb that was slain. A divine conqueror. In the place of the crown of thorns, He will wear the crown of glory; in the place of that old kingly robe, that they put in mockery upon Him, He will wear a robe whiter than the whitest white. And these hands that were bruised with the cruel nails will shine like gold. His eyes are like a flame of fire to search creation through. And the righteous dead come forth from their graves, and they that are alive and remain are caught up together with them to meet the Lord in the air: and so shall they ever be with the Lord. And they will listen to the voice of Jesus, sweeter than any music that ever fell on mortal ear, Your warfare is accomplished, come ye blessed of My Father, enter into the kingdom prepared for you from the foundation of the earth.*4LtMs, Ms 11, 1886, par. 11*

Now I want you should have this riveted in your mind that all this sacrifice of the Son of God was not to abolish the law of Jehovah, but to establish it. But while nearly all the world is making void the law of Jehovah, He will have a people that will keep His law. We want you to inquire that if that law has any claim upon you, what is now your position before God, tonight? God required obedience from our first parents, and because they did not render obedience to Him they fell from their estate. Now He requires obedience from

every son and daughter that lives upon the face of the earth, and He will accept nothing less than perfect obedience from every one of us. All the false ideas that are held against God and His law the people are willing to accept, but it is because the human mind chooses fables rather than the truth of God. They want an easier way than that to resist evil and to be obedient to God's requirements.*4LtMs, Ms 11, 1886, par. 12*

An infinite sacrifice was paid in your behalf, and we want to know now what are you willing to do for Jesus. Are you willing to give all there is of you to Him? your mental powers and ability and every organ of the body? You have been bought with an infinite price, ye are not your own, and then will you give to God all that which He has purchased with His own blood? Or will you draw back and say, I cannot, oh, I cannot lift the cross of Christ. But you must lift that cross, and in lifting it, it lifts you—this the pledge to you of everlasting life. We are not to confer with flesh and blood, but we are to inquire what saith the Lord? What does Jesus require of me? And as Christ denied self and sacrificed at every step, so must we if we would sit with Him upon His throne. And then what do we get? Everlasting life, an eternal weight of glory. The streets are all of pure gold, like transparent glass; and there is the tree of life whose leaves are for the healing of the nation. Everything is lovely; there is no sickness, no sorrow, no pain, no death there; but our life there will measure with the life of God.*4LtMs, Ms 11, 1886, par. 13*

And we inquire how is it that we can turn away from this great inducement for the things of this life? Paul inquires, Who has bewitched you? [*Galatians 3:1.*] It is the bewitching power of Satan that has so eclipsed the Word that the mind takes in only the things of time and sense. I must have eternal life, cost what it may. I must be on the Lord's side if the whole world is against me. I will not stand with the great rebel who commenced his work in heaven and is working against God's law. I will stand under the bloodstained banner of Prince Immanuel and at last will hear Him say: Ye have kept My Father's commandments. Blessed are they that do His commandments, for they shall have right to the Tree of life and shall enter in through the gates into the city.*4LtMs, Ms 11, 1886, par. 14*

Ms 12, 1886

The Blending of Nationalities in Christ

Extract from *Lt 23, 1885*.

Ms 13, 1886

Talk/The Christian Brotherhood

Grimsby, England

September 22, 1886

Portions of this manuscript are published in *TDG 274*; *2MR 145*.

(Morning talk by Mrs. E. G. White.)

“We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” *1 John 3:14*. Also *1 John 3:9-11*, *16.4LtMs, Ms 13, 1886, par. 1*

I have been thinking how little we appreciate the decided declaration of the Word of God to us in regard to our relation with each other. There is that selfishness in the human heart that centers our thoughts upon ourselves; and even those who seem to have a connection with God, we are pained sometimes to see how much of their thoughts are centered upon themselves, not seeing nor sensing the needs of others. We are connected together as in the great web of humanity, and in all our associations with one another we should seek to have the mind of Christ. To close the eyes to the needy and perishing, to leave sinners unwarned, and by indifference and selfishness tempt them to say, No man careth for my soul, is to dishonor God and bring reproach upon the cause of God. Our work is to build up one another in the most holy faith.*4LtMs, Ms 13, 1886, par. 2*

If there is not that perfect harmony existing between us, we should not feel that we ourselves are not at all to blame in the matter. If another's thoughts and feelings are not in the same channel as our own, we should not feel that they are all wrong and we are right. We want to constantly keep the mind at the right point, to answer the prayer of Christ in *John 17:21-23*. We want to know what is the yoke Christ bids us take, and the burdens we are to carry at this time, and constantly seek in kindness and love to show our brother that we have an interest in him and bring love into our actions day by day. This is the gold tried in the fire—faith and love. If we see

one in error on any point, we should not pass along and say nothing, but we must try to bring him out from darkness into light. We must guard each other's interests as we do our own. We do not value the soul as we should. We ought to be united in one great brotherhood and be in that place where we can bear with the faults of one another with all longsuffering and meekness and seek to bear one another's burdens. *Ephesians 5:1, 2.4LtMs, Ms 13, 1886, par. 3*

Well, you say this is the work of the minister. But it is also the work of each of us. We are not to associate with one another with long faces, and cherishing feelings of gloominess and despondency. No; this is not religion. True religion brings joy into the soul. It is the living outflow of the heart to give praise and glory to Jesus. If we have a loving Jesus abiding in the heart by faith, that love will flow out to others; and if a brother is looking upon the dark side, we will look upon the bright side and talk courage to him, and thus we are helping him out of the slough of despondency. We know Satan is working in every way possible to put discouragement upon the human soul. What shall we do? We want to put away all sadness, all gloom, all discouragement, and trust in Jesus. *4LtMs, Ms 13, 1886, par. 4*

The greatest trial I have had for years is, when the Lord has given me some testimony for my brethren, to have them say, Who has been telling Sister White about this? Well, the very thought shows that they are not right before God. When Nathan was sent to show David his sin, David never thinks that he is speaking of him and so passes judgment upon the man; and when Nathan had received the judgment, he said unto David, "Thou art the man!" [*2 Samuel 12:7.*] By this we can see how judgment is passed upon another. Had David realized that Nathan was speaking of him, how different would have been his judgment. *4LtMs, Ms 13, 1886, par. 5*

Now God wants us to be united as one family. Do we want to be one of the family in heaven? If we do, we want to be looking out for one another's interests here. If you wound the hand of one of your brethren, you wound the hand of Christ. And you cannot afford to do this. We want, while we are together at this meeting, to have a true sense of what religion is. The plant of love is a very tender

plant and must be cultivated. Some are about to speak harsh things; and when they have wounded another, they say, "You must not think too much of this; it is only my way." If they had said, "I am a man of a very coarse spirit; and if my coarse way has wounded you, I want you to forgive me," how much better it would have been than to have tried to justify themselves and say, "I am very firm, and when I speak hastily it is only my way."*4LtMs, Ms 13, 1886, par. 6*

Shall we have our own way or God's way? This is why there are so many church difficulties. Every one wants his own way and thinks this is best. Now God wants us to have love in our families; but when these envious thoughts come up in the mind and are cherished there, they lead to impure actions, and you cannot be clear if you have these feelings against your brethren. Well now, we don't want this spirit at all.*4LtMs, Ms 13, 1886, par. 7*

If you feel discouraged, never let a word escape your lips, because you are casting a shadow upon another, and they become discouraged. I have had discouragements upon me until it seemed it would press me into the very earth. Well, God gave me discouragements, but I made up my mind that no one should know of them, and I determined not to cast a shadow upon the pathway of another. Every one has their trials best known to themselves.*4LtMs, Ms 13, 1886, par. 8*

When we see individuals jealous of one another, we know they will never reach heaven, for there will be nothing of the kind there; but we must have the similitude of Christ in the heart right at home. We can have a little heaven right here on earth if we will; and we must have a tenderness for one another. Well, do you carry this to an extreme in the family, and when any one speaks to you of the errors of another, do you let your spirit rise up against them? If so, the plant of love is crushed.*4LtMs, Ms 13, 1886, par. 9*

Now my brethren, we want true religion, and we want to bring it into the household. Like Abraham, you want to manifest it toward your children. You do not want to fly at them when they have done wrong and shake them, but you want to talk to them of Jesus and try to educate them in the right way. Your first ministerial field is to guard and train your children, taking care of the little garden God has

given you; and when you educate and train these children, then you have done a work that God will bless. We want to bring the principles of love into our home life and work there. Are we educating our children to keep the Sabbath? Are we giving attention to them? Do we expect God will give them a home in heaven? There is a great deal more work for us than we imagine, and there are duties right before us that we are neglecting. We want to take up these duties right next to us; and when we can present to the world a well-disciplined family, then we present the greatest proof to the world that we can present to show that we are Christians. Brethren, if ever there were a people who ought to try to bring everything into harmony, it is those who are waiting for the coming of the Son of man.*4LtMs, Ms 13, 1886, par. 10*

Well now, there is much more I wanted to say, but I have said enough. I don't want to crowd the mind with too many things. Brethren, do not look at others, but go to work for yourselves and see the duties you have to do at your home, and in the church, and not be in the same position as was David. But let us throw open the door of the heart and let Jesus in, and love one another as Christ has loved us. And let us consider that we are woven together in the great web of humanity. Let us be growing an holy temple to God, and we may have the light and love of God. I want to see the faces of this assembly here shining with the love of God, and I know in order to have it we must begin to attend to neglected duties. We want to be in that position that the sweet love of God is abiding in the heart, and if abiding there you cannot keep it secret; it will be springing out just as the water from a fountain. You put your hand over the fountainhead, but you cannot stop its flowing; and so it will be with us.*4LtMs, Ms 13, 1886, par. 11*

When I think of the family above, and that we can be fitting for it here, I feel that we must improve every opportunity. Why, Jesus will fashion you just as the clay is fashioned in the hands of the potter if you will let Him. You will find love, joy, and sympathy; and everything appears in perfection. That is what we want. Perfection of character. But you are not to do it yourself. Heaven is open before us. Bring love right into your lifework here, and you will see of the workings of God.*4LtMs, Ms 13, 1886, par. 12*

Ms 14, 1886

Christian Work

Duplicate of *Ms 15, 1886*.

Ms 15, 1886

Christian Integrity in the Ministry

Basel, Switzerland

1886

This manuscript is published in entirety in *11MR 82-91*.

I have been shown that in times past men have made grievous mistakes. Some who have stood in positions of sacred trust have sullied their integrity. They have not, in their individual responsibility, stood in moral power before God. Those who were not worthy have been flattered, while those who have stood fast for truth and for righteousness, because their ideas did not agree with those of their brethren, have been denounced, discredited, and misjudged. Evil has been imagined against them.*4LtMs, Ms 15, 1886, par. 1*

Greatness without goodness is valueless. It is as a tinkling cymbal. The man who does not gather about him the rays of light that God has let shine upon his pathway will surely surround himself with the shadows of darkness. God designs that His people shall press closer and still closer to the light. Then they will go forward and upward.*4LtMs, Ms 15, 1886, par. 2*

“Light is sown for the righteous, and truth for the upright in heart.” [*Psalm 97:11*.] There is altogether too little searching, with painstaking effort, for the truth as for hidden treasure. With hearts softened and subdued by the grace of God, the conscience quickened by habitual prayer and searching of the Scriptures, the whole soul may become familiar with heavenly truth. Such will stand firmly for the right because it is right. Pure and undefiled religion will be interwoven with the life practice. They will honor God, and God will honor them.*4LtMs, Ms 15, 1886, par. 3*

I have been shown that there is a fault with us. We honor and flatter human beings, accepting their ideas and their judgment as the voice of God. We advocate their cause. But they are not always safe to follow. Their judgment is erring.*4LtMs, Ms 15, 1886, par. 4*

God would have us ever refuse to plead against the truth. His frown is upon all that is false or unfair. This should be the position of every one who stands to minister in the service of his Master. For if one to whom God has entrusted holy responsibilities allows envy, evil surmising, prejudice, and jealousies to find place in the heart, he is guilty of breaking the law of God. And his words, his ideas, and his errors will extend just as far as his sphere of influence extends. God says to every man to whom He entrusts responsibilities, "Put not your trust in man, neither make flesh your arm." [*Jeremiah 17:5.*] Look to God. Trust in His infallible wisdom. Regard as a sin the practice so common, even among Seventh-day Adventists, of becoming the echo of any man, however lofty his position. Listen to the voice of the great Shepherd, and you will never be led astray. Search the Scriptures for yourself, and be braced for duty and for trial by the truth of God's Word. Let no friendship, no influence, no entreaty; let not the smiles, the confidence, or the rewards of any man induce you to swerve from the path in which the Lord would lead you. Let Christlike integrity and consistency control the actions of your life. The man who sits most at the feet of Jesus, and is taught by the Saviour's spirit, will be ready to cry out, "I am weak and unworthy, but Christ is my strength and my righteousness." *4LtMs, Ms 15, 1886, par. 5*

Godliness, sobriety, and consistency will characterize the life and example of every true Christian. The work which Christ is doing in the sanctuary above will engage the thoughts and be the burden of the conversation because by faith he has entered into the sanctuary. He is on earth, but his sympathies are in harmony with the work that Christ is doing in heaven. Christ is cleansing the heavenly sanctuary from the sins of the people, and it is the work of all who are laborers together with God to the cleansing the sanctuary of the soul from everything that is offensive to Him. Everything like evil surmising, envy, jealousy, enmity, and hatred will be put away; for such things grieve the Holy Spirit of God and put Christ to an open shame. Love of self will not exist, nor will any engaged in this work be puffed up. The example of Christ's life, the consistency of His character, will make his influence far reaching. He will be a living epistle, known and read of all men. *4LtMs, Ms 15, 1886, par. 6*

“Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers, but the face of the Lord is against them that do evil.” *1 Peter 3:8-12.4LtMs, Ms 15, 1886, par. 7*

It is not safe for us to open our minds and hearts to envy and evil speaking. The fruits of God’s Spirit are plainly specified, so that we need not entertain or cherish those attributes that proceed from the enemy of God and man. The false tongue beguiles the unwary, and makes an easy conquest of those who are not strengthened, stablished, and settled, having root in themselves. The atonement of Christ is to be the anchor of our hope and the Word of God a lamp to our feet and a light to our path. Then our words will not be of self, but of Christ and of the all-essential work for this time.*4LtMs, Ms 15, 1886, par. 8*

With many there is but a very limited perusal of the Holy Scriptures. The truth is not dwelt upon, and the result is that it is not made the theme of conversation. It is made evident that Christ is not abiding in the heart. Our tongues should speak more of the matchless love of Jesus.*4LtMs, Ms 15, 1886, par. 9*

[*Romans 11:17-22* quoted.]*4LtMs, Ms 15, 1886, par. 10*

The Lord has shown me that as a people we must have a purer morality. There is among us a flippant reproduction of arguments that are the product of other brains than ours, while the man who first uttered them has not spent hours of earnest study each day in order to know the truth. In his self-sufficiency he has turned away from the truth unto fables. He has not poured out before God his earnest prayer that he might know the hidden mysteries of God’s Word, that he might present to the people things new and old, which by painstaking effort he has dug from the mine of truth.*4LtMs, Ms 15, 1886, par. 11*

Mysteries which have been hidden for ages are to be revealed in these last days to humble people, who lean upon the arm of infinite power. Truth will be opened to the humble seeker, whose life is hid with Christ in God.*4LtMs, Ms 15, 1886, par. 12*

God calls upon His people to be Christians in thought, in word, and in deed. Luther made the statement that religion is never so much in danger as among reverend men. I can say that many who handle the truth are not sanctified through the truth. They have not the faith that works by love and purifies the soul. They become accustomed to handling sacred things, and because of this, many handle the Word of God irreverently. They have not walked in the light, but have closed their eyes to light.*4LtMs, Ms 15, 1886, par. 13*

This is an age of signal rejection of the grace God has purposed to bestow upon His people, that in the perils of the last days they may not be overcome by the prevailing iniquity and unite with the hostility of the world against God's remnant people. Under the cloak of Christianity and sanctification, far-spreading and manifest ungodliness will prevail to a terrible degree and will continue until Christ comes to be glorified in all them that believe. In the very courts of the temple, scenes will be enacted that few realize. God's people will be proved and tested, and He may discern "between him that serveth God, and him that serveth Him not." [*Malachi 3:18.*]*4LtMs, Ms 15, 1886, par. 14*

Vengeance will be executed against those who sit in the gate, deciding what the people should have and what they should not have. These take away the key of knowledge. They refuse to enter in themselves, and those that would enter they hinder. These bear not the seal of the living God. All who now occupy responsible positions should be solemnly and terribly afraid lest in this time they shall be found as unfaithful stewards.*4LtMs, Ms 15, 1886, par. 15*

Satan has come down with great power, knowing that his time is short. The continued apostasy, the abounding iniquity, which chills the faith and constancy of many, should call the faithful ones to the front. Straight, clear, decided testimonies, freighted with light for the time, will be given. Truth, undimmed by the furnace, will shine brighter and brighter until the perfect day. The Spirit and power of

the coming One will be imparted in large measure to those who are preparing to stand in the day of God, who are hastening the second advent of our Lord and Saviour Jesus Christ. To these faithful ones Christ gives special communications. He talks with them as He talked with His disciples before leaving them. The Spirit of truth will guide them into all truth. God has lines of communication with the world today. Through His appointed agencies, He speaks to the people He is purifying, warning and encouraging them. There are those who listen with open ears and quickened understanding for the words of reproof and encouragement addressed to them. But Satan is ever on the alert to make these words of counsel of none effect. He seeks to close every avenue through which people receive truth. Unto those that have shall more be given, but from those that have not, shall be taken away, even that which they have. If the ears are dull of hearing, if the eyes are closed to the light which God flashes into the pathway, the light previously received is so mingled with supposition, uncertainty, and darkness, that light cannot be distinguished from darkness. *4LtMs, Ms 15, 1886, par. 16*

There are those whom we have loved in the faith who have turned from it and given heed to seducing spirits. "They went out from us, but they were not of us; for 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." *1 John 2:19. 4LtMs, Ms 15, 1886, par. 17*

The love, the tender compassion, the marvelous condescension of Christ for His disciples is without a parallel. He made them the depositaries of sacred truth, as they could comprehend it. But He said to them, I have many things to say unto you, but ye cannot bear them now. [*John 16:12.*] Although Christ was with them, as their instructor, yet their former teaching had so molded their ideas and opinions that should Christ unfold the many things He longed to communicate, they would have misinterpreted His words. While He was with them, He sought to impress upon them the knowledge there was for them in the mysteries of the kingdom of God. He would have them see that it was an evidence of His love for Him to lift the veil of the future, and make them the depositaries of knowledge concerning events to come. But much He had told them

had been dimly comprehended, and much would be forgotten. He told them that after His crucifixion and ascension the Holy Spirit would open many things to them and give them a better understanding of what He had tried to tell them. [*Verse 13.*] He would still continue to reveal sacred truth to them, and His Spirit would more fully impart truth to them. *4LtMs, Ms 15, 1886, par. 18*

While Christ unfolded the iniquity and sorrow that must come to His disciples, the persecutions, and the trials they must bear, and the rejection of their testimony, He did not design that they should cloud their lives by looking on the dark side. He assured them that they would not be left alone, but be sustained by His Holy Spirit, which would guide them into all truth. “The Comforter, which is the Holy Ghost,” He said, “whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” *John 14:26.* “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will show you things to come.” *John 16:12, 13.* *4LtMs, Ms 15, 1886, par. 19*

Here is a precious promise; the purposes and plans of God are to be opened to His disciples. What is a disciple?—A learner, ever learning. Coming events, of a solemn character, are opening before us, and God would not have any one of us think that in these last days there is no more that we need to know. This is a continual snare of Satan. He would not have us meet coming events without that special preparation which is essential to guide us through every difficulty. He would have all not stumbling their way along in ignorance, making self-conceit, self-esteem, self-confidence, take the place of true knowledge. The more satisfied any one is with himself and his present knowledge, the less earnestly and humbly will he seek to be guided into all truth. The less of the Holy Spirit of God he has, the more self-satisfied and complacent he will feel. He will not search earnestly and with the deepest interest to know more of truth. But unless he keeps pace with the Leader, who is guiding into all truth, he will be left behind, belated, blinded, confused, because he is not walking in the light. *4LtMs, Ms 15, 1886, par. 20*

All who follow Christ will walk in the light as He is in the light. They will not then regard light with indifference, nor will they misapply the light, or stumble over it as did the Jews.*4LtMs, Ms 15, 1886, par. 21*

A spurious light will be accepted in the place of truth by some who feel called upon to be expositors of the Scriptures, because of their calling or position. Extravagance, dishonesty, fraud, licentiousness are mingled with sacred things, until no difference is made between the sacred and the common. Many who claim to preach the Word contemplate some portions of Scripture truth, but do not apply it to the heart and character. They expatiate upon the plan of redemption, and upon the law of God, and become enthusiastic upon some of these glorious themes, but they take no personal interest in the matter. Christ is not brought into their lives. Can we then be surprised to hear of ministers falling under temptation and sin, disgracing the cause they were professedly advocating? Can we wonder that there are apostasies when men who urge conversion upon others are not themselves converted; when they commend to others the love of Christ, which does not glow in their own souls, preaching repentance which they themselves have not practiced, and faith which they have no experimental knowledge of, telling of a Saviour whom they have never known except by rumor? They are self-deceived men, not far from destruction. Pitiful indeed is their situation. All may seem peaceful to them, because the palsy of death is upon them.*4LtMs, Ms 15, 1886, par. 22*

We are fully aware that dishonest men, immoral men, who preach the Word, are not always reprov'd and warn'd. They are not unmasked. They learn to hold the truth in unrighteousness and can tamper with it without a trembling of heart and rebuke of conscience. O that with pen and voice we might lead the people who claim to be the depositaries of sacred and eternal truth to feel the necessity of enthroning the Word of God in their heart, and bringing every thought, word, and action into subjection to Jesus Christ. It is a fearful responsibility to be in daily connection with the truth of God, telling others of eternal truth and yet be unsanctified through the truth.*4LtMs, Ms 15, 1886, par. 23*

It is not safe to place men in the position God should occupy; for men cannot be trusted. If they do not constantly live as in the

presence of God, if they do not walk humbly before God and their brethren, they will diverge almost imperceptibly, and by slight degrees, from the straight line of God's work. Trusting to their own wisdom, they will deceive themselves and their fellow men. Their ideas become so confused that they offer strange fire before the Lord.*4LtMs, Ms 15, 1886, par. 24*

The Word of God is to be the man of our counsel. With pen and voice I proclaim to all who bear credentials, to all licentiates, to all colporteurs, and all canvassers, that the Bible, and the Bible only, studied on your knees, laid up in your heart, and practiced in your life, attended by the Holy Spirit's power, can be your safeguard. It alone can make you righteous and holy and keep you thus. Every human influence is weak and varying unless the truth of God's Word is brought home to the soul and placed upon the throne. Not till this is done will the heart be sanctified, purified, and made holy, a fountain out of which are the issues of life.*4LtMs, Ms 15, 1886, par. 25*

Discourses that have little of Christ and His righteousness in them are given in the desk. They are Christless sermons. To preach in the demonstration of the Spirit is completely beyond the power of those who are without Christ. They are feeble, empty, and without nourishment. They have no Christ to carry with them in private life. They are full of boasting, of pride, of self-esteem, speaking evil of things of which they have no real knowledge. They manifest an impatience of everything that does not follow in their line. They will even scoff and mock at sacred things, because they do not see that spiritual things are spiritually discerned. They degrade themselves by perverting and falsifying truth.*4LtMs, Ms 15, 1886, par. 26*

By His Holy Spirit, the Lord will demonstrate that His Word is the only thing that can make men right and keep them right. I have been shown that God's revealed truth alone can keep men in the path of humble obedience. Standard-bearers are falling round us, not only through death, but through the deceptions of Satan. All heaven is looking upon the remnant people of God, to see if they will make truth alone their shield and buckler. Unless the truth is presented as it is in Jesus, and is planted in the heart by the power of the Spirit of God, even ministers will be found drifting away from

Christ, away from piety, away from religious principle. They will become blind leaders of the blind.*4LtMs, Ms 15, 1886, par. 27*

Our faith cannot be vested in any man. We need Christ's righteousness. We need Jesus ever by our side. He is our Rock. It is by His might that we conquer and by His righteousness that we are saved. When I see men exalted and praised, extolled as almost infallible, I know that there must come a terrible shaking. When God's lamp of life shines into the heart with clear and steady ray, darkness will instantly be dispelled. Every idol will be dethroned, and the peace of God which passeth all understanding will reign in the heart. Truth, precious truth, will be seen, appreciated, and obeyed. The standard will be elevated, and many will rally round it.*4LtMs, Ms 15, 1886, par. 28*

[EGW note, 1897:] (This writing, with other manuscript, came to me about ten days since from America; and as it seemed to meet the present state of things, I have had it copied and sent to the church in Adelaide.)*4LtMs, Ms 15, 1886, par. 29*

Ms 15a, 1886

Labors in Italy

Torre Pellice, Italy

April 18, 1886

Portions of this manuscript are published in *5MR 272-273*.

We left Basel April 16 and arrived here safely and are all as well as usual. We were some wearied as it took us till Friday four o'clock to reach our destination. Our tickets took us by Milan, and we had the privilege of visiting the cathedral there. This is one of the greatest cathedrals in Europe. We saw some other interesting things.⁴*LtMs, Ms 15a, 1886, par. 1*

I spoke to the people here in Torre Pellice on Sabbath. I was so thankful for the blessing of the Lord that I felt and also those assembled felt it. We had a precious season. Today I go five miles out where Bro. A. C. Bourdeau has been laboring and speak at four o'clock. It commenced to rain soon after we arrived here and has rained ever since. The climate in Turin and Milan is much milder than in this place. There is plenty of snow on the Alps.⁴*LtMs, Ms 15a, 1886, par. 2*

April 22, the weather yesterday was very beautiful, but today it is cloudy again. Evening meetings are very taxing to me for I cannot sleep after speaking till midnight. Eld. Bourdeau and Bro. Bigleo went to Villar Pellice to fill the appointment given out for me. I was not able to speak, being unable to sleep after speaking at St. John's last night. But I will speak at St. John's again tomorrow night.⁴*LtMs, Ms 15a, 1886, par. 3*

The hall where they hold their meeting was packed full, and then there was a large number, from 100 to 200, who could not get in, so a Bro. Geymete preached to the crowd outdoors while Eld. A. C. Bourdeau to those inside. Thus two meetings were going on at the same time. This morning a peasant living near the hall presented Eld. A. C. B. with two quarts of shelled chestnuts as a token of her appreciation of his speaking to them. To them these are tokens of

good. *4LtMs, Ms 15a, 1886, par. 4*

The people in attendance had come from the mountains where they are now taking their flocks and cattle to spend the summer. Many came miles to hear me speak last Sunday. I speak again to them next Sunday. If pleasant, I shall speak from the balcony or upper piazza outdoors, for it is impossible for the rooms to hold the people. *4LtMs, Ms 15a, 1886, par. 5*

I feel deeply for poor priest-bound Italy. We wish we had a tent here this very week, for it is the only way we can reach the people. *4LtMs, Ms 15a, 1886, par. 6*

April 23

Yesterday it was cloudy but did not rain. This morning it rains again. This morning for the first time W. C. White, Mary, and I walked out. In the afternoon we visited the Catholic church. They are celebrating the scenes of our Saviour's death, and what silly nonsense for men and women of sense. There are tall candles lit upon the altar, then there are smaller ones burning that are gradually extinguished at a given signal one at a time. The priests are in a room just back of the auditorium room chanting, in Latin I think, prayers, while the people are kneeling upon the benches in the auditorium. This chanting continues for two hours; then the last candle is extinguished, and there is seen standing before the door a crowd of boys of all sizes with little wooden instruments in their hands with which they keep up a deafening noise; it sounds like a rattle. These boys are not allowed to come in until a given signal; then the janitor, who has kept them back with a long stick, opens the curtains and lets them enter. There is a drum in this large room; and when this commences to beat, it is a signal for the children to make all the noise they can, and all in the house help in the tumult. This is to celebrate some feature in the crucifixion, but what part of it I cannot learn definitely. Some say it is to drown the voices of the mob who are crying, "Crucify Him, crucify Him." [*Luke 23:21.*] Eld. A. C. Bourdeau informs us that men of intelligence on a similar occasion kicked the benches, pounded the walls, and drummed on tin pans. And this they call religion. It is a relic of papacy brought with them from the darkest of the darkened ages of superstition and

idolatry. The poor, deluded people deserve the pity of all who are in the light. *4LtMs, Ms 15a, 1886, par. 7*

In the evening we left here at seven o'clock to attend my appointment at St. John's. We had a good congregation of the better class of people than the previous evening. At both of these meetings there were some who understood English, and they listened with deep interest. I was made acquainted with some of them. I had great freedom in speaking. My text was *Mark [9]:35-37*. The Lord blessed me with His Holy Spirit. Some spoke to me and said they were highly gratified with the discourse. A teacher in the college thanked me for the benefit he had received. I think it was right that we came here, and we shall remain till the last of next week, and perhaps longer. *4LtMs, Ms 15a, 1886, par. 8*

Sabbath I will speak here in Torre Pellice. Sunday in Villar Pellice, Tuesday in St. John's. We cannot commence meetings till eight o'clock. We hold one hour or one and a half and then have three miles to ride home, so it is eleven before we can get to bed and one before I can let down and go to sleep. Nevertheless, I will do what I can to reach the people. I have a cold upon me now, but I shall pray and believe and work. I write some, but feel so much my want of sleep that I cannot do much. I wish I could sleep as others do, but I cannot and never expect to be able to do. *4LtMs, Ms 15a, 1886, par. 9*

Sr. Bourdeau enjoys this visit much. Sarah is not well. She will surely go as Edith did before long. *4LtMs, Ms 15a, 1886, par. 10*

I am so pleased to see the interest there is in these valleys to hear the truth, and I hope and pray that it may increase until the moral darkness shall be rolled back and heaven's light shall shine into minds and hearts which will reflect it to others. I never feel more deeply in earnest than when I am addressing these poor souls that have no tangible faith. Light is sown for the righteous and truth for the upright in heart. Praise the Lord, dear children, that you have the truth and that your feet are standing upon the true foundation, the eternal rock, that storm and tempest cannot move you. *4LtMs, Ms 15a, 1886, par. 11*

My soul is burdened for poor, benighted Italy. I weep and pray over

the matter, begging for wisdom and the power of God, that He will help the laborers here, that the truth shall triumph, and that the work shall move on against the darkness and superstition and error. We cannot appreciate the truth only in contrast with error; with the dark background, false doctrines and error, the truth shines forth clear and connected, link after link, uniting in a perfect whole; it binds all that is good and true together and connects them with heaven.*4LtMs, Ms 15a, 1886, par. 12*

Oh, what a vagueness of doctrines prevail in the so-called reform church of today whose first members sealed with their blood the clear and living faith in the truth for their time. The Reformers have ceased reforming. Men of mind, men of talent, sensible as far as everything else is concerned, are hundreds of years behind the truth which God has been in His plan unfolding. A general indefinite faith in the Bible is cherished, while they refuse new light and unfolding truth. These old forms and customs are the only religion they have. A far-back truth is all they will receive. New light, new obligations, an advance faith they will not receive and appropriate to themselves.*4LtMs, Ms 15a, 1886, par. 13*

Ms 15b, 1886

Visit to Copenhagen

Copenhagen, Denmark

July 1886

Formerly Undated Ms 47a. See *Lt 101, 1886*. Portions of this manuscript are published in *LDE 232; 6MR 143-144*.

Since coming to Copenhagen I have been feeling much better healthwise. I have been enabled to walk twice a day the distance of one mile. I have been speaking in our morning meetings. Tuesday I spoke both morning and evening. We are situated in the fourth story of a boarding house. Directly opposite our windows is the City Botanical Garden. In this garden are many trees of every variety, and plants and flowers of every description. There are several large nursery buildings in the enclosure. There is an artificial lake and artificial hill where many rocks are gathered and classified. In this garden seats are arranged for the conveniences of visitors, and all may enter it that choose. *4LtMs, Ms 15b, 1886, par. 1*

W. C. White and I have walked over the grounds nearly every day. Just opposite this garden on one side is the hospital for invalids. The buildings are noble and well constructed. We have had very pleasant weather since we came here. Scarcely a cloud in the horizon and no rain. Just a short distance from this hotel is the barracks, and every day in the early morning the tramp, tramp of many feet is heard from the soldiers marching through the streets with their knapsacks and their guns over their shoulders. I think they go to the parade grounds for drill. *4LtMs, Ms 15b, 1886, par. 2*

Here are many things which make the place one of great attractiveness. There are many city parks nicely arranged, beautified with trees and flowers of every variety. There are artificial lakes with swans in them, and there are many seats prepared to accommodate visitors. The streets here are arranged upon a very liberal plan. The street which leads to our place of meeting is over 100 feet wide and is divided into seven parts with three rows of trees between them. The first is sidewalk, the second a place for

carriages, this paved with stone; then comes a place for men on horseback; then a broad street for footmen; next another carriage way, and then the sidewalk. This is all grand, safe, and convenient for all parties. But I look away from this in imagination to that city whose builder and maker is God, and whose broad streets are of pure gold, as it were transparent glass. And He showed me a pure river of water of life clear as crystal proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life which bear twelve manner of fruits and yielded her fruit every month, and the leaves of the tree were for the healing of the nation. And there shall be no more curse, but the throne of God and the Lamb shall be in it.*4LtMs, Ms 15b, 1886, par. 3*

W. C. White, Eld. Brorson, and I visited the tower that stands at one end of a large church. This tower is so constructed that in the place of stairs to ascend there is a broad street paved with stone, and it winds round and round, ascending gradually as it rises nine stories high. We went to the very top and obtained an extensive view of the city, and of the surrounding cities and islands. I did not take great pleasure in looking down from such a dizzy height. I was told that Peter the Great and Frederick the Fourth with horse and carriage rode to the top of this tower, but they could not have ridden clear to the top because there are three sets of stairs before you enter the top, but horse and carriage could without any difficulty go to the last story where the stairs commence.*4LtMs, Ms 15b, 1886, par. 4*

It is said that while looking down from this dizzy height Peter the Great addressed Frederick in these words: "Which of us has soldiers who would prove their fidelity by throwing themselves down from here if the king told them to do so?" King Frederick answered [he could not say] that he had any soldier that would do this; but he could say that he was not afraid to sleep in the house of the poorest subject in his kingdom. Noble man who could give such a noble answer!*4LtMs, Ms 15b, 1886, par. 5*

I cannot express to you how much at times I long for retirement. Especially is this the case when I am in a large, noisy city like this. The noise of carriages on the stone pavements makes it difficult at times for common conversation to be heard. When upon the

streets, the clatter of wooden shoes, people coming and constantly on foot, the baby carriages, women and men and boys wheeling their handcarts, screeching out to the top of their voices their goods for merchandise, and the noisy heavy carriages are so confusing you scarcely know where you are. Ah, well, all this will have an end!*4LtMs, Ms 15b, 1886, par. 6*

My heart is filled with joy at the thought Jesus is coming. I long to hear the sound of the last trump and see the righteous dead come forth to immortal life. Then we that are alive shall be changed in a moment, in the twinkling of an eye, caught up with them to meet our Lord in the air, and so forever be with our Lord.*4LtMs, Ms 15b, 1886, par. 7*

We see that everything here in Copenhagen has been arranged upon a broad plan. Large means must have been expended to place things in the condition of so great perfection. There is a Greek church, the dome of which is covered with gold. Its appearance glistening in the rays of the setting sun presents a splendid picture. The view from our windows is very fine—large and expensive buildings, domes, spires, and noble trees of every variety, making it look like a forest in the very heart of the city. As I looked over the city from the high tower, and then contemplated the scene which must take place at the second advent of our Lord in the clouds of heaven, it almost made me shudder. He will come with power and glory, with the speed of the lightning flash, as a thief in the night. Every strong bolt and fancied secured fastenings are shaken open by the mighty earthquake, and the trumpet sounds. Oh, what terror, what shrieks of agony will come from human lips that have mocked and derided every overture of mercy from God's messengers. But there are waiting, watching ones. They are not surprised as those in unbelief, as those in the days of Noah. They did believe the message of old, and they did prepare for the event.*4LtMs, Ms 15b, 1886, par. 8*

I think of this city given to beer drinking, card playing, gambling, dancing, and revelries; and if they hear the last message of mercy, they mock the message and the messenger as in Noah's day, saying, "Where is the promise of His coming?" [*2 Peter 3:4.*] All things remain as they were from the beginning. When the message

has fallen upon their ears of the threatened wrath of God upon the despisers of His mercy, they have mocked at the words of warning. Self-indulgence, love of pleasure, and sin so engross their minds that they care for none of these things. The dwellers in Copenhagen will be awakened only too late, as were the dwellers in Sodom. As they awoke in the morning of that eventful day when the retributive judgment of God fell upon the wicked city, they thought to commence a day of godless riot, when suddenly [from] the sun shining [in the] heavens were hurled balls of fire upon the doomed capital. What a scene of misery and screams of anguish and distress was that day of retributive judgment.*4LtMs, Ms 15b, 1886, par. 9*

So shall also the coming of the Son of man be; they will be eating and drinking, planting and building, marrying and giving in marriage until the wrath of God falls upon the heads of the guilty without mixture of mercy. The world is rocked to sleep in the cradle of carnal security. Men and women hurrying to and fro upon their expeditions of pleasure without a thought of the all-important subject of the Lord's coming.*4LtMs, Ms 15b, 1886, par. 10*

Have they not been taught by the ministers that the second coming of Christ is only spiritual? The literal appearing of the Son of man in the clouds of heaven has been discarded by the largest class of the religious world. The prophetic figures which trace down the history of events have had no interest to them. Christ at the door has been denounced as fanaticism and heresy. The lovers of pleasure were intent upon their own amusement; the moneymaker was seeking wealth; and all saying, Where is the promise of His coming? Skepticism and that which is called science have undermined the faith to a large degree of the Christian world in their Bibles. Error and fables are gladly accepted, that they may pursue the path of self-indulgence and be not alarmed, for they are striving not to retain God in their knowledge. They say tomorrow will be as this day and much more abundant. But in the midst of their unbelief and godless pleasure, the shout of the archangel and the trump of God are heard. The fatal deception is broken at last, and they find themselves weighed in the balance and found wanting.*4LtMs, Ms 15b, 1886, par. 11*

Behold I come as a thief. Just when the world has been rocked to sleep by the peace and safety cry of the professed watchman, just when the scoffer is uttering his bold challenge, Where is the promise of His coming; when everything in our world is busy activity immersed in selfish ambition for gain, Jesus comes as a thief in the night. Watch therefore for the solemn events predicted. The believing, watching ones are addressed, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night, for when they shall cry, Peace and safety, then sudden destruction cometh upon them and they shall not escape." [*1 Thessalonians 5:2, 3.*]⁴*LtMs, Ms 15b, 1886, par. 12*

These grand and magnificent buildings will be shaken down. The guilty worshipers will be buried in their ruins. Jesus has pronounced a blessing upon the waiting, watching ones who are faithful sentinels, who are anticipating the Lord's coming. They are ever of the watchtower faithfully doing their work, having on the whole armor of God. Christ sees the danger of even those who believe the truth, becoming careless and losing the spirit of watchfulness. He addresses to His own followers the solemn words, "Watch ye therefore, for ye know not when the master of the house cometh, at even, at midnight, at the cockcrowing or in the morning, lest coming suddenly he find you sleeping." [*Mark 13:35, 36.*] Eternal vigilance is our only safety. I feel deeply in earnest at this time and have some sense of the dangers that threaten the church lest many of its members will not be found in a waiting, watching, expectant attitude. We are exhorted by the apostle to not only be looking for, but hastening unto the day of God. The coming of Christ is called the blessed hope, and the blessing is pronounced upon him that watcheth and keepeth his garments. The watching and waiting ones will be more active in doing and working in the vineyard of the Lord. They will be strictly temperate in eating and dressing. Humility and simplicity will be expressed in all their acts. In harmony with the truth which they believe, those who are watching more nobly and truly are the ones who are working with the greatest vigilance to arouse souls to their danger. All heaven is in busy activity preparing for the great day of God's judgment, which is the days of Zion's deliverance, and shall not the waiting ones by word and action proclaim to all the end of all things is at hand: Be ye ready, for in such an hour as ye think not, the Son of man cometh. Be ye

therefore sober, and watch unto prayer. *4LtMs, Ms 15b, 1886, par. 13*

We must keep faithful watch over the affections of the heart and character. We must maintain a spotless life and be jealous of ourselves lest the least sin shall defile our character. We cannot be too careful in our preparation that we may meet our Lord in peace. All our powers should be taxed to the utmost to understand the Word of God; to listen to His voice of warnings and counsel. We should seek earnestly to adorn the soul temple in a manner to please our Lord. Whose adorning let it not be that outward adorning the plaiting of the hair, the wearing of gold, the putting on of apparel, but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price. The little while of tarrying is almost ended; the pilgrims and strangers here upon the earth who are seeking a better, even a heavenly, country are almost home. Are we then looking and waiting to see the King in His beauty? We now should be earnestly getting ready. We have great and holy truths, but they will be of no benefit to us if we do not bring them into our practical life and if our hearts are not sanctified through the truth. The blessed hope of Christ's soon appearing should impart to us new animation and give intensity to every Christian grace, strengthen our faith, increase our confidence and trust in God, quickening our zeal and earnest fervor. *4LtMs, Ms 15b, 1886, par. 14*

Since coming to Copenhagen, I have spoken twice at length to a full hall and they seemed deeply interested. I have spoken four times in the morning meetings, half an hour each time. These meetings seem to be as highly appreciated as in America, if we can judge from the testimonies borne. This morning I spoke with unusual freedom. A gentleman arose and said he lived in the country, and in visiting Copenhagen he had never found anything good in it, but he thanked God that he had come to this morning meeting. He had not visited Copenhagen for nine years, but he had found something this morning which made him thankful that he had come. He had heard the truth as he never heard it before, and it had made an impression upon him which he should never forget. He believed the time had come mentioned by the prophet when your sons and your

daughters should prophesy. He said he wanted to be among the people of this faith. The wife of this man was in the meeting. He had bitterly opposed her, for she had been a believer for several years. After meeting closed his wife took my hand and in a most affectionate manner kissed me again and again and spoke in Danish, looking up to heaven. Sr. Matteson said she had read my writings, but never expected to see me, but the Lord had greatly blessed her in hearing the message from my lips. She seemed unwilling to let go my hand. Her feelings were deeply stirred. The position her husband had taken was a matter of unexpected blessing to her. *4LtMs, Ms 15b, 1886, par. 15*

Ms 15c, 1886

White, J. E.; White, Emma

Extract from *Lt 2, 1886*.

Ms 16, 1886

Sermon/The Privilege of Being a Christian

Grimsby, England

September 19, 1886

This manuscript is published in entirety in *2SAT 31-38*.

(Sermon by Mrs. E. G. White, Grimsby, England, Sept. 19, 1886)

1 John 3:1-3. Here the beloved disciple is trying to present before us the great love of God to fallen man. He cannot find language broad enough and deep enough to express this wondrous love, and he calls upon the world to behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. How can we behold this love? By looking to the cross of Calvary. The light from the cross expresses the love God had for fallen man. John says, "Behold, what manner of love." Behold the Man of Calvary; behold Him who is equal with the Father; behold the Majesty of heaven; behold the King of glory. God's own dearly beloved Son—He gave Him, a freewill offering for us, and here we see the wonderful condescension of the Father. We dwell much upon the love of Christ, but we frequently lose sight of the love of the Father in giving His only beloved Son to die that we might live. We want to call your attention to the love of God for fallen man in that He did not withhold His only beloved Son, but gave Him as a freewill offering for us; and how much more will He not with Him freely give us all things?⁴*LtMs, Ms 16, 1886, par. 1*

After the fall of Adam and Eve the race was plunged in hopeless misery, and it was then that this great plan of redemption was advanced. It was then the Son of God consented to leave His Father's throne, lay aside His royal crown, clothe Himself with humanity, take upon Him the nature of man, and become a man among men. He became a Man of sorrow and acquainted with grief; wounded for our transgressions, bruised for our iniquities. Then shall we not say with John, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!"

[*Verse 1.*] Many in our world seem to think that to be a Christian is to step down very low, getting upon a very low level. But this is a very mistaken idea. What is it to be a Christian? It is to be like Christ. Who is Christ? The Son of the living God. He is the One who wrought out the plan of salvation for the fallen race. Every blessing we have comes through this Source, through Jesus Christ. Anyone who would entertain the idea that it is a great sacrifice to become a Christian should remember, when seated around the family board partaking of the bounties there, that all these blessings come from Jesus Christ. It was in consequence of sin that man was shut out from the throne of God, but Christ steps in and pays the price; and through His merits man is brought back in favor with God. *4LtMs, Ms 16, 1886, par. 2*

As Christ bowed upon Jordan's banks after His baptism, there was a bright light that descended like a dove of burnished gold and lighted upon Him, and from heaven was heard a voice, saying, "This is My beloved Son in whom I am well pleased." [*Matthew 3:16, 17.*] We read over these words, but do not take in their significance. We do not seem to understand their value to us. They are stating to you that you are accepted in the Beloved. Christ with His long human arm encircles the fallen race, while with His divine arm He grasps the throne of the Almighty, thus uniting earth with heaven, and fallen, finite man with the Infinite God. And this earth, which was divorced from heaven, is again united with heaven. A communication is opened with heaven through Jesus Christ that man, who was fallen, is brought back again into favor with God. Here Jesus passed into the wilderness of temptation, and the trial is brought to bear upon Him one hundred times more trying than that brought upon Adam and Eve in the Garden of Eden. And will He endure the temptation? *4LtMs, Ms 16, 1886, par. 3*

Satan comes with his temptation upon the point of appetite, the same point upon which Adam stumbled and fell. Christ fasted forty days and forty nights. The race had degenerated and had been growing weaker and weaker. The Son of God saw it was impossible for man to overcome in his own behalf, and therefore He comes to our world and gives man divine power that he might obtain the victory. Here we see that Satan's first attempt was upon the point of appetite, and he seeks to overcome Him. But Christ was to pass

over the ground where Adam fell and redeem his disgraceful fall. He met Satan every time with, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] If human beings for whom Christ has died would take these words to heart and live them out in their lives, we would see a different state of things in our world today. There would be less selfishness, less love of the world, and more love for God. He has entrusted man with talents that he might carry the knowledge of the truth and of Christ to all nations in our land. If Adam and Eve had lived by every word that proceeded out of the mouth of God, they never would have fallen, never lost the right to the tree of life. All who will live by every word that proceedeth out of the mouth of God now will be brought back to the Eden home.*4LtMs, Ms 16, 1886, par. 4*

And now the question is, Will man fasten his thoughts upon the things of eternal interest and work in harmony with God? Is it any condescension on our part to accept the cup of salvation? To us it is no condescension to accept of the crucified and risen Saviour. Do we consider the sacrifice and take hold of the only chain let down from heaven for man to grasp? We answer, No; but it is the highest exaltation that can be placed upon us. Heaven we want, every one of us. You cannot afford to lose heaven. You cannot afford to have the gates of paradise closed to you.*4LtMs, Ms 16, 1886, par. 5*

You want heaven, eternal life. Then what will you do in order to obtain it? You must be obedient to all of God's commandments. It is the only moral standard and rule that God has given for the use of His subjects. He has rules and statutes, and it is for man to obey them. It was because Adam and Eve did not obey that they lost the paradise of God. Now He says, "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." [*Revelation 22:14.*] Then there is something to gain; it is a right to the tree of life; a right to the tree that Adam and Eve were forbidden to partake of after their transgression. Now how much more study is given to what kind of hats to wear, and to the house, what shall I eat and what shall I drink, than to the things that pertain to the eternal interests and the salvation of the soul. These things will soon pass away.*4LtMs, Ms 16, 1886, par. 6*

We want to seek with all the powers that God has given us to unfold the Scriptures to those who are in darkness. There is happiness, hope, and peace for the desponding. We cannot afford to give our God-given ability and devote it to the commonplace things of this earth. We want a faith that will grasp the promise set before us in the gospel. What if we should lose our soul? It would be better for us had we never been born. One soul is worth more than all the gold and silver that could be heaped up on this earth.*4LtMs, Ms 16, 1886, par. 7*

Think of a world to perish because they will not give their attention to the things that are unseen. The things which are eternal do not seem to have any charm for them; it is the things of this earth that attract them. But where does the skill and knowledge you possess come from? Have you manufactured it? No, it comes from the God of heaven, and He will require it of you again. What have you done with the gift of reason God has given you? Have you studied the Scriptures and trusted your souls to the Master? We want to understand how to keep this house in order that we can serve God acceptably.*4LtMs, Ms 16, 1886, par. 8*

We remember Calvary. We remember who endured temptation in the wilderness, faint, pale, and hungry on the field of battle that He might work out for man a glorious victory. And when we are tempted to indulge appetite at the expense of reason and health, we remember how Christ overcame Satan that man might become victor on his own account and in his own behalf. We want to bear these things in mind. You know not how soon any of you may be called to lie down on a bed of sickness and death. We want to know if you are ready? We want to know if you are seeking to purify yourselves soul and body from every spot and stain of sin? We want to know if you have a hope full of immortality?*4LtMs, Ms 16, 1886, par. 9*

I see matchless charms in Jesus. I never talk of any trials I cannot bear, or any self-sacrifice that I cannot make; I see One who died in my behalf, and He shall not die for me in vain. I will place myself in right relation to God, and I will have a right hold from above. I am not studying what the world will say of me, but my study is, Lord, how shall I please Thee? How shall I perform my mission in this

world? How shall I save the precious souls around me? Here it says, "They shall shine as the brightness of the firmament, and those that turn many to righteousness as the stars for ever and ever." [*Daniel 12:3.*] I want the eternal weight of glory; I want to see Jesus who suffered and died a shameful death on the cross of Calvary; I want to cast my crown at His feet; and I want to touch the golden harp and fill all heaven with sweetest music.*4LtMs, Ms 16, 1886, par. 10*

If we are overcomers at last, there are battles for us to fight, and we will find that the flesh warreth against the spirit and the spirit against the flesh. It is for us to say which will triumph. But our carnal hearts will not submit to God's will, but refuse to obey. Christ said, "I have kept My Father's commandments" [*John 15:10*], and He is our example in all things. What shall we do when trials come? We must flee to the Mighty Helper. Christ never leaves us to fight these battles alone. He came into this world of darkness to fight with the prince of darkness, and when He cried out, "It is finished," there was joy in heaven. [*John 19:30.*] "He was tempted in all points like as we are, yet without sin." [*Hebrews 4:15.*] Then what are we to do? Come to Christ as a child would to its earthly parents and believe that He will hear us. He says, If thy son asks bread, wilt thou give him a stone? and if he asks a fish, wilt thou give him a scorpion? [*Luke 11:11, 12.*]*4LtMs, Ms 16, 1886, par. 11*

We want to cultivate living faith in God. We want to have our eyes turned away from the attractions of this earth and centered upon heaven and heavenly things. We do not want the earth to intervene between us and God, but we want an eye single to the glory of God. We talk of heaven and of its blessing, and it would be a great loss to lose it. Well then, if it is so lovely, so desirable, bring it into this life; bring it into your families and educate your children not to live for this world, but for the future immortal life. You want to weave Jesus into their experience from their very childhood and teach them Jesus will help them to overcome their evil desires.*4LtMs, Ms 16, 1886, par. 12*

I have been where I have had children of my own to educate, and I know how hard they have to struggle to gain the victory. I know how hard it was in times when Satan was tempting them to evil. We

want a practical, living Jesus with us every day of our lives, and then we can educate and train our children, and peace will be in our house. God says, I know Abraham that he will command his household and his children after him. [*Genesis 18:19.*] And this is the work we want to teach parents to do in this age of the world, just like Abraham, to command their children and their household after them. God says, I know him that he will command his children and his household after him to keep the way of the Lord. Abraham knew God had commandments, and he would keep them. He knew God had a law, and he would obey it. He would not deviate from it himself nor allow his children to. *4LtMs, Ms 16, 1886, par. 13*

We don't want to make Jesus ashamed of us. There are many ways we can dishonor Christ, by the love of self, love of the world—what shall we eat and what shall we drink, and wherewithal shall we be clothed?—when Christ has promised to provide for us if we will only put our trust in Him. But all this will pass away if you educate yourselves to wait upon Christ, and you can reflect light to all around you. Now in the place of talking of these things and dwelling upon them, turn your mind to the paradise of God and the riches and glory that are to be given to the saints of the Most High God; and if this is to be our home, why should we not talk about it? If you are to join the heavenly choir and sing the praise of God in heaven, why not learn to sing it here? You never can sing it there unless you learn it here. How much praise do you give to God? *4LtMs, Ms 16, 1886, par. 14*

Why not educate yourselves to talk of Jesus?—Him in whom our hope of eternal life is centered; Him who has shown so much love for us that He has given His life to redeem us. “Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!” [*1 John 3:1.*] The world knows us not because it knew Him not. You see how the world treated Jesus; does it treat you any better than it did Jesus? If you have conformed your life to Jesus, you will have the privilege of being a light-bearer to the world. Why? Because you represent Him in character, you are saying, Behold Him. By precept and example you are representing Christ. And He is not ashamed to call you His brethren. I appreciate the favor of God more than all the praise that men or women could bestow upon me in this world. *4LtMs, Ms 16,*

I love Jesus. I see in Him matchless charms. I hold up before you the Man of Calvary. I want you to become acquainted with Him; and if you bring Him into your daily life, let me tell you, you will lose sight of the little perplexities here. Jesus says, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] There is rest in Jesus. And if you see poor souls fretting and worrying, it is because they have not the yoke of Jesus on. Perhaps in that extra ruffle and that extra trimming they have neglected to let Jesus in. Says He, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." [*Revelation 3:20.*]*4LtMs, Ms 16, 1886, par. 16*

You can have a little heaven here below if you will only get your eye fixed upon God—not looking at Christ half the time and at the world the other half. When you live for God, He will put His everlasting arm beneath you, and then He says, "My yoke is easy and My burden is light." [*Matthew 11:30.*] Do you believe it? I can testify this is so. By my past experience I can testify that I would not have one trial less, one sorrow less, for Paul says, "These light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but the things which are unseen." [*2 Corinthians 4:17, 18.*] We want to look at the things of eternal interest, that we may think seriously in regard to what use we have made of our reasoning powers, whether we have tried to strengthen them with idle things that we cannot take with us when we shall be caught up to meet Christ in the air.*4LtMs, Ms 16, 1886, par. 17*

We want to learn the lesson that Christ has told us we must learn—meekness and lowliness of spirit. And we want to be fitting that we may have an abundant entrance into the city of God, that we may have a life that measures with the life of God. Everything compared with this is of no consequence compared with that which God has in store for us if we will only do His will.*4LtMs, Ms 16, 1886, par. 18*

In the last days there are to be only two parties, the one on the right hand and the other on the left; and Christ says unto one, "Come, ye

blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.” And they answer, When saw we Thee thus and ministered unto Thee? And Christ says, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” But to those on the left He says, “Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.” The first class had Christ interwoven into their character, and they were not conscious of anything they had done. “Come, ye blessed of My Father,” is the benediction, “inherit the kingdom prepared for you from the foundation of the world.” *4LtMs, Ms 16, 1886, par. 19*

So we see Christ identifies His interests with fallen man. He turns to those on the left hand and says, “I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.” And when they ask Him, “When saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?” the answer comes, “Inasmuch as ye did it not to one of the least of these, ye did it not to Me.” *Matthew 25:34-46*. Not the greatest, but the least. Well now, we want to bring Christ into our everyday life. Those who had not fed the hungry or clothed the naked or visited the sick were not conscious of it. Why? Because they had educated and trained themselves in the school of self-indulgence, and the result was they lost heaven and the eternity of bliss which they might have had, had they devoted their powers to God. *4LtMs, Ms 16, 1886, par. 20*

Has He given you power? Give it to Him. All your body and soul belongs to God; give it to Him. In the place of devoting all your time to the pleasures of this world, in eating and drinking and dressing, give it to God. And the light God has given you, use it to bring souls to God. Remember that Daniel says, “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.” [*Daniel 12:3.*] Oh, say you, that belongs to the minister; I beg to be excused. It

belongs to every disciple of Christ, however weak they are. You will be judged according to the light given you. You have taken Christ into your life to represent Him to the world. What we want is more of Jesus and less of self.*4LtMs, Ms 16, 1886, par. 21*

A little longer and we shall see the King in His beauty. The work will be over, and we shall hear the words, "Child, come up higher. Enter into the city and have a right to the tree of life, and behold the matchless charms of Jesus." Will you be there? Will the crown of glory be placed upon your brow? and will the white robe of righteousness be placed upon you? Shall we eat of the tree of life? God grant that we shall every one be there. You cannot afford to lose this. God bless you here tonight; and may God come into your souls and shine around you here; and may you walk in the light as He is in the light!*4LtMs, Ms 16, 1886, par. 22*

Ms 17, 1886

God's Building

1886

Missing.

Ms 19, 1886

Sermon/Lessons From the Life of Abraham

NP

March 13, 1886

Portions of this manuscript are published in *HP 112*; *CTr 73, 75*; *10MR 118-121*.

March 13, 1886

(Sermon, Mrs. E. G. White,)

Genesis 12:1-4; Hebrews 11:8-10. It was not a small trial to Abraham to be called to leave his home and acquaintances and go into a land that he knew not. When he came into that land, he found that the Canaanites were there, and he would have all their idolatry to meet.*4LtMs, Ms 19, 1886, par. 1*

This was a severe trial to Abraham's faith. He could not see any possession that he could claim as his own. But in his perplexity the God of heaven condescended to preach the gospel to him and show him the possession that he should have for an eternal inheritance.*4LtMs, Ms 19, 1886, par. 2*

Abraham moved from place to place, as it seemed advisable for him, in order to obtain a support for his family, and his family was not small. His trained servants numbered more than 400. At every place where he pitched his tent, close beside it he erected an altar, so he worshiped God in every place where he was called to be. In thus doing he was training his family to love and fear God.*4LtMs, Ms 19, 1886, par. 3*

When he had another trial in a severe famine that came in the land, and he moved down into Egypt, God gave him favor with the Egyptians, so that when he left there, he had more than when he went in.*4LtMs, Ms 19, 1886, par. 4*

Now when God bade Abraham to leave his country and friends, he

might have reasoned and questioned the purposes of God in this. But he showed that he had perfect confidence that God was leading him; he did not question whether it was a fertile, pleasant country, or whether or not he should have ease. He went at God's bidding. This is a lesson to every one of us. When duty seems to lead us contrary to our inclinations, we are to have faith in God.*4LtMs, Ms 19, 1886, par. 5*

There are those who may be in favorable positions, as far as business is concerned, and in all the things of this life, but God may have a work for them to do elsewhere, a work that they could not do among their relatives and friends. The very position of ease, and the relatives who surround them, may prevent them from developing the very traits of character which God would have them develop. But God sees that to change their position, and to send them where their surroundings will be entirely different, will be the very best place for them to develop a character which will glorify Him.*4LtMs, Ms 19, 1886, par. 6*

Every one, wherever he shall go, should carry the true principles of his religion with him. If sin, and forgetfulness of God, and idolatry exist in the places where he shall go, then is the time for him to show their true principles.*4LtMs, Ms 19, 1886, par. 7*

When we set ourselves where all is convenience and ease, we do not feel so much the necessity of depending moment by moment upon God. God in His providence brings us into positions where we shall feel our necessity of His help and strength, and He loves to reveal Himself to us.*4LtMs, Ms 19, 1886, par. 8*

We see the marked traits in Abraham's character when the strife commenced between the herdsmen, and Abraham said, "Let there be no strife, I pray thee, between me and thee. ... Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." [*Genesis 13:8, 9.*] Lot saw the country near Sodom was most favorable for his worldly and temporal prosperity, and he chose that location. [*Genesis 13:10-12* quoted.]*4LtMs, Ms 19, 1886, par. 9*

If Lot had manifested the same courtesy that Abraham had, he would have given him the choice. But Abraham did not take the

position that he was superior to every one around him; he took a humble position. It was the right of Abraham to make his choice, and to be first, but he chose to be courteous in this matter. *4LtMs, Ms 19, 1886, par. 10*

Lot, instead of inquiring whether this would be the most favorable for his morality and godliness, thought only of his worldly prosperity. But the time came when Lot was placed in a most trying position because of the wickedness of the inhabitants of Sodom. When Lot and his family were taken by those who came in to conquer Sodom and Gomorrah, Abraham went to deliver him from his captors. When the king of Sodom would have Abraham take some gifts of the spoils, he there again showed the true nobility of his character. He said he would not take so much as a thread or a shoe tie lest they should say, "I have made Abraham rich." [*Genesis 14:23.*] God had given to Abraham the promise that he should have great riches, and he would not have any one say that the wicked had given him the treasures he possessed. We see that every step with Abraham was one of faith. *4LtMs, Ms 19, 1886, par. 11*

We read of visitors coming to Abraham as he was sitting in the door of his tent, and how did he receive them? These were angels of God, and one of them was no less than the Son of God. When these guests came up to his tent, they were strangers; but he observed the rules of true courtesy towards them. The Word of God tells us to "be not forgetful to entertain strangers, for thereby some have entertained angels unawares." [*Hebrews 13:2.*] Abraham did this. And when the heavenly guests made this known to Abraham, then they told him what was their purpose in regard to Sodom. The cry of distress and suffering had come up to the God of heaven, and He had come down to see if they had done altogether according to the cry of it, which was come up unto Him. And while Abraham was not in Sodom, was not connected with Sodom, yet we see that he had an intense interest that Sodom should not be destroyed if God could spare it. *Genesis 18:20-22.* In the next verse we are told that Abraham drew near and said (quote *verse 23*). *4LtMs, Ms 19, 1886, par. 12*

While Abraham had a true sense of humility which every child of God should possess, yet he had an intense interest in the souls of

sinners. He is represented as drawing near. He steps close to those heavenly messengers and pleads with them as a child would plead with his parents. He remembers that Lot has made his home there in Sodom and that Lot has connections all through Sodom by marriage. Therefore Abraham commences at 50, and the Lord tells him that he will spare it for 50; and he goes down to ten, and the Lord tells him that He will spare it for ten's sake. [*Verses 26, 32.*] He does not make any further appeal, but he does hope that there will be found ten righteous men in Sodom. Well, when the angels came in Sodom, they could not find even five righteous ones in the splendid city so that we may reason that there may be the most splendid cities, having the greatest wealth, and yet there not be found five righteous in them. Every one of us, as we are seeking for the future immortal life, should have everything connected with us as favorable as we can make it for the development of Christian character. God frequently calls us to break every tie that binds us to unholy influences and to come out from among them. *4Lts, Ms 19, 1886, par. 13*

Here is Abraham standing as one that is a representative for God, and his history is brought down along the line to our time. Abraham's interest and anxiety for Sodom is a lesson to us that we shall have an intense interest for those around us. Although we should hate the sin, we should love the souls of those for whom Christ died. And then we should feel the most grateful to God that we have One who is pleading in the heavens above in our behalf. Jesus knows the worth of every soul because it is He that has paid the price for every one. When He was in His agony at the crucifixion, He prays there for His enemies (murderers); He says, "Father, forgive them, for they know not what they do." [*Luke 23:34.*] And here as we see in the case of Abraham that he pleads for the guilty as one man pleads for another. We should put up that earnest prayer for those who are in darkness. *4Lts, Ms 19, 1886, par. 14*

But there is still another test that Abraham is to bear. There is a message that comes from God in the season: "Take thy son, thy only son, whom thou lovest, and offer him up as a sacrifice to God." [*Genesis 22:2.*] We can have some little idea of this test required of God. As Abraham walked with Isaac to Mount Moriah, he had at every step to look away from things that are seen to things that are

unseen. As Isaac walked by his side, he had the whole three days with him by his side for the temptations of the enemy to pour in upon him in regard to this test. We can imagine the feelings of that father when Isaac said, "Father, here is the fire, here is the wood, but where is the lamb for the offering?" [Verse 7.] Up to that time Isaac did not know that he was to be offered. Every day the eyes of Abraham had been directed towards heaven, hoping that some command would come countermanding that order. But he comes to the very place of which God has said, "I will show thee," and there he sees the very place where he is to offer up his darling son. He had answered the question of Isaac, "God will provide the offering" [Verse 8], but now the father sees that he has come to the last point, and he opens the whole matter to Isaac, and Isaac consents to the sacrifice. It was God who had required it, and he would even offer up himself as a sacrifice to God. And Isaac is bound and placed upon the wood, and there as Abraham draws the sword to slay his son, there comes a voice from heaven to say it is enough. He is commanded to stay his hand and do no harm to his son. *Genesis 22:10, 11.4LtMs, Ms 19, 1886, par. 15*

There are sermons preached in order to excuse God and make it all right on His side that He should require this offering of Abraham. Now all these discourses imply a question whether God should require this of Abraham. God has a right to every one of us, and it is not for any one to question whether it is right, whether God should take this course or that course with us. Those that have perfect confidence in the Lord God of heaven will never question any of His dealing with His children. He has important experiences to give His children, and He gives them this experience in His own way. Now Abraham verily believed and made the sacrifice to all intents and purposes in his heart. And that very faith is counted to him for righteousness. He thought and taught to Isaac that God was able to raise him up from the dead and could see the end from the beginning. This is the very faith that we should have, every one of us, in the Lord God of heaven. We have the history of Abraham, and the ground the Lord brought him over, in order to give us strength and courage and faith. The Lord wants every one of us to believe that He is the very best friend we have. Here was Abraham that trusted God at every step, and his faith was perfect.*4LtMs, Ms 19, 1886, par. 16*

Now the Lord has a controversy with His people, and He wants every one of us to come into obedience to His requirements. We are none of us, when duty is laid out before us, to question, "Is it convenient, or will it please me to do this?" If God says it, it is enough. We are to take our Bibles, we are to study and see what the will of God is concerning us, and then to follow as Abraham did in faith and confidence. Now you see the first test was a very close test for Abraham, to leave everything and go into a land of strangers. He suffered poverty and he suffered hunger when the famine came, and his whole household suffered. He had an opportunity there to question and distrust God in thus leading him out from his home and land and kindred. And there were adverse circumstances that followed Abraham for a time, which brought him into positions of trial and where he was proved of God. But Abraham's faith and confidence in God at last began to bring him returns. He had great riches, he had great possessions, and he had above everything else the blessing of God.*4LtMs, Ms 19, 1886, par. 17*

What should we do if it were not for these representative men that are presented before us, and the dealing of God with them? Our lines are not to be always cast in pleasant places. We shall be brought where we shall feel the test and proof of God. If we could know the history of everyone that is here in this house today, there would be some valuable experiences brought out where they followed the leadings of God irrespective of inclination. The God of heaven will test us to see if we appreciate the favor of God and believe His promises and will rely upon them irrespective of consequences. Here is where the trial will come with many who accept the unpopular truth for this time. If God should call any of us to leave positions where it is for our interest to retain them, and we go according to the light God gives us, why, the Lord knows all about that. Although Abraham was promised that he should have the whole of Canaan, God said, "Walk through the land in the length of it and the breadth of it" [*Genesis 13:17*], yet he had not a foot of it in his possession. If we do not realize any very wonderful prosperity in this life, yet we have the claim of the future immortal life.*4LtMs, Ms 19, 1886, par. 18*

It is stated of Abraham that he looked for a city whose builder and

maker was God. When he buried his dead, he had not so much land that he could put his dead there. He had to buy it. But when the Lord opened before him the view of immortal life, and this earth purified, and here to be his home, he was satisfied. So with every one of us. We are only pilgrims and strangers in this world. We are seeking the city which Abraham looked for, whose builder and maker is God. We do not expect all the reward here in possessions, in land, in gold, or in silver, but we expect an eternal weight of glory. I will give you further points of this subject when I shall speak to you next.*4LtMs, Ms 19, 1886, par. 19*

Ms 19a, 1886

Sermon/Lessons From the Life of Abraham

Basel, Switzerland

March 27, 1886

Formerly Undated Ms 128. Portions of this manuscript are published in *1BC 1093-1094; TDG 95; CTr 76, 80; 6MR 5-6.*

Genesis 19:1-3. Lot had been kept with Abraham's household, and he had become so molded that he had the same courteous spirit that Abraham manifested. These men appeared just like other men when they came to Lot, and if a spirit of courtesy had not been cultivated by Lot, he might have perished with the rest of Sodom. But the wickedness of the inhabitants of Sodom was so great that they would have abused the men that brought this message and were entertained by Lot. But angels of God protected Lot from being torn in pieces by the rabble that were outside his door. He smote them with blindness so that they could not find the door.*4LtMs, Ms 19a, 1886, par. 1*

After this exhibition of their wickedness, these angels opened to Lot the object of their visit. They asked Lot if he had any sons or daughters in that place, to bring out of the city. Lot was permitted to go to those of his relatives and to tell them that the city was to be destroyed, and that they must flee from it. But all his entreaties and all his warnings were of no avail to them. They mocked at what they called his superstitious fears. Why, here was Sodom just as it had been, and there was no evidence in anything that their eyes beheld that led them to think that there was a destruction before them. But the angel, as Lot returned, was in haste and bade them flee out of Sodom. Well, Lot was, as it were, stupefied at the thought that he must go without his property, and with only his wife and two children with him. The angels laid hold upon them and led them out of the city. Why, the angel said, we can do nothing until you get out of the city. And just as soon as they were out of the city and on their way towards the mountain, then the angel said to them, Flee for your life, and tarry not in all the plain. And the command was, Look not behind you.*4LtMs, Ms 19a, 1886, par. 2*

It was a tremendous test for Lot. He pitched his tent toward Sodom, and he was rich in treasures and possessions. But he must leave it all and he must flee and he must not look behind him with a thought of regret. The wife of Lot turned her eyes toward the city for what she had left there, and the curse of God came upon her and she was turned into a pillar of salt. Lot makes the plea that he is not able to get to the mountains, and he wants to make his home this side of the mountains, and it is granted to him. But he did not dare to tarry in the place he had thought was a place of refuge, for the wickedness of Sodom had reached there. He learned by experience that the angels knew much better than he where he ought to go. The angels pointed to the mountains and bade him flee there, and he finally did.*4LtMs, Ms 19a, 1886, par. 3*

Now we can see that when Lot made his home in Sodom he made a mistake. Here he not only lost all his positions, but he lost his children, all but two. This is a lesson to us that we should take to heart. There may be very flattering openings to the children of God, but they must look on every side of the question before deciding. The very first question with every soul of us should be, How will it be with my soul? What kind of influences will be around my family and my children? All that may be gained by worldly prosperity at the sacrifice of one moral principle is a terrible loss.*4LtMs, Ms 19a, 1886, par. 4*

God promised to Abraham and his seed after him that they should have possessions and lands, and yet they were only strangers and sojourners. The inheritance and lands which are to be given not only to Abraham but to the children of Abraham will not be until after this earth is purified. Abraham will then receive the title to his farm, his possessions, and the children of Abraham will have a title to their possessions. Every one of us should constantly bear in mind that this earth is not our dwelling place, but that we are to have an inheritance in the earth made new. The destruction of Sodom and Gomorrah symbolizes to us how this world will be destroyed by fire. It is not safe for any one of us to build our hopes in this life. We want first to seek the kingdom of God and His righteousness. The Sodomites had passed the boundary of mercy, and no more light was granted to them prior to their destruction. Had the warning gone through these cities of the plain, and had they been told just

what was to come, who of them would have believed it? They would no more have accepted the message, and God knew it, than the sons-in-law of Lot.*4LtMs, Ms 19a, 1886, par. 5*

Sodom and Gomorrah were like the Garden of Eden. The Lord had lavished His blessings upon that portion of the earth. Everything was beautiful, everything was lovely, and yet it did not lead men to honor the Giver. When the Lord rained the fire and brimstone from heaven to consume Sodom and Gomorrah, what a desolation! How easily could the blast of God make that beautiful situation and unsightly place.*4LtMs, Ms 19a, 1886, par. 6*

There is a lesson in this destruction of Sodom to those who live in Christ's day, and the message comes down the lines to our time. *Matthew 11:20-24*. We can see that it was according to the proportion of light that shone upon them that their guilt was measured. And this is a lesson to every one of us before whom God has opened the precious light of truth. It is impossible for me to describe to you my feelings as I passed through the cities on my way to Bienne and Lausanne. I looked upon these large cities that we passed through, and the message of warning has not reached them. I thought of you here in Basel who have the privilege of associating together and building up each other in the faith, and I thought, No light for these places. The very commonness of hearing the truth from week to week, and of receiving the efforts of the servants of God in your behalf, it loses its value in the minds of many of you.*4LtMs, Ms 19a, 1886, par. 7*

But I would inquire if our dear friends here seek to respond to the light that God is letting shine upon them? It is not the amount of light that comes to us individually that will save us, but it is the use that we make of this light that is given us from heaven. Light has been flashed upon our pathway, and we want to know how much better it makes us. Has it discovered to us our imperfections of character? and has it perfected us so that we cease to sin? You should every one of you that meet together here from Sabbath to Sabbath consider that you are greatly privileged. You should regard it as a school that you are in to be educated, and to develop characters which will fit you to be a blessing to others which are in darkness. Here you may feel that you have accepted the truth, that

you understand it, and you may stop there and go no further. It is one thing to accept and hold the truth, and another thing to have the truth as it is in Jesus. While you are engaged in labor, while your hands and minds are employed in doing useful work, there is a necessity of meditation and reflection and earnest prayer. You want this light that comes from heaven to do something for you. You want that faith that is represented as gold. You want to cultivate the love of Jesus in your heart, and you want to bear in mind that the very angels that appeared to Abraham and to Lot may be in your midst though you may not see them. Everything that you shall do in the different departments and branches of your work, you want to bear in mind that you are doing it as unto God and not unto man. There is a great and solemn work to be done for the cities of Switzerland, and you know not but that God may be fitting you up to bear the message to these cities.*4LtMs, Ms 19a, 1886, par. 8*

But there is another point that I want to impress upon your mind. You should every one labor to reach the highest standard as representative men and women, because your example will tell upon those who have wrought in connection with this church and this office of publication. God expects you in your influence to show that the truth has sanctified the soul. As you seek in the strength of God to advance and grow up into the stature of Christ Jesus, you want to have seasons of meditation and prayer that you may be capable of being channels of light. Christ says, "Ye are the light of the world." [*Matthew 5:14.*] You are called, while you are placed in connection with this office, to let the light be shining out into different parts of the world. And if, while you are engaged in this solemn work, you should be letting your prayers ascend to God that the truth you are handling may bring souls to Christ, angels will be round about you.*4LtMs, Ms 19a, 1886, par. 9*

I know that our danger will be to be content with a feeble experience; but if you are closely connected with Jesus Christ, the Source of light and wisdom, you may become strong men and women in Christ. We are so willing to be content without any special evidence of our nearness to God that we fail where we might make a success. Every provision has been made by Jesus that we might not only believe an unpopular truth, but that we might have joy in Him. The truth works by love and faith works by love, and it purifies

the soul. There will be efforts made in this city to present the truth to those that will hear it. *4LtMs, Ms 19a, 1886, par. 10*

Now the question is, Are you gaining in the knowledge of the truth? Have you a living connection with Jesus Christ? You see Abraham had, and he talked with angels, and he could ask a favor of them. You see that Moses had a living connection with God, and his earnest petition was that he might see the glory of God. "Show me Thy glory," was his petition. [*Exodus 33:18.*] Well now, the Lord did not rebuke him for making that request; he was not presumptuous in trying to know more of God and His glory. But we see that that mighty man of faith was hid in a cleft of the rock, and the hand of God was placed over the rock, and then He revealed to him His glory. *4LtMs, Ms 19a, 1886, par. 11*

We have not earnestness enough in our faith or in our experience. I am anxious that these young men should be educated to know what it is to trust God fully. You want an individual experience in the things of God; and should you press your petitions to the throne of grace, "Give me, Jesus, clearer and more distinct views of Thy purity, Thy love, and Thy power," you would receive answers to your prayers. Your souls would be touched, and your lips, as with a living coal from off His altar. Why, your words would be of such a different character from just the common utterances that we hear from day to day. Why? Because Christ is treasured in the heart, and out of the treasures of the heart the mouth speaks, and you are thus training yourselves for the kingdom of heaven. The lower you lie in humility at the foot of the cross, the more clear and forcible is the glory and loveliness of Christ to you. Your very hearts ought to glow with the love of Jesus. Christ said to His disciples that it was His will that their joy should be full [*John 15:11*], and the one reason that it is not is because you have so faint and indistinct views of the power and loveliness of Jesus. You want to study the character of Christ and pattern after it. *4LtMs, Ms 19a, 1886, par. 12*

I hope there is not one of you that will settle down with a contented position because you believe the truth. Just as long as there is a soul to save in all the world you want to press yourselves to the Source of all light and power that you may save these souls. You do not care to have an earthly, worldly mold upon your experience.

You have souls to save or to lose, and you want a great deal more of Jesus brought into your lives, into your character, and into your experience. You can be a help and blessing to one another by being true in every position where you are, by feeling that you are God's representatives upon the earth; that you cannot allow a cheap, mean thought or action to come into your life because you are purchased by the blood of Jesus Christ. I have thought that many of us forget that we are soldiers for Jesus Christ, that we are fighting the good fight of faith, that we are keeping our eye fixed upon the Author of our salvation, and that it is the privilege of every one of us to be conquerors. Well then, if we are pressing toward the mark of the prize, we are pitching our tent a great ways from Sodom. You do not see the attractions in sin and evilness, but the whole power of your intellect, your thought, and being is thrown on the side of the God of heaven.*4LtMs, Ms 19a, 1886, par. 13*

If Satan did not tempt you, you would have no battles to fight. But he will come with his temptations and present them before you in various forms; but you must resist him, steadfast in the faith. This is the warfare in which we are engaged; and by meeting these obstacles and overcoming them, you are gaining in spiritual sinew and strength for those which await you. Now Christ said to those who were lightening to His lessons, If these wicked inhabitants of Sodom and Gomorrah had had the instruction that they had, they would have repented; and if the light that God has permitted to shine upon you is not cherished, if you place the sacred truth upon a level with common things, you will be more guilty before God than those whom Christ addressed than the inhabitants of Sodom. Do not allow the truth, because it is so often repeated to you, to become a matter of no special benefit; but let it be fitting us day by day for the society of heavenly angels in the kingdom of God.*4LtMs, Ms 19a, 1886, par. 14*

Ms 20, 1886

Sketch of Journey

Basel, Switzerland

June 11, 1886

Portions of this manuscript are published in *5MR 18-23*; *3Bio 342*; *EGWE 190*.

I think you will want to hear some particulars in regard to our family. We now number ten. W. C. White and Mary and Ella are well. Ella has grown to be quite a girl since you last saw her. Sarah McEnterfer is well, and just as busy as she can be, taking letters by dictation and writing them out on the calligraph. Marion's health is about as it usually is. She is at work on *Vol. 4, Great Controversy*. Bro. and Sr. Powelson board with us. They are well. Lillie P. is now doing our house work. Christene Dahl from Christiania, Norway, has been doing our work since we returned from Norway. She is about to return to Norway again. She is now sick, and I have feared that she will not be able to ride on the cars a three or four days' journey. We have a French teacher in our family who is working in the office. She has her board for giving lessons to the family in French. I believe I have told you now all who compose our family.*4LtMs, Ms 20, 1886, par. 1*

My health has not been very good for some time, but my unceasing prayer to my heavenly Father is for physical strength and mental clearness that I may do the work that He has given me without making blunders.*4LtMs, Ms 20, 1886, par. 2*

One week ago last Tuesday we returned home from visiting the churches in Switzerland. We traveled with our own horse and carriage and by thus doing obtained a view of the places and scenery of interest which we should not have done had we ridden on the cars. Switzerland is far ahead of Colorado for landscape scenes. The hills and mountains here are indescribably grand. I do not think I ever viewed scenery which made so deep an impression on my mind. It seemed as though my heart was lifted up to heaven as I viewed the works of God in nature. I could not refrain from

saying, "Great and marvelous are Thy works, Lord God Almighty." [Revelation 15:3.] I looked upon the high rocks seamed by the mighty cataracts which had worn a channel through them, and at the mountains towering toward heaven and then down hundreds of feet into the ravine through which a rapid stream was noisily beating its way over the stones and rugged rocks. I was filled with awe as I looked upon this scenery. I meditated upon the things which my eyes were beholding. How great was the living God who held and controlled these wonderful places of the earth, holding the mountains of stone in their place by His own hand, subject to His will. Oh, what power and what majesty has our God! Himself is the Rock of Ages.⁴*LtMs, Ms 20, 1886, par. 3*

These mountains clad with forest trees and high towering rocks of every conceivable form are beautifully adorned with the fir, hemlock, and beech. The evergreens are of the darkest green; the beech of a light, living green. The combination of colors is as beautiful as a bouquet. Interspersed with these are pure white blossoms resembling the snowball. All the beauties and the marvelous greatness of things in nature are open to our senses that we may better understand the love of God for man and learn lessons of His wisdom and His power. These things which my eyes behold draw me personally and trustingly to my heavenly Father, for I recognize Him as the source of all our blessings.⁴*LtMs, Ms 20, 1886, par. 4*

If our hearts were softened and subdued with the love of God, they would be open to discern His mercy and loving-kindness, as expressed to us in every shrub and the profusion of blooming flowers which meet our eyes in God's world. The delicate leaf, the spires of grass, every lofty tree is an expression of the love of God to His children. They tell us that God is a lover of the beautiful. He speaks to us from nature's book that He delights in the perfection of beauty of character. He would have us look up through nature to nature's God and [would have] our hearts drawn out in love and affection to Him as we view His created works. The beautiful forests stretch out before us and the groves where the merry songsters congregate and make our world vocal with their songs of praise; their rich and joyous music should awaken the song of melody and gratitude to God in our own hearts. The Lord wants us to rejoice in

the works of His creation. He rejoices in the work of His hands which He has clothed with such a profusion of beauty. His glory is not only declared in the heavens in the sun, moon, and stars, but in everything in nature, opening bud and blooming flowers which His hand has created.*4LtMs, Ms 20, 1886, par. 5*

We may consider, as Jesus bade us, the lilies of the valley, and the beautiful flowers growing up around us should awaken in our hearts not only reverence but love to God. We need greater natural simplicity and far more spirituality than we now possess in order to read aright the pages of the book of nature God has opened before us. We want to grasp the eternal through faith which He has set before us in earthly forms and semblances that the depths of our souls may be reached, that we may magnify and reverence the God of nature.*4LtMs, Ms 20, 1886, par. 6*

God designs that the scenes of nature should influence the children of God to delight in the pure, simple, quiet beauty with which our Father adorns our earthly home. Jesus tells us that the mightiest king that ever swayed a scepter could not compare in gorgeous array to the simple flowers that God has clothed with loveliness. [*Matthew 6:28, 29.*] We wish to learn God's lesson out of His book. The heavens above, pure and beautiful and lovely, in faint colors presented to our senses here upon the earth, and we may put the imagination to the highest stretch to grasp the glories which these represent in the paradise of God; and yet the eye hath not seen, the ear hath not heard, neither hath entered into the heart of man the things which God hath prepared for those who love Him.*4LtMs, Ms 20, 1886, par. 7*

We must be preparing for the white robe of character in order that we may pass within the pearly gates of the city of God to a heaven of bliss. Revelation presents the scene—fountains of living waters, rivers that are as clear as crystal proceeding out of the throne of God and the Lamb, trees of living green growing on either side of this river of life. [*Revelation 7:17; 22:1, 2.*] The foliage gives health and life to those who eat it, as well as the fruit. The walls and foundation of the city are of precious stone. The streets are paved with gold.*4LtMs, Ms 20, 1886, par. 8*

We have in the glorious things of nature a mere shadow of the original which we shall see in their full loveliness in the paradise of God. Let us learn the precious lesson which God designed we should. He who careth for the simple flowers in their season, will He not much more care for you whom He has created in His own image? Look upon these things of beauty. God prepares and clothes them with a robe of loveliness, and yet they perish in a day. All these earthly, temporal beauties are to be appreciated as the voice of God speaking to us of the treasures and glories of the unseen and the eternal.*4LtMs, Ms 20, 1886, par. 9*

It will be impossible for me to describe the scenery which I beheld on this journey. It is too awfully grand. I might write you much more upon this, but I will pursue my narrative of my journey. Our first day out from Basel at noon we halted under the widespread branches of a grand old oak. W. C. White unharnessed Dolly, and John Vuilleumier brushed her down, using hay as a curry-comb, then left her to eat grass which privilege she enjoyed, if we can judge from appearance. A bed was made for me on the grass. I had been sick for several days, and the proposition was made to defer the journey until the next week, being unable, as they thought, to travel. This day, the twentieth of May, was very warm. I decided to undertake the journey, and if it were impossible for me to travel safely, to return to Basel. I was very weak, but my rest in sleep did me good.*4LtMs, Ms 20, 1886, par. 10*

Close by us was a large rock running up abruptly from the road, but in the rear was a plat of level ground which, without much difficulty, would bring one to the top of the huge rock. Here Napoleon placed his cannon upon the top of the rock, and his army must have stood upon the very spot we had chosen for our noon lunch. The name of this place was Laufen, fourteen miles from Basel. Sarah McEnterfer prepares the luncheon which is spread upon the ground upon smooth Manila paper used as a tablecloth. The blessing of God is asked upon our food, and the simple lunch is eaten with a relish.*4LtMs, Ms 20, 1886, par. 11*

W. C. White engaged in writing letters on the calligraph, and Sarah washed the dishes in a stream close by and arranged the dinner basket to be strapped again on the back of the wagon. John took

the German and French paper to a house not far distant where we obtained milk and did some missionary work. He obtained names to whom he could send these little messengers of light and truth.*4LtMs, Ms 20, 1886, par. 12*

The entire journey was one of interest for remarkable scenery. Having ridden thirty miles, we tarried that night in Moutter, a beautiful village located in a valley of loveliness. The inhabitants are mostly Roman Catholics. We had good accommodations, and early in the morning took a breakfast in our room consisting of bread and hot milk, and then were seated in our carriage again to continue our journey. We arrived at Tramelan about noon and were welcomed by the family of Brother Roth. Brother and Sister Roth are most excellent people, wholehearted in the truth. They have now living seven sons and three daughters. One daughter died in the faith not long since. All are established in the truth that are old enough to understand. Their family are in the best circumstances of any of our people in Switzerland. The father and eldest son are merchant tailors. The second son is a baker, but has given himself to the missionary work, and is fitting up for a laborer. He is a young man of superior ability. One young woman is working in the office at Basel. She understands French, German, and English. The third son is also working in the office. We enjoyed our visit with this dear family. Tramelan is one of the most beautiful places in Switzerland. It is high up among the mountains. There is much snow there in winter, and the summers are quite warm. I think we shall have a camp meeting in this place before we leave Europe. We had good meetings in Tramelan. I spoke three times.*4LtMs, Ms 20, 1886, par. 13*

May 25, we went with our carriage to Bienne, about 15 miles. We had a missionary meeting and spoke about one-half hour. W. C. White and others talked with interest. Bienne is a large and beautiful city. Bienne Lake comes close to the city. Wednesday morning early we were in our carriage on our way to Chaux-de-Fonds. Here I spoke twice. I was not well here. We had to mount four pairs of stairs. Up so near heaven we found very pleasant rooms. There was still another story above us. We had for three or four days cold, disagreeable weather. Thursday we went to Locle, visited an excellent family. Tarried a few hours, left an appointment

for Sunday evening, then rode back and spoke in C. that night. I also spoke Sabbath forenoon with great freedom. The Lord blessed me. I was very weak, but I knew Jesus was in our midst, and His sustaining grace was given me. My heart is seldom more deeply stirred than it was at this meeting. I could not forbear weeping as I had a vivid sense of the love of Christ. The congregation were many of them in tears. I knew that Jesus of Nazareth was passing through our midst, and His blessing was flowing in rich waves of love to our souls. I knew some were convicted of the truth, but had not consented to lift the cross.*4LtMs, Ms 20, 1886, par. 14*

I presented before them the words of Joshua, "Choose ye this day whom ye will serve." [*Joshua 24:15.*] I asked those who wished to take a decided stand for the truth, and to be fully on the Lord's side, to arise; also those who had backslidden, or had become cold in the service of the Lord, to stand upon their feet. The house was so crowded that they could not come forward, but nearly every one in the house was deeply moved and stood upon their feet.*4LtMs, Ms 20, 1886, par. 15*

Brother Ertzenberger offered deep and earnest prayer to God. Then we had a precious social meeting. Testimonies were given in quick succession; short and to the point. John Vuilleumier interpreted to me so that I was privileged to know what was said. I felt in this meeting as though we were very near the blessed Saviour, that the heavenly breezes from the Land of Canaan wafted over us. I am all the time learning new and precious lessons from the heavenly Teacher. I have been learning to trust more calmly and casting all my care upon Jesus. I never knew as fully as now the great care and love Jesus has for us, and the precious privilege we have in committing the keeping of our soul to God as unto a faithful Creator, and resting in His love without anxiety and without doubt. God has given us every evidence of His love. I will not doubt Him, never, no never.*4LtMs, Ms 20, 1886, par. 16*

Sunday we went to Locle. This is a place where our people have suffered the greatest opposition. They were almost afraid to have me speak, fearing the opposition would be more intense. But they were much pleased to see the hall full of the best of the community, who listened to the temperance discourse with the deepest interest.

I was sick, but the Lord helped me to rise above my infirmities and to talk to the people that night. I praise His holy name for His goodness and loving-kindness to me, that He gives me strength according to my day. After speaking evenings I cannot sleep until midnight, for I feel so intensely earnest to benefit the souls before me.*4LtMs, Ms 20, 1886, par. 17*

May 30, we left our carriage to be driven to Tramelan by Brother Ertzenberger while we took the train for Neuchâtel to see Brother Albert Vuilleumier who had just come from Africa. I spoke to a room full that night under great pain, with ulcerated tooth. The blood rushed to my head just before speaking, my nose bled freely, but I obtained no relief. Used fomentations without receiving any benefit, but felt that I could not disappoint the people, and spoke to them about three quarters of an hour. Those present were none the wiser for my sufferings. I did not again take the carriage, but Sarah and I hastened home to Basel on the cars to my dentist. He said the nerve of the tooth was dying, and he could relieve me. He drilled a hole through the tooth through the gum, and I was relieved in about one hour.*4LtMs, Ms 20, 1886, par. 18*

We leave for Sweden next Monday. I have much dreaded this journey, for I know it will be attended with great weariness. Nevertheless, I have decided to go and trust myself in the hands of the Lord. We ride thirty-six hours on the first stage of the journey to Leipzig, remain there over twenty-four hours. Elders Whitney, Conradi, and W. C. White accompany us to transact important business there.*4LtMs, Ms 20, 1886, par. 19*

I have now run over this very limited sketch of our journey, knowing you would be interested to hear it.*4LtMs, Ms 20, 1886, par. 20*

Ms 21, 1886

Sermon/The Need of Earnest, Intelligent Workers

Refiled as *Ms 14, 1887*.

Ms 22, 1886

Healdsburg College

NP

1886

This manuscript is published in entirety in *1MR 317-322*.

The Healdsburg College:

Deeming it no longer safe to entrust our youth with infidels or with irreligious teachers, or even with teachers who would poison their minds with doctrinal errors, we have erected our present commodious home and college in Healdsburg. We saw the necessity of religious training being interwoven with their education, also of their knowing something of the different trades and branches of business. In order for them to develop symmetrical characters, they need not only the advantages of a thorough intellectual training, but of a training of the physical powers. Then their mental capabilities will develop proportionately. It is painful to see how many one-sided, half-developed characters there are in our world. Our churches today show that these defects have been brought into the religious life to the great detriment of the church. There is a great work to be done for our youth. Our college must not do any haphazard work. The taste of those who attend it must be refined, their imagination pure and correct, and all their aspirations ennobled and purified through the copy that is constantly kept before them, Jesus Christ. If they learn to come into subjection to His sway, and are controlled by pure, elevating motives, they may go forth fitted for any position of responsibility or trust.⁴*LtMs, Ms 22, 1886, par. 1*

Young men have a work to do in this life which they will be unable to perform unless they form correct habits. Every soul that has been redeemed by the blood of Jesus Christ has a destiny to fulfil. No one liveth to himself. All exert an influence for good or for evil. The injunction of the apostle is, "Young men, be sober minded." [*Titus 2:6.*] How can they be otherwise when they consider that they are to be co-workers with Christ and partakers with Him of His self-denial,

His self-sacrifice, His forbearance, and gracious benevolence. Says the apostle, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." [1 *John 2:14.*] You are God's agents to work for the upbuilding, the advancement of His cause, therefore you should put away all levity, jesting, and joking which is not convenient. Put away your spend-thrift habits, and learn habits of economy. Be not seeking after amusements, live not for your own selfish gratification, be sober minded. In your God-given manhood, rise above every enslaving, debasing habit and practice, and encourage a due appreciation of your high calling. Ponder well the paths your feet are treading. Search your Bibles carefully and prayerfully. Study the waymarks, and inquire diligently whether your feet are in the path leading heavenward or in the path leading to perdition.*4LtMs, Ms 22, 1886, par. 2*

You need to learn more of God and of heaven. How important that you start right, that you begin active life aright. A little diverging from the path of right at starting will lead you further and further away from the path of safety and happiness. One step taken carelessly will place you upon the enemy's ground and oppress and benumb the intellectual and moral energies. We are living in an age of infidelity and disloyalty to God. Bad dispositions, hereditary tendencies, are opposed to the gospel of Christ. All the miserable traits of character, all the depravity and overflowing profligacy which prevail in our world, are because the law of God is not made the standard of character. Satan is working with pleasing fables upon the minds of professed Christians to make of none effect the law of God which is the detector of sin. God wants faithful men to press firmly against the wiles of Satan and urge the truth against destructive errors and delusions.*4LtMs, Ms 22, 1886, par. 3*

Our college is far-reaching in its principles. It has for its one great object the education and training of young men and women for usefulness in this life and the service of God. If these youth have an eye single to God's glory, they will seek to fit themselves for His special service. The love of Christ will have a controlling influence upon their every day life. This object imparts an energy more than finite, and qualifies for achievements that are divine. Their works will show some proportion of the strength of their motives. The

salvation of men for whom Christ has paid an infinite price will be their grand aim. All other considerations—home, family, social enjoyment—are secondary to this.*4LtMs, Ms 22, 1886, par. 4*

The worker for God must reach for man where they are, immersed in darkness, sunken in vice, and stained with corruption. Thus it was that Christ showed His love for fallen man. He came from a heaven of bliss, where He was appreciated, loved, and honored, to our world to meet man in his fallen condition. His work was to reform men and fit them for a pure and holy heaven. He stopped at no sacrifice; He hesitated not at any self-denial. He for our sakes became poor, that we through His poverty might be made rich. Jesus had a great deal of rough work to do among a rough, uncultured, depraved class. He reached for men where they were, and adapted His process of working to the material He had to work upon. The workers for God must work as Christ worked. They must take in and understand the conditions of the beings for whom they work, in order to gain the victory. Whoever would be an effective co-worker with God in the vineyard of God must expect no better portion and treatment than had the world's Redeemer. They must expect to bring their ministry to the understanding of the men for whom they labor.*4LtMs, Ms 22, 1886, par. 5*

Those will attend the college who have no settled principles, no fixed purpose. They have no sense of God's claims upon them. Unless they can be inspired with courage, lofty aims, and a burning desire to improve their talents, to increase their knowledge, that they may increase their usefulness, they would be better tilling the soil at home. Those who have a purpose to labor for the salvation of souls must not have moral cowardice, but pure elevated motives. The hours of these will be hallowed, their opportunities appreciated. They will drink in knowledge. They will be representatives of industry, sobriety, punctuality. They will ever advocate order and discipline. They will be caretakers. There will be nothing loose or lax, but they will have sturdy, persevering resolutions and earnest fidelity.*4LtMs, Ms 22, 1886, par. 6*

God would have His workers aim at perfection and strive earnestly for it. As they go out they will meet worldly men. Some are coarse and rough, others are intelligent and having the worldly polish.

These all must have the mold of Christ's character. The people have a right to expect that the one who presents himself as a teacher of Bible truths shall be refined in manners. They will pass severe judgment upon the man who claims to be a teacher, and is not refined and courteous. He should be able to command the respect of all. Young men should go forth from the college qualified for this work by diligent study and faithful training. All bad ways and coarse ways should be avoided, and a strict guard should be placed over the mind and manners lest they fall into erroneous ways of speaking and acting.*4LtMs, Ms 22, 1886, par. 7*

The teachers in our schools should labor strenuously to have their own voices and manners as nearly right as possible. But little is gained in devoting all the time to the study of books while the manners and the voice are neglected. They should impress upon the students under their charge the importance of self-culture, and then the student should take himself in hand to practice the lessons taught, that he may overcome incorrect habits of utterance. If these wrong habits are carried through their college education, they will have become fixed and very difficult to overcome. Intelligent youth often thus hinder their own success by retaining faults which earnest, painstaking efforts would overcome. If they would take themselves resolutely in hand, they would succeed in changing their habits and their manners at once and forever.*4LtMs, Ms 22, 1886, par. 8*

There is great pathos and music in the human voice; and if the learner will make determined efforts, he will acquire habits of talking and singing that will be to him a power to win souls to Christ. God wants the offerings of yourself to be perfect through Christ. The teachers in our schools should not tolerate in the students ungainly attitudes and uncouth gestures, wrong intonations in reading, or incorrect accents or emphasis. Perfection of speech and voice should be urged upon every student. Because of carelessness and bad training, habits are often contracted which are great hindrances in the work of a minister who has otherwise educated talent. The student must be impressed that he has it in his power, by combining divine grace with effort, to make himself a man. The mental and physical capabilities with which God has adorned him may by cultivation and painstaking effort become a power to benefit his

fellow men.*4LtMs, Ms 22, 1886, par. 9*

All connected with our college as teachers and workers should be God-fearing men and women, hating sin, despising every temptation that will lead to pollution. They should stand firm as a rock to duty, feeling that they have a responsible work for the performance of which they must render an account to God. Every teacher in our college should feel a deep interest that the youth should receive such a training and discipline that they may go forth from the college with higher, holier motives and firmer principles than when they entered the school. They should not only become efficient in the sciences, but the intellect should expand and strengthen and develop, and they should grow in grace and knowledge of the truth. While cultivating the mind, they should cultivate that uprightness of heart, that stern integrity that Joseph possessed. Then they will scorn to yield to temptation that will sully their purity. Like Daniel, they will resolve to be true to principle and to make the very best use of the intellect with which God has endowed them. Pure, genuine religion never deadens the intellect, but it awakens the highest, noblest thoughts, and strengthens the intellect to exercise its powers to the utmost limit.*4LtMs, Ms 22, 1886, par. 10*

It is impossible for teacher or student to be connected with the God of wisdom without his intellect becoming developed and strengthened through the grace of Christ. He may then become a man of power to lead other souls to divine truth. The greatest work of the teacher is to lead those under his charge to be intellectual Christians. Then the mental and moral powers will develop harmoniously, and they will be fit for any position of trust. Divine grace will give clearness and force to the understanding. To faith will be added a virtuous character, and they will be a bright light in the world. They present the power of Christianity in the well-ordered life and godly conversation. They will despise cheap, foolish jesting and joking. They will adorn the doctrine of Christ. The principles of truth are inwrought in their lives, and bright beams of light will shine forth from them to the world in good works. Their righteousness goes before them as in the case of Daniel, and the glory of the Lord is their reward. The Lord has said, "They that honor Me will I honor." [1 *Samuel 2:30.*] God's Word will be fulfilled; not a jot or

tittle of it will fail. Many who will stand before the throne of God wearing the white linen which is the righteousness of the saints will be the sheaves that faithful example and earnest effort have brought to the Master.*4LtMs, Ms 22, 1886, par. 11*

Ms 23, 1886

Building a House for God

NP

1886

Portions of this manuscript are published in *Ev* 377-378; *CG* 542-543; *CTr* 364.

Nearly three thousand years ago by divine appointment the temple was built in Jerusalem. The nation of God's choice had been greatly favored; they dwelt in costly houses while they still worshiped God in the curtained Tabernacle. Here the Shekinah, the visible emblem of God's presence, dwelt between the cherubim, and out of the perfection of beauty, God shined. The ark of God that had been constructed in the wilderness, and had been borne all the way from Horeb to Jerusalem during the pilgrimage of forty years, still remained in the Tabernacle.*4LtMs, Ms 23, 1886, par. 1*

David, while dwelling in his palace of cedar and beholding the costly dwellings of the inhabitants of the city, was impressed that a more honorable place should be prepared for the worship of the great God, the Maker of the heavens and the earth. David was filled with remorse that he dwelt in a magnificent palace while the ark, which symbolized the mighty God, was provided for so much more poorly. Making known his convictions to Nathan, the prophet, he was encouraged by him to carry out his purpose, that of building a temple for the Lord to dwell in. But God had a special work for David to perform, and in His providence He had selected his son Solomon to accomplish the great work of building Him a house.*4LtMs, Ms 23, 1886, par. 2*

The Lord has made men His agents and has supplied them with means to carry forward His work. They will take the most happiness in their possessions when they render back to God that which He has freely given them, when they show that they make His cause and work supreme, and when they plan more wisely for the advancement of His cause and work, for the salvation of souls, than for their own convenience or enjoyment. The Lord says, "Them that

honor Me, I will honor.” *1 Samuel 2:30*. When those who love God have an eye single to His glory, see that narrow plans and inferior accommodations are made for the worship of the Lord God of hosts, and then see how much is expended upon building and furnishing houses for men, they will feel as did David.*4LtMs, Ms 23, 1886, par. 3*

A good work has been done in Healdsburg in erecting buildings for the accommodation of students. In the purchase of the college and in the planning and arrangement of the boarding house, some of our brethren have done nobly; but there is much yet left undone. The efforts made by the God-fearing, zealous servants of God should be encouraged by their brethren, for their plans in preparing a home for our youth and providing facilities for training and educating them according to the Scriptures have worked far more successfully than we had hoped. Plans are often devised to do a great work, but they fail because they are not in accordance with God’s plans and God’s ways. When self is interwoven with the plans and devices, then failure is written upon them.*4LtMs, Ms 23, 1886, par. 4*

In carrying out the design of building a house for God in Healdsburg, there will need to be a spirit of sacrifice on the part of all. It does not belong to this one church at Healdsburg to bear all this burden. Healdsburg is a place where the interest of our people on the Pacific coast will center. It should be considered as a missionary field. Here their children will be sent to attend the college; here they will listen Sabbath after Sabbath to the Word of God from His delegated servants. The other churches should all take a special interest in the work being done there and should feel it a privilege to help in building a house of worship there. They should consider it not only a privilege, but an honor to share in this work. It is not proper to make the school chapel a place for the people to assemble to worship God.*4LtMs, Ms 23, 1886, par. 5*

There have been times when it seemed necessary to worship God in very humble places; but the Lord did not withhold His Spirit nor refuse His presence because of this. It was the best His people could do at the time, and if they worshiped Him in Spirit and in truth, He never reprovved or condemned their efforts. But He has blessed

us with means, and we expend that means in making our houses attractive, in planning and executing to please, to honor, and to glorify ourselves; if we are content to thus leave the Lord out of our plans and to worship Him in a much poorer and more inconvenient place than we are willing to live in ourselves; if, I say, our selfish purposes are thus made supreme and God and His worship secondary, He will not bestow upon us His blessing.*4LtMs, Ms 23, 1886, par. 6*

God appoints to every man his work, that of honoring God's name on the earth. Have we not a work to do for the Master here in Healdsburg? Are we prepared for this work? Here are carpenters who do not possess the mind and Spirit of Christ. When this work of building a church shall be begun, there will be a revealing of the true character of many among us. There are men of various temperaments and ideas who feel very ardent to have their plans carried out because they think them just right. If all are not guarded, envy, discontent, murmuring will arise in their hearts because they are disappointed in something.*4LtMs, Ms 23, 1886, par. 7*

Be assured, brethren, that with every one who develops this spirit there is need of a true conversion to God. All should be thankful that God allows them a name and a place among His people without their seeking to be first. They are to do their work with fidelity and thoroughness, considering every day what Christ has done for them. If he had failed in His appointed work in the redemption of man, we should all have hopelessly perished.*4LtMs, Ms 23, 1886, par. 8*

Christ's work was perfect in every part. We need to daily humble our hearts before God in view of the blessings that He has brought within our reach at infinite cost to Himself. He lived a life of humiliation, He was slighted, scorned, rejected, that we might be lifted up. Then will we consider that the Lord has a choice even of men who shall build His house? It does then make a difference to Him who engages in this work and what spirit characterizes them. God would have men engage in His work who have wisdom and who are disciplined by His grace. Men's plans are not God's plans. He may see that it is best for us and for His cause to refuse our very best intentions, as He did in the case of David. Our plans may

look exceedingly wise to us, but not so to the Lord. Of one thing we may be assured, the Lord will bless and make useful to the advancement of His cause those who humbly devote themselves and all that they have to His glory. If He sees fit not to honor their desires, He will, if they are humble, teachable, and under the control of His Spirit, counterbalance His refusal by giving them tokens of His love and entrusting to them other service.*4LtMs, Ms 23, 1886, par. 9*

The Lord reminded David of the lowly position he was in when He called him and entrusted him with great responsibilities, and He would have him ever bear in mind that his prosperity and success came through the blessing of God and not through any inherited goodness that he possessed. Although God did not allow him to carry out the wish of his heart, He granted him the next highest honor, that of entrusting the work to his son.*4LtMs, Ms 23, 1886, par. 10*

Solomon received wisdom from God. Yet Solomon did not find among the workmen of his nation and religion those qualifications, that fine skill, that he deemed essential to carry forward the work of building a temple for the God of heaven. He was therefore obliged to send away for workmen, men who would do justice to the responsible work entrusted to them. God was the designer and men were the executors. There was a head, a leader, and the men were brought in under him to follow his directions. There was no discord, no strife; every man wrought until the stones were brought out of the mountains so perfectly hewed and chiseled that when brought to the building they came together without the sound of ax or hammer.*4LtMs, Ms 23, 1886, par. 11*

We have no command from God to erect a building which will compare for richness and splendor with the temple. But we are to build an humble house of worship, plain and simple, neat and perfect in its design. Then let those who have means look to it that they are as liberal and tasteful in erecting a temple wherein we may worship God as they have been in locating, and building, and furnishing their own houses. Let them manifest a willingness and a desire to show greater honor to God than themselves. Let them build with nicety, but not with extravagance. Let the house be built

conveniently and thoroughly so that when it is presented to God He can accept it and let His Spirit rest upon the worshipers who have an eye single to His glory. Nothing must interfere between God's glory and us; no selfish plans, no selfish schemes, no selfish purposes. There must be an agreement.*4LtMs, Ms 23, 1886, par. 12*

The work of building might have commenced last year. But there are many carpenters and others who have come from different places and settled in Healdsburg who have not been actuated by the right spirit, or the right motives. As soon as the subject of building a meetinghouse was agitated, they began to manifest a spirit of rivalry and to selfishly covet the work themselves lest someone outside of Healdsburg should be called to act a part or be made leader in the work. Those who have come to Healdsburg and who have done nothing for the upbuilding of the cause and work here, who have been no spiritual strength, efficiency, and support to the church, but who have ever been, as far as their influence is concerned, a detriment to the church, were the most anxious, self-sufficient, and forward in their claims of superiority, urging that it was their right to take a prominent part in the matter. If these men have been converted the past year, then their past words, and attitude, and claims may be blotted out, and they can begin anew. But I have no evidence that the spirit of ambition in my brother workmen is dead. They would be puzzled to select a head man among themselves under whom they would agree to lay aside their own opinions and manners of working. They are not large-minded, large-hearted men of experience, but are so very sensitive lest they should not have the supremacy.*4LtMs, Ms 23, 1886, par. 13*

In building the temple for God, all worked in harmonious action. Among the thousands of workmen, there were acknowledged heads, master workmen who commanded certain parts of the work. Although these were not of their nation or religion, all consented to obey them. There were no strikes, no rebellion, no dissatisfaction. The very elements seemed to be under the control of the Great I AM. Peaceful and harmonious, the work went on; and when all the parts were brought together, they fitted with an exactness that was not the result of a special miracle, but of accurate, skilful labor by workmen who felt the greatness of the work and fashioned every

stone to match the place it was to fit. In our work we must move cautiously in faith. But it is our privilege to build a house for God. We should not be confined to a school chapel. If we have a deep heart interest in the work of God, every man and woman will say, Let us arise and build. Let us look as did David to our own conveniences and then consider the poor accommodations that we have for the service of God. Let every one, old and young, bring gifts and donations to help in building a house for God, and let parents and children show as great, yes as much greater interest in this building as they have shown in building houses for themselves. It is for our own good and for the glory of God that we undertake this work. We know it is a trying time as far as means is concerned, but we should not let this hinder us. We want God's blessing, we want to work the works of God; let none of us be behind in this work.*4LtMs, Ms 23, 1886, par. 14*

The house erected for the worship of God should be cherished with sacred reverence by parents and by children. It should not be used for common business of any kind. Schools should be disconnected from the room that is employed as a sanctuary where we expect God to reveal His sacred presence. Our children are not receiving the proper training in regard to the sacredness of the house where God is worshiped and where His Word is opened to the people. It is not possible to have them form correct ideas of God's sanctuary if it is used for a schoolroom and for common business purposes. There should be a sacred spot, like the sanctuary of old, where God is to meet with His people. That place should not be used as a lunch room or as a business room, but simply for the worship of God.*4LtMs, Ms 23, 1886, par. 15*

When children attend day school in the same place where they assemble to worship on the Sabbath, they cannot be made to feel the sacredness of the place and that they must enter with feelings of reverence. The sacred and common are so blended that it is difficult to distinguish them. It is for this reason that the house or sanctuary dedicated to God should not be made a common place. Its sacredness should not be confused or mingled with the common every-day feelings or business life. There should be a solemn awe upon the worshipers as they enter the sanctuary, and they should leave behind all common worldly thoughts, for it is the place where

God reveals His presence. It is as the audience chamber of the great and eternal God; therefore pride and passion, dissension and self-esteem, selfishness, and covetousness, which God pronounces idolatry, are inappropriate for such a place. What concord is there between Christ and Belial, what agreement between the temple of God and idols?*4LtMs, Ms 23, 1886, par. 16*

Parents should be constrained by high and holy motives to teach their children the sinfulness of entering the house of God in extravagant apparel and external display, which is contrary to the injunction of the inspired Word. Their dress and spirit should be appropriate to the holy place of worship. Thus the constraining love of Christ will triumph over the promptings of the natural heart. Such a worshiper will be a "living epistle, known and read of all men." [*2 Corinthians 3:2.*] The world will witness his unselfish love and feel condemned for their idolatry, and they will take knowledge of this devoted unselfish child of God that he has learned of Jesus. The church have as yet reached only a low standard, whereas if they will show due honor to God and elevate the standard, they may triumph gloriously. There is not that marked difference between believers and unbelievers that there should be. The Lord will accept that faith only that is sustained by corresponding works. You must arise from your low condition. You must have more noble aspirations, higher aims. Your whole soul must be wrapped up in God. You are to take no credit to yourself for your good and wise works, for there is no merit of themselves in your works; but if the Spirit of God worketh in the children of obedience, it is all of God not of self; therefore wherein shall we receive credit?*4LtMs, Ms 23, 1886, par. 17*

We are justified freely through the redemption there is in Christ. Faith is the gift of God. It is an assent of the understanding of God's Word which binds the heart to His service. It is an active faith, for it works by love and purifies the soul. Let us arise and build. The great argument for Christian liberality is the life and example of Christ. We have not as a people the mind of Christ. Our energies are not employed in the service of God to make us more and more heavenly minded. We are not inclined to grow heavenward, but earthward. We want to avail ourselves of every means of grace to become more and more like Jesus. We want every advantage we

can command in order to grow up into Christ our Living Head.⁴*LtMs, Ms 23, 1886, par. 18*

The house of the Lord in Jerusalem made it the praise and a holy revered name in all the earth. The walls, the towers, the stones, the streets, the foundations, the very dust of the city were sacred to the Jewish nation because God revealed the Shekinah of His presence in the sanctuary, and there His blessings rested upon His people every day. When the sun's soft beams shone down from the crest of Olivet upon the gilded domes and polished stones of the holy house, the one thought that God dwelt in Mount Zion and that He was in His sanctuary called forth a union of prayers for wisdom and strength from Him who dwelt between the cherubim. I call your mind to the sacredness and awe which were cherished anciently for God's house, His sanctuary. God is not confined to any one particular place, but anciently, pilgrims from all parts of the world assembled to worship at Jerusalem. The Passover, the Pentecost, and the feast of the tabernacles were seasons that stirred the souls of the loyal in Israel, old and young, rich and poor, high and low, joined the grand procession going up to Jerusalem to appear before God. The long journeys were made during the most favorable seasons of the year and by short stages, for many went on foot. The shepherds from their flocks, the herdsmen from the wild mountains, the sons of the prophets from Mount Carmel, the [fishermen] from the Sea of Galilee, and the stray wanderers would encounter perils on land and on sea that they might assemble and stand within the gates of Jerusalem on these special occasions. As they journeyed, the tedious monotony was relieved by sacred songs. Morning and evening the hills resounded with thanksgiving and praise. The wonderful deliverance from Egypt after the passage of the Red Sea was celebrated by songs of experience and thanksgiving and praise to their wonderful Deliverer.⁴*LtMs, Ms 23, 1886, par. 19*

Miriam, the sister of Moses that once led the women of Israel with timbrels, saying, "Sing unto the Lord, for He hath triumphed gloriously" [*Exodus 15:21*], the children of Israel for fifteen hundred years wove their wonderful experience into song. They chanted the grand Hebrew psalms with the same reverence and devotion which inspired the composer of the sacred melody. They exalted God;

they brought their experience into history and elevated the marvelous works of God. The angels' visits to the fathers and His revelations to the prophets were all brought into their songs, celebrating the majesty and power and wonderful works of Jehovah. At the sound of the signal trumpet and the music of the cymbals, the voices of praise and thanksgiving came from thousands of voices, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." *Psalm 122:1, 2*. In these caravans marching to the holy city, not one went empty handed. Fruits from their produce in field and garden, and offerings of every kind, were borne by the worshipers. The fairest and the choicest of everything was taken to be presented as a gift to Jehovah in the sanctuary. Devotion to God was the order of all who visited the sanctuary. This should be the case with us. When these pilgrims arrived upon the surrounding hills in sight of the holy city, they looked with reverential awe down upon the living mass of people who like themselves were winding their way to the temple. As they saw the smoke of the incense ascending and heard the trumpets of the Levites heralding the break of day, the people caught the inspiration of the hour and broke forth into sacred songs. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north." *Psalm 48:1*. "Peace be within thy walls, and prosperity within thy palaces." *Psalm 122:7*. "Open to me the gates of righteousness: I will go into them, and I will praise the Lord." *Psalm 118:19*. "I will pay my vows unto the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of thee, O Jerusalem." *Psalm 116:18, 19*. "Because of the house of the Lord our God, I will seek thy good." *Psalm 122:9*. *4Lts, Ms 23, 1886, par. 20*

Ms 24, 1886

Objections to the Bible

NP

1886

This manuscript is published in entirety in *1SM 19-21*.

Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. If the man he communicates with is not honest and will not want to see and understand the truth, he will turn his words and language in everything to suit his own purposes. He will misconstrue his words, play upon his imagination, wrest them from their true meaning, and then entrench himself in unbelief, claiming that the sentiments are all wrong.⁴*LtMs, Ms 24, 1886, par. 1*

This is the way my writings are treated by those who wish to misunderstand and pervert them. They turn the truth of God into a lie. In the very same way that they treat the writings in my published articles and in my books, so do skeptics and infidels treat the Bible. They read it according to their desire to pervert, to misapply, to wilfully wrest the utterances from their true meaning. They declare that the Bible can prove anything and everything, that every sect proves their doctrines right, and that the most diverse doctrines are proven from the Bible.⁴*LtMs, Ms 24, 1886, par. 2*

The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book and

take opposite views in their application and in these laws.*4LtMs, Ms 24, 1886, par. 3*

The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providences saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is “first the bud, then the blossom, and next the fruit,” “first the blade, then the ear, after that the full corn in the ear.” [*Mark 4:28.*] This is exactly what the Bible utterances are to us.*4LtMs, Ms 24, 1886, par. 4*

There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole, but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered that the Lord would open the understanding to His Word.*4LtMs, Ms 24, 1886, par. 5*

The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.*4LtMs, Ms 24, 1886, par. 6*

The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases.

Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ.*4LtMs, Ms 24, 1886, par. 7*

The disciples traveling to Emmaus needed to be disentangled in their interpretation of the Scriptures. Jesus walked with them disguised, and as a man He talked with them. Beginning at Moses and the prophets, He taught them in all things concerning Himself, that His life, His mission, His sufferings, His death were just as the Word of God had foretold. He opened their understanding that they might understand the Scriptures. How quickly He straightened out the tangled ends and showed the unity and divine verity of the Scriptures. How much men in these times need their understanding opened.*4LtMs, Ms 24, 1886, par. 8*

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.*4LtMs, Ms 24, 1886, par. 9*

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions, but on the man himself, who under the influence of the Holy Ghost is imbued with thoughts. But the words and thoughts receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God.*4LtMs, Ms 24, 1886, par. 10*

Ms 25, 1886

Talk/Sanctification

Orebro, Sweden

June 20, 1886

Portions of this manuscript are published in *5MR 123-124*.

June 20, 1886

(Morning Talk by E. G. White, at Orebro, Sweden,)

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” *1 John 1:8, 9.4LtMs, Ms 25, 1886, par. 1*

These words show us the importance of occupying a position of humility and self-abasement instead of pride. We are to keep the mirror—the law of God—ever before us, that we may discover our defects of character. By this law we are to test our lives.*4LtMs, Ms 25, 1886, par. 2*

There is one point that I wish to emphasize: Those who are striving to keep the law of God never boast of their holiness. But many of those who are trampling the law under their unsanctified feet claim that they are without sin, that they have attained perfect sanctification. When the claims of the law of God are presented to them, they at once show feelings of opposition and hatred. Such feelings do not reveal sanctification; for sanctification is entire conformity to God’s will.*4LtMs, Ms 25, 1886, par. 3*

Sanctification is not the work of a moment, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly believing and living to Christ, practicing the virtues of Christ. The law shows us the defects in our character, and then God promises that “if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [*Verse 9.*]*4LtMs, Ms 25, 1886, par. 4*

When we are convicted that we are sinners in God's sight, we are not to sink down in discouragement, feeling that our case is hopeless. Neither are we to seek to break the mirror that reveals our defects. Instead, we should bow before God humbly, confessing our sins and claiming the promise of forgiveness.*4LtMs, Ms 25, 1886, par. 5*

We are living in the great day of atonement. O how many forget this! In the typical day of atonement, the people of Israel humbled themselves before God and confessed their sins. The high priest took the prayers of the repentant people and, standing before the ark in the most holy place, made intercession to God in their behalf. And the Lord heard his petition and granted pardon.*4LtMs, Ms 25, 1886, par. 6*

This is an illustration of the work that is today going on in the heavenly sanctuary. Our great High Priest is standing before the mercy seat and is making an atonement for us. And should not we be constantly humbling our hearts before God, with confession and repentance? Christ takes the prayers that are offered by contrite hearts and presents them to the Father mingled with the incense of His righteousness. Then pardon is written opposite their names, and the sins of those who have offered these prayers are pardoned.*4LtMs, Ms 25, 1886, par. 7*

Every day our faith should increase. While we say, "I know that I am a sinner," we can say also, "I know I have a Saviour." Jesus died for sinners, and He will pardon my sins, if I sincerely repent. It is of no avail to claim to believe on Christ unless we acknowledge the claims of God's law and daily strive to obey its precepts.*4LtMs, Ms 25, 1886, par. 8*

It is our duty to believe that Christ will pardon our transgressions. We are to plant our feet upon His promises, remembering that faith, not feeling, is to be our guide. We are to walk by faith, not by sight.*4LtMs, Ms 25, 1886, par. 9*

He who keeps his eyes fixed upon Jesus will not claim to be holy. It is those who have lost sight of the sinless Saviour who say boastingly, "I am holy." It is those who break God's commandments most defiantly who boast most loudly of being without sin.*4LtMs, Ms*

25, 1886, par. 10

Ms 26, 1886

Sermon/Evil Speaking

Christiania, Norway

July 15, 1886

Portions of this manuscript are published in *UL 210; OHC 234; Ev 244-245*.

“Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.” *Psalm 15.4LtMs, Ms 26, 1886, par. 1*

We all know what mischief an unruly tongue will do if left to run at will. Those who have been brought together in church capacity have bound themselves by their act in joining the church to keep evil speaking out of their ranks. It is the duty of those in responsible positions in the church to closely guard this matter to see that order and harmony are preserved in the church. From the light given me by God in regard to the church here in Christiania, this work has been greatly neglected. Because of this, the enemy has worked through unruly elements to weaken the church.*4LtMs, Ms 26, 1886, par. 2*

When I was here last year, I bore my testimony on this point, through my interpreters. At that time there was a demoralized condition of things in the church. And those occupying positions of responsibility did not seem to understand the harm that the mischiefmakers were doing.*4LtMs, Ms 26, 1886, par. 3*

There are those whose propensity it is to talk. They seem to think it their duty to watch for faults and mistakes in the lives of others. Such do not see the necessity of taking vigilant watchcare of

themselves. There was one in this church who was working in this way, watching for defects, and then talking unkindly about her brethren and sisters. There were others who were just as guilty as she, because they listened to her, and in listening, partook of her spirit. Her words were as cruel as the grave, but they did not seem to realize this. There were those who took real pleasure in listening to tales that blackened the character of this one and that one. This was a cruel work; and had the individual members of the church taken the right stand, it would not have been done. They would not have allowed it for a moment. But instead of rebuking the one who carried these reports, they listened to the scandal; and in the books of heaven they are charged as being equally guilty with the one who did the talking.*4LtMs, Ms 26, 1886, par. 4*

This kind of work brought the displeasure of God and left a stain upon the church and has greatly weakened the church. If I could set this matter before you as it has been before me, I think you would change very materially your course of action. Those who felt pleased as they listened to reports that blackened the character of others are guilty before God. But so far have some of the members of this church departed from the Bible rule in regard to this matter that their eyes are blinded. Unsanctified tongues need to be converted. Every member of the church should strive with all his power to obey the directions laid down in the Word of God. If there are those who refuse to do this, it should be made a matter of church discipline.*4LtMs, Ms 26, 1886, par. 5*

As a church you should stand where you can represent the character of Christ to the world. You should stand where you can build one another up in the most holy faith. Never are you to tear one another down, for you are doing Satan's work. Day by day you are to help one another to grow up to full stature of men and women in Christ. In this work you close the door to the enemy. The power of speech is a great talent to bless others or a great curse to cause dissension and strife.*4LtMs, Ms 26, 1886, par. 6*

The one who gives himself up to finding fault with this one and that one is neglecting his own precious soul. And those who allow such a one to carry on his unchristlike work unrebuked are themselves accountable before God of injury to their brethren. You, my brethren

and sisters, have seen this spirit of faultfinding in the church and have gone right on as if it were regarded as the work committed you to do.*4LtMs, Ms 26, 1886, par. 7*

Can we expect the blessing of God to rest upon a church when the members are cherishing bitterness against one another? Why is it, that when such a condition as this exists among you, that you do not drive it out? Meet together and faithfully show from the Word the wrong done to the whole church. The Word of God declares, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." *1 John 4:20*. Those in whose hearts Christ abides will show in their lives the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness. Those who are controlled by the enemy will be filled with envy, strife, malice, and evil surmising.*4LtMs, Ms 26, 1886, par. 8*

If tonight I can speak words strong enough to arouse you to see the evil that the unruly tongues amongst you are doing in the church, I shall be thankful that I came to Christiania at this time. There are those among you who have precious talents, but they dare not improve these talents; for they fear that wherever they might go or whatever they might do, they would be followed by the cruel words of the scandal-mongers. There are in this church some who are suffering martyrdom from these unruly tongues. They feel no surety, no peace. They feel sure that they will be followed by backbiting and reproach, and they dare not take a position of trust, in which they might improve their gifts, because they fear the envy that would be aroused by the agents of the enemy, who would follow on their track and find fault with them.*4LtMs, Ms 26, 1886, par. 9*

If one of those of whom these cruel words are spoken were tonight lying cold in death, how different would be the words spoken of him. How often this is the case! While a person is living and could be blessed by kind words, unkind, bitter words are spoken of him. But when his work is ended, and his hands are folded in death, words of love and appreciation are spoken. But the words of love fall upon ears that hear not. They are spoken to hearts that cannot be comforted. It is too late! O if some of these words of love could have been spoken in life, how much better it would have been for the

persons and closed the door of reflection after them. Let us be kind and helpful to one another. *4LtMs, Ms 26, 1886, par. 10*

At the day of judgment we shall meet those with whom we have associated in this life, and every one will then be judged according to the things written in the books. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." *Matthew 12:37*. Then those who have given themselves up to evil thinking and evil speaking, and who have refused to change this course, will see plainly revealed the words of censure and falsehood that they have spoken. And they will see the souls who have been turned from the truth by these words. There are in this city those who today would be united with the church had it not been for the envy and malice cherished and revealed by some of the members. How will those who have turned these souls from the truth meet their record in the judgment? *4LtMs, Ms 26, 1886, par. 11*

God desires His people to bring into their homes all the peace and joy and love that it is possible for them to have. The love that they bring into the home they will bring into the church. My brethren and sisters, you can bring the peace of heaven into the home and into the church if you will sanctify to God the talent of speech. *4LtMs, Ms 26, 1886, par. 12*

If it were possible for those who have brought turmoil into the church to be admitted to heaven, would they not reveal the same spirit there? If their way were crossed, would they not become impatient and begin to find fault? Would they not be jealous of those whose crowns were brighter than their own? *4LtMs, Ms 26, 1886, par. 13*

In the Scriptures the question is asked, "What shall be given unto thee? or what shall be done unto thee, thou false tongue?" What treatment shall be given the unruly member? The answer is, "Sharp arrows of the mighty, with coals of juniper." *Psalms 120:3, 4LtMs, Ms 26, 1886, par. 14*

The Bible is full of instruction enjoining us to show in speech love, patience, and respect in our treatment of one another. The love of Jesus in the soul never leads to malice and envy. The tender plant of Christlike love must be carefully cherished. It will not grow unless

it is cultivated. *4LtMs, Ms 26, 1886, par. 15*

Heaven takes notice of the one who carries about with him an atmosphere of peace and love. Such a one will receive his reward. He will stand in the great day of the Lord. *4LtMs, Ms 26, 1886, par. 16*

The Importance of Obedience

The Sabbath of the fourth commandment has not been exalted and honored by some of the members of this church as it should have been. God blessed and sanctified the seventh day and said that during its hours no secular work should be done. He declared that His Sabbath was to be a sign between Him and His people forever, throughout their generations. [*Exodus 31:13.*] Of the week, God has given us six days on which to labor, but the seventh He has reserved for Himself. And to spend the hours of this day in doing our own work is to rob Him. *4LtMs, Ms 26, 1886, par. 17*

I desire tonight to show you the importance of strict obedience to God's commands. It is dangerous to attempt to go through the world without living in obedience to God. The Scriptures declare that those who offend on one point are guilty of all. [*James 2:10.*] Those who love God will honor Him by keeping His commandments. *4LtMs, Ms 26, 1886, par. 18*

We are now living in the great day of atonement. Christ is standing in the heavenly sanctuary, before the mercy seat, making an atonement for the sins of His people. He died to exalt the law of God and make it honorable, and shall we dare to manipulate it to suit our own convenience? Shall we dare to spend for ourselves the hours of His holy Sabbath? *4LtMs, Ms 26, 1886, par. 19*

Among those who embraced the truth at Basel last winter was a young man who left the school that he was attending in order to keep the Sabbath. He was asked what he expected to do for a living. He replied, "God has given me physical strength, and I will work in any capacity rather than break His commandments." Some felt anxious that he should be given a place in the printing office, but one said. "No. When he shows that he will obey God at any cost,

then we shall know that he is the very man we need in this office. But if he has not principle enough to do this, he is just the man that we do not want.”*4LtMs, Ms 26, 1886, par. 20*

Elder Whitney came to me and asked me if he ought to give the young man encouragement to think that he would be given a place in the office. I said, “The God of heaven has presented before him the eternal weight of glory that awaits the overcomer; and if like Moses he has respect unto the recompense of reward, he will take his position decidedly on the side of truth. But it would do harm and not good to hold out before him any bribe or attraction. And yet your duty is to help him see that he must walk out by faith, but do not leave him to wrestle this battle out alone, for Satan will tempt him, and you must render him every help possible.”*4LtMs, Ms 26, 1886, par. 21*

God has not given us the commandments so that we can change them to suit our own convenience. The idea that the law of God is of little consequence has prevailed with many in this church, and a change must come. When all the members surrender to God, placing heart and mind in His keeping, a different condition of things will exist. Courage and faith will come in.*4LtMs, Ms 26, 1886, par. 22*

“What shall it profit a man if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?” *Mark 8:36*. “To obey is better than sacrifice and to hearken than the fat of rams.” *1 Samuel 15:22*. God sent Saul to destroy the Amalakites utterly. Feeling at liberty to use his own judgment to depart a little from what the Lord had said, Saul supposed it his prerogative to save the best of the sheep and oxen to sacrifice in offerings to God.*4LtMs, Ms 26, 1886, par. 23*

“Then came the word of the Lord unto Samuel, saying, It repenteth Me that I have set up Saul to be king: for he is turned back from following Me, and hath not performed My commandments.” *1 Samuel 15:11*.*4LtMs, Ms 26, 1886, par. 24*

Meeting Samuel at Gilgal, Saul accosted him with the words, “Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of

the sheep in mine ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.” *1 Samuel 15:13-15.4LtMs, Ms 26, 1886, par. 25*

“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.” *1 Samuel 15:22, 23.4LtMs, Ms 26, 1886, par. 26*

To those who have been trying to serve God and mammon in any line, I would say, Is it not time that you took your position on the Lord’s side? You may say that you cannot keep the Sabbath and attend to your business. Then change your business whatever the consequence may be. Can you not trust God? He does not ask you whether or not it is convenient for you to keep the Sabbath. He asks you to keep it at whatever cost. The Sabbath is often desecrated because it is convenient. God forbid. On this point there is great danger in all our churches.*4LtMs, Ms 26, 1886, par. 27*

Ms 27, 1886

Sermon/Building on the Rock

Copenhagen, Denmark

July 25, 1886

Portions of this manuscript are published in *TDG 215; Ev 595-596*.

July 25, 1886

(Morning talk at Copenhagen by Mrs. E. G. White,)

“Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock.*4LtMs, Ms 27, 1886, par. 1*

“And everyone that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.” *Matthew 7:24-27.4LtMs, Ms 27, 1886, par. 2*

As the people sat upon the hillside, listening to the words of Christ, they could see valleys and ravines through which the mountain streams found their way to the sea. In summer these streams often wholly disappeared, leaving only a dry and dusty channel. But when the wintry storms burst upon the hills, the rivers became fierce, raging torrents, at times overspreading the valleys, and bearing everything away on their resistless flood. Often, then, the hovels reared by the peasants on the grassy plain, apparently beyond reach of danger, were swept away. But high upon the hill were houses built upon the rock. In some parts of the land were dwellings built wholly of rock, and many of them had withstood the tempests of a thousand years. These houses were reared with toil and great difficulty. They were not easy of access, and their location appeared less easy of access than the grassy plain. But they were founded upon the rock; and wind and flood and tempest beat upon them in

vain. *4LtMs, Ms 27, 1886, par. 3*

Those who hear and obey the words of Christ are building upon the rock, and when the tempest comes, their house will not be overthrown. They will through faith in Christ Jesus gain eternal life. Those who are hearers, but not doers of His words, are building upon a foundation of uncertainty which is sand, and calamity will overtake them. Had Adam and Eve heeded the words that God spoke to them in the beginning, they would not have fallen from their first estate. Our Saviour met temptation in a stronger, fiercer form than it was presented to Adam, and His only weapon was one that is within the reach of all—the Word of God. When Satan came to Christ in His weakness, and told him to satisfy His hunger by turning the stones into bread, and thus prove Himself to be the Son of God, Christ answered, “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” *Matthew 4:4. 4LtMs, Ms 27, 1886, par. 4*

Just before speaking the words that I have taken for my text, Christ spoke words of special warning: “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.” *Matthew 7:13. 4LtMs, Ms 27, 1886, par. 5*

The reason so few find the way that leads to heaven and safety is that they do not heed the words of Christ. They may hear them, but this does not avail if, after hearing, they still follow in their own course of unbelief and sinful indulgences, and then when they are not blessed, complain, as is represented in the *58th chapter of Isaiah*. To lose eternal life is to lose everything. Let us put forth every effort in our power to press through the strait gate and walk in the narrow path that leads to heaven. *4LtMs, Ms 27, 1886, par. 6*

We shall meet with false doctrines of every kind, and unless we are acquainted with what Christ has said, and are following His instructions, we shall be led astray. One of the most dangerous of these doctrines is that of false sanctification. There are those who claim to be holy, and yet are breaking God’s commandments. Their assertion that they are sinless is false and should not be received. *4LtMs, Ms 27, 1886, par. 7*

Holiness means perfect obedience to God's law—"Thou shalt" and "thou shalt not." Those who pay no heed to this law, except to tear it down by their unsanctified actions, are in rebellion against God and cannot possibly be holy. Not only do they break the law themselves, but by their transgression they teach others to break it; and unless they repent, heavy will be their punishment. *4LtMs, Ms 27, 1886, par. 8*

Christ declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." *Matthew 5:17, 18.* And He says again, "By their fruits ye shall know them." *Matthew 7:20.* Are those who so boldly claim to be sanctified doing the works of Christ? Are they holding up before the people the law of God given on Mount Sinai? They declare that they have with them the power of God, but the Scriptures declare: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20.4LtMs, Ms 27, 1886, par. 9*

Christ declares, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils: and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." *Matthew 7:21-23.4LtMs, Ms 27, 1886, par. 10*

Another doctrine that will be presented is that all that we have to do is to believe in Christ—to believe that He has forgiven our sins, and that after we are forgiven, it is impossible for us to sin. This is a snare of Satan. It is true that we must believe in Christ. He is our only hope of salvation. But it is also true that we must work out our individual salvation daily in faith, not boastingly, but with fear and trembling. We are to use every power of our being in His service, and after we have done our utmost, we are still to regard ourselves as unprofitable servants. Divine power will unite with our efforts, and as we cling to God with the hand of faith, Christ will impart to us His wisdom and His righteousness. Thus, by His grace we shall be enabled to build upon the sure foundation. *4LtMs, Ms 27, 1886, par.*

It is not the purpose of God that we should be dwarfs in the religious life. He desires us to be constantly growing in grace and the knowledge of the truth. He wants us to be able to do better work for Him today than we did yesterday. He has for us a heaven full of blessings, and He wants us to claim these blessings, and in our humanity sanctified, glorify God as His obedient disciples.*4LtMs, Ms 27, 1886, par. 12*

As we follow on step by step to know the Lord, we need not expect that the way will be free from hindrances. Just as surely as we strive to serve the Lord, so surely will Satan put forth every effort in his power to accomplish our ruin. But help has been laid upon One that is mighty, and to every struggling child of His who asks Him for grace, believing, He comes with the needed aid. We have an all-powerful Saviour who was victorious in His assumed humanity, and we are to press forward in the work of overcoming in the name of Jesus Christ of Nazareth. In His strength, which we claim by faith, we are gaining the victory over sin. As temptation after temptation comes to us, we shall remember the conflict that we last gained and shall be armed with increased strength for the next conflict before us. Thus, through the blood of the Lamb and the word of His testimony, we are to overcome evil and become established.*4LtMs, Ms 27, 1886, par. 13*

Let us make the Scriptures our rule of life. Let us search them diligently and carry out in the daily life the principles that they teach. This is the only genuine higher education possible for us to obtain. In doing this, we shall not only be placing ourselves in close connection with Christ, but we shall help those around us to reveal the power of His grace in doing His commandments. We are enjoined: "Make straight paths for your feet, lest that which is lame be turned out of the way." *Hebrews 12:13*. We are to keep the example ever before us. If we allow our own feet to be turned out of the narrow path, there are others who will follow the wrong example we set. But if we walk in the narrow path that leads to life eternal, many others may follow us in safe paths. We cannot afford to make a mistake in our steps, lest others be led in false paths.*4LtMs, Ms 27, 1886, par. 14*

We cannot be too careful of our influence. If thoughts of unbelief come into your mind, do not utter them. To speak words of unbelief is to sow the seeds of doubt. Those who talk unbelief not only weaken their own faith, but the faith of others. It is our privilege to talk faith and to act faith. The harvest reaped by those who do this will be one of hope and blessedness.*4LtMs, Ms 27, 1886, par. 15*

Wherever we go, we may hear words of skepticism. But it is not so common to hear words that establish faith in Jesus. God wants us to be channels of light, not of darkness. He desires us to use in His service every power that He has given us. Our eyes, our ears, our lips, our feet and hands—every gift and capability that we possess—belong to God. All that we do and say should tend to build one another up in love and unity. In unity there is strength; in division, weakness. God wants us to press together. He is waiting to give us the strength that will enable us to overcome the powers of darkness.*4LtMs, Ms 27, 1886, par. 16*

In the last days, Satan will work with great power, doing wonders and performing miracles in the sight of men. Why? because he knows his time is short. His agents will have power to deceive. The Word of God declares that if it were possible, they would deceive the very elect. Therefore, we must have a sanctified spirit and discernment. Our only safety is in doing just as Christ has told us. The Saviour has said, “Many shall come in My name, saying, I am Christ; and shall deceive many.” *Matthew 24:5*. Those who are heeding the words of Christ will not be deceived. They have an infallible guide. Their house is built on the eternal rock, and the storms of trial and temptation cannot overthrow it.*4LtMs, Ms 27, 1886, par. 17*

Ms 28, 1886

Sermon/The Hope Set Before Us

Nimes, France

October 24, 1886

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As John thought of the love of Christ, he was led to exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we might be called the sons of God." [*1 John 3:1*.]4LtMs, Ms 28, 1886, par. 1

People think it a privilege to see a royal personage, and thousands go great distances to see one. How much greater privilege it is to be sons and daughters of the Most High. What greater privilege could be conferred on us than to be given entrance into the royal family?4LtMs, Ms 28, 1886, par. 2

In order to become the sons and daughters of God, we must separate from the world. "Come out from among them, and be ye separate," the Lord says, "and I will be a Father unto you, and ye shall be My sons and daughters." [*2 Corinthians 6:17, 18*.]4LtMs, Ms 28, 1886, par. 3

In separating from the world, we shall encounter difficulties on every hand. But here is comfort for us: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." [*1 John 3:2*.]4LtMs, Ms 28, 1886, par. 4

There is a heaven before us, a crown of life to win. But to the overcomer only is the reward given. He who gains heaven must be clothed with the robe of righteousness. "Every man that hath this hope in Him purifieth himself, even as He is pure." [*Verse 3*.] In the character of Christ there was no discord of any kind. And this must

be our experience. Our lives must be controlled by the principles that controlled His life. *4LtMs, Ms 28, 1886, par. 5*

Are we keeping our eyes fixed upon the perfect pattern, or are we lowering the standard? We need the faith that works by love and purifies the heart. We need to bring Christ into our homes. We cannot afford to be without His help. He says, "Ye are the light of the world." [*Matthew 5:14.*] He has brought His people together in church capacity in order that He may teach them to put off the world and prepare for heaven. He came to this world to raise men and women from the degradation of sin and fit them for heaven. What more could God have done for us than He has done? And how shall we escape if we neglect so great salvation? *4LtMs, Ms 28, 1886, par. 6*

The love that Christ has shown for us is without a parallel. He died that we might have everlasting life. But in order to obtain this life, we must have strength from the Source of all strength. The way of salvation has been opened before us. Shall we not walk in the path of duty? Many think that Christ is a long way off and cannot hear when we cry to Him. But He is close to us, and He is acquainted with our weakness and our needs. He has borne our griefs and carried our sorrows. He understands our true condition. We should study His life more closely, and gain a deeper knowledge of Him and of what He has done for us. If we are His representatives, we must seek to be like Him. *4LtMs, Ms 28, 1886, par. 7*

We must work while it is day, and watch constantly. Our hearts must be imbued with the love of Christ. Then we can obey. Then we shall be prepared to reach out after others. If Christ is in our hearts, we shall reveal this to those whom we are trying to help, and they will be drawn to Him. *4LtMs, Ms 28, 1886, par. 8*

Christ is soon to come the second time. Of this we should often talk. It should be the uppermost thought in our minds. He is coming, with power and great glory, and every eye shall see Him. All the holy angels will accompany Him. Of this company John writes, "I beheld and heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands."

[*Revelation 5:11.*]4LtMs, Ms 28, 1886, par. 9

The trumpet has not yet sounded. Those who have gone down into the grave have not yet cried, "O death, where is thy sting? O grave, where is thy victory?" [*1 Corinthians 15:55.*] The righteous dead have not yet been caught up with the living saints to meet their Lord in the air. But the time is near when the words spoken by the apostle Paul will have their fulfilment, "The Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." [*1 Thessalonians 4:16, 17.*]4LtMs, Ms 28, 1886, par. 10

In order for us to be like the Saviour, we must be changed. Now is the time for us to bring into the daily life the virtues of Christ's life. We have no time to lose. Should we fail in our character building, we shall lose eternal life. We must build on the true foundation. If we bring to the foundation material represented by hay, wood, and stubble, our building will not stand the test of the judgment. We must do the work of Christ and be constantly watching and praying. Then we shall be ready for His appearing, prepared to receive eternal life.4LtMs, Ms 28, 1886, par. 11

All who will can be overcomers. Let us strive earnestly to reach the standard set before us. Christ knows our weakness, and to Him we can go daily for help. It is not necessary for us to gain strength a month ahead. We are to conquer from day to day.4LtMs, Ms 28, 1886, par. 12

This earth is the place of preparation for heaven. The time spent here is the Christian's winter. Here the chilly winds of affliction blow upon us, and the waves of trouble roll against us. But in the near future, when Christ comes, sorrow and sighing will be forever ended. Then will be the Christian's summer. All trials will be over, and there will be no more sickness or death. "God shall wipe away all tears from their eyes, and there shall be no more death, neither shall there be any more pain; for the former things have passed away." [*Revelation 21:4.*]4LtMs, Ms 28, 1886, par. 13

Ms 29, 1886

Talk/Gaining a Fitness for Heaven

Nimes, France

October 31, 1886

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“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. ... For where your treasure is, there will your heart be also.” [*Matthew 6:19-21*.] *4LtMs, Ms 29, 1886, par. 1*

While it is lawful for us to acquire means, the money that we possess should be regarded as ours only in trust, not to be squandered, but spent in the Lord’s service. It should be our determined purpose to obey the orders of our Captain, and thus lay up for ourselves heavenly riches. Then when everything in this world perishes, we shall have a treasure in the heavens, which faileth not. *4LtMs, Ms 29, 1886, par. 2*

There is force in the following words, “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.” [*Verse 24*.] *4LtMs, Ms 29, 1886, par. 3*

If we are constantly thinking of and struggling for the things that pertain to this life, we cannot keep our thoughts fixed on the things of heaven. Satan is seeking to lead our minds away from God and to center them on the fashions, the customs, and the demands of the world, which bring disease and death. God has given us reasoning powers, and these powers we should use to the best account in preserving the strength of our bodies, that we may have strong, healthy minds. *4LtMs, Ms 29, 1886, par. 4*

In this world we are to obtain a fitness for the higher world. God has

left a trust with us, and He expects us to use all our faculties in helping and blessing our fellow men. He calls for our best affections, our highest powers, and He is dishonored when we follow a course that brings weakness and disease upon the physical and mental powers.*4LtMs, Ms 29, 1886, par. 5*

“Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.” [*Verses 28, 29.*]*4LtMs, Ms 29, 1886, par. 6*

Let the mother take her children with her into the field or garden and from the things of nature draw lessons that will point them to nature’s God and aid them in the struggle against evil. Let her point them to the lofty trees, the shrubs, and the carpet of green that covers the earth. Let her teach them how the lily, striking its roots down deep through the mire into the sand below, gains nourishment that enables it to send up a pure, beautiful blossom. Then let her show them how, by rejecting that which is impure, and choosing that which is pure, they may grow up into pure, noble men and women.*4LtMs, Ms 29, 1886, par. 7*

The children need to be given lessons that will nurture in them courage to resist evil. Point them from nature to nature’s God, and they will thus become acquainted with the Creator. “How can I best teach my children to serve and glorify God?” should be the question occupying the minds of parents. If all heaven is interested in the welfare of the human race, should not we be diligent to do all in our power for the welfare of our children?*4LtMs, Ms 29, 1886, par. 8*

“The hand that rocks the cradle is the hand that rules the world.” In rightly training and molding the minds of their children, mothers are entrusted with the greatest mission ever given to mortals. Yet how often we see mothers taxing their physical strength in adorning the bodies of their children, and spending thus the precious time that ought to be used in training aright their mental and spiritual faculties. Mothers need to study the Scriptures more and the fashion plates less; for we are on this earth to form characters for eternal life.*4LtMs, Ms 29, 1886, par. 9*

Parents should exercise great care in regard to the food placed

before their children. Drunkards are only too often made by lessons of intemperance learned in the home. Let the children be given food that will build up mind and body, but keep away from them the highly seasoned dishes that would arouse a desire for still stronger stimulants.*4LtMs, Ms 29, 1886, par. 10*

The use of tobacco and strong drink has a great deal to do with the increase of disease and crime. Tobacco is a slow, insidious, but most malignant poison, and its use is working untold harm. Boys begin the use of tobacco at a very early age. The habit thus formed, when body and mind are especially susceptible to its effects, undermines the physical strength and corrupts the morals.*4LtMs, Ms 29, 1886, par. 11*

No argument is needed to show the evils of the use of intoxicating drink. The bleared, besotted wrecks of humanity—souls for whom Christ died, and over whom angels weep—are everywhere. They are a blot on our boasted civilization. They are the shame and curse and peril of every land.*4LtMs, Ms 29, 1886, par. 12*

Paul declared that he kept his body under, lest after he had preached to others, he himself should be a castaway. [*1 Corinthians 9:27.*] Those who in ancient time ran for a prize realized the importance of temperate habits, and how much more should we, who are running a race for a heavenly crown. We should put forth every effort to overcome evil. Christ came to set us an example of how to overcome. He endured a fast of forty days, and He has made it possible for man to overcome on the point of appetite. The battle is before us. We must fight valiantly. If we are successful, we shall one day realize the fulfilment of the promise, “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” [*Revelation 3:21.*]*4LtMs, Ms 29, 1886, par. 13*

Precious promises have been given us, and in view of this, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.*4LtMs, Ms 29, 1886, par. 14*

Christ left heaven that we might be redeemed from the depths of sin and degradation, and that we might have eternal riches. Our characters are photographed on the books of heaven, and from

these books we are to be judged. What have we done with the talents that God has given us? Have we exerted our influence on the right side? Have we set the proper example, or have we been following the fashions of the world? Have we used our powers in God's service? Do our lives reflect light to those around us? God expects every one to make the best use of his faculties. If we fulfil the mission that has been assigned us, the results will be seen in the kingdom of God, and to us will be spoken the words, "Well done, good and faithful servant: ... enter thou into the joy of thy Lord." [*Matthew 25:23.*]*4LtMs, Ms 29, 1886, par. 15*

Ms 30, 1886

Sermon/The Christian Pathway

Villar Pellice, Italy

November 7, 1886

This manuscript is published in entirety in *5MR 250-253*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love, even as I have kept My Father’s commandments, and abide in His love.” [*John 15:7-10.*] God holds up before us a high standard—perfect obedience to His law. Only through obedience, and faith in the Saviour, can we gain eternal life. Christ pitied the fallen race, and gave His life for them, that, through His grace, they might be overcomers, and at last enter the city of God. Should we not show our appreciation for the great sacrifice made in our behalf? Should not our hearts be filled with gratitude to God for the gift of His Son? Should not the love shown for us awaken in us an earnest desire to bring our lives into conformity to the will of God?*4LtMs, Ms 30, 1886, par. 1*

Christ came to this earth because the law was so sacred and so immutable that not one jot or tittle of it could be changed to meet man in his fallen condition. Christ clothed His divinity with humanity and by His death made it possible for man to be restored to the favor that Adam lost.*4LtMs, Ms 30, 1886, par. 2*

It is our duty to search the Scriptures and from them learn our duty. My brethren and sisters, go to the Bible, and from it learn God’s will concerning you. If you rely upon human beings for instruction, you may be misled in regard to your duty. Let us not hold the doctrines of men, but the truths of God’s Word.*4LtMs, Ms 30, 1886, par. 3*

We must not think that by walking in the path of obedience we shall escape trials; for the enemy will do all in his power to hinder us from gaining heaven. But the Saviour has promised to help us. Have you trials? So had Jesus. Are you tempted? So was He—in all points like as we are. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. “But as many as received Him, to them gave He power to become the sons of God.” [John 1:12.] “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” [1 Corinthians 10:13.] *4LtMs, Ms 30, 1886, par. 4*

When Christ was upon this earth, the people flocked to hear Him. So simple and plain were His words that the most unlearned among the people could understand Him, and His hearers listened as if spellbound. This enraged the scribes and Pharisees. They were filled with envy because the people listened so attentively to the words of this new teacher. They determined to break His hold upon the multitudes. They began by attacking His character, saying that He was born in sin, and that He cast out devils through the prince of the devils. Thus were fulfilled the words, “They hated Me without a cause.” [John 15:25.] The Jewish leaders maligned and persecuted the One who is chiefest among ten thousand and altogether lovely. *4LtMs, Ms 30, 1886, par. 5*

As we separate from the world and its customs, we shall meet with the displeasure of worldlings. The world hated the One who was the very embodiment of virtue, because He was better than they were. The servant is not greater than his Lord. If our ways please God, the world will hate us. If the Majesty of heaven came to this world, and endured a life of humiliation and a death of shame, why should we shrink back because obedience involves a cross. If He was persecuted can we expect better treatment? *4LtMs, Ms 30, 1886, par. 6*

Christ laid the truth before the Jewish people and called them to obedience. If they had accepted His counsel, they would not have cherished hatred in their hearts. But Christ declared, “Except your

righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.” [Matthew 5:20.] *4LtMs, Ms 30, 1886, par. 7*

It is not enough to profess the religion of Christ. This religion must be lived. All sin is to be put away, and the law of God is to be obeyed. The truth must be given the first place in the life. Christ represents the truth as leaven, which a woman hid in three measures of meal, till the whole was leavened. The truth is to continue to work in the life until the whole character is transformed. *4LtMs, Ms 30, 1886, par. 8*

“The entrance of Thy word giveth light; it giveth understanding unto the simple.” [Psalm 119:130.] A casual reading of the Scriptures will not answer. The Bible must be closely and diligently searched. As we make this book the man of our counsel, our hearts will be filled with love for the heavenly Father, who, through the ministration of angels, is ever watching over us. Could our eyes be opened, we should see heavenly messengers guarding and keeping us from the attacks of evil angels and protecting us from harm and accident. *4LtMs, Ms 30, 1886, par. 9*

I point you to the Lamb of God, who takes away the sin of the world. He will comfort and sustain all who come to Him for help. Our Saviour did not remain in the tomb. He rose from the dead and is now making intercession for us. He wants to take the garments of sin from those who desire a better world than this and clothe them with the robes of His righteousness. He is a living, all-powerful Saviour, and we ought to have unwavering faith in Him; for He says, “Whatsoever ye shall ask in My name, that will I do.” [John 14:13.] Let us seek a close connection with Christ; for thus only can we grow in grace and in a knowledge of the truth. *4LtMs, Ms 30, 1886, par. 10*

An eternal weight of glory and a life that measures with the life of God await the overcomer. Our minds should be constantly dwelling on the goodness of God and the future home of the saints, and we should ever be striving for perfection of character, that at last we may be given entrance into the city of God. Outside of the city there will be those who love and make a lie, and with them there will be

those who have distrusted God. How important, then, that we have the love of Christ in our hearts and cherish constantly the Spirit that will lead us to obey our Creator.*4LtMs, Ms 30, 1886, par. 11*

Let us take our stand under the blood-stained banner of Prince Emmanuel. Those who at the coming of Christ are standing under the black banner of rebellion cannot enter into immortal life. "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." [*Revelation 22:14.*] When you are tried and tempted, remember that Jesus is your helper. He will give you grace to resist every temptation, if you will strive to walk in harmony with the precepts of God.*4LtMs, Ms 30, 1886, par. 12*

Ms 31, 1886

Sermon/Giving Up Our Will for God's Will

Torre Pellice, Italy

November 7, 1886

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“I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” [*John 8:12*.] *4LtMs, Ms 31, 1886, par. 1*

Those who walk in obedience will know what truth is. But the heart that is separated from the truth has no relish for sacred things, because the truth condemns that which it holds dear. *4LtMs, Ms 31, 1886, par. 2*

Christ says, “I am the good shepherd, and know My sheep, and am known of Mine.” [*John 10:14*.] In order to know the truth, we must be willing to obey. Those whose affections are placed on the world are not willing to give up their plans for the plans of Christ. They walk in darkness, not knowing whither they go. *4LtMs, Ms 31, 1886, par. 3*

The precious light of truth flashes upon the pathway of every one who seeks for it. But iniquity abounds, and for this reason the love of many waxes cold. Those who would be successful in fighting the battles of the Lord must have on the whole armor. They must hold up before the world the One who is able to save to the uttermost all who come to Him. They must put away sin; for this God hates. *4LtMs, Ms 31, 1886, par. 4*

What is sin? John defines it in these words, “Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.” [*1 John 3:4*.] Obedience to the law is the standard held up before us. There is no reason why we should be transgressors. We

may be Christians in every sense of the word. By constant prayer we are to bring Christ into our lives. From Him we are to receive the grace that will enable us to overcome. Only by receiving this grace can we go on from strength to strength and gain a fitness for eternal life. We shall have conflicts and temptations to meet, and we are to meet them in the Spirit of Christ. The Saviour says, "My grace is sufficient." [*2 Corinthians 12:9.*] *4LtMs, Ms 31, 1886, par. 5*

We shall be known by the fruit that appears in our lives. A pure fountain will not send forth an impure stream, neither will a true Christian utter words of abuse, or enter into contention with those around him. When we set our hearts on God, we shall have a constant battle to fight; for we have the enemy of all righteousness to contend with. In every conceivable way he will seek to discourage us and cast us down. The world stands opposed to Christ and His work. But those who are striving to do the will of God have this consolation—they are united with the highest authorities of heaven. Trusting in Christ, and advancing step by step, the children of God will gain the victory. *4LtMs, Ms 31, 1886, par. 6*

If we desire a place in the world to come, we must bring our will into subjection to the will of God. We must follow the light that shines upon our pathway. To go contrary to this light is to walk away from Christ. *4LtMs, Ms 31, 1886, par. 7*

It should be our highest aim in life to get ready for heaven. Sanctification is not the work of a moment, but of a lifetime. The sinner must repent of his sin and come to Jesus for pardon. The promise is, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9.*] "We know that He was manifested to take away our sins, and in Him is no sin." "Whosoever abideth in Him sinneth not." [*1 John 3:5, 6.*] Many are deceived on this point. Their minds are confused, and they do not know what sin is. But they can know, by studying the Word of God. *4LtMs, Ms 31, 1886, par. 8*

There is a higher standard for us to reach than we have yet reached. We must be cleansed from all unrighteousness. Paul says, "I have not ceased to warn you from house to house." [*Acts 20:31, 20.*] Why did he do this? Because the law was transgressed.

He himself, when he saw his true condition, exercised repentance toward God and faith toward our Lord Jesus Christ. Let no one think that while he is living in transgression he will be allowed to enter the gates of the holy city. Those who when Christ comes are in rebellion against God will not be admitted to the courts above. No rebel will enter heaven.*4LtMs, Ms 31, 1886, par. 9*

Daily we are to be preparing for the kingdom of glory. God's standard is to test our character. If we endure the test, we shall be given a place among the redeemed.*4LtMs, Ms 31, 1886, par. 10*

We must bring heaven into our hearts, into the daily life. Christ is an all-powerful helper, and those who follow Him will not walk in darkness, but will understand the thoughts of heaven. They will understand the voice of the true Shepherd and will walk in obedience.*4LtMs, Ms 31, 1886, par. 11*

We must search the Scriptures for ourselves. As we search them as for hidden treasure, the truths that we find will give us strength to stand in the day of God. God holds us responsible for those around us. There are sinners to save, souls to be won. Shall we allow iniquity to separate us from Christ, from the work that He has given us. Let each one of us say, I will not disappoint the Saviour. He shall not have died for me in vain. I want to praise Him through all eternity. I must have heaven at any cost.*4LtMs, Ms 31, 1886, par. 12*

Would you see the King in His beauty? Would you stand around the great white throne? Then you must obey God's commandments, because none will enter heaven who refuse to accept the law of Jehovah as the rule of life.*4LtMs, Ms 31, 1886, par. 13*

Ms 32, 1886

Sermon?/The Use of Means

Refiled as *Ms 35, 1885*.

Ms 33, 1886

Travels in Switzerland

Basel, Switzerland

September 2, 1886

Portions of this manuscript are published in *2SM 335*; *5MR 194*; *EGWE 214-215*.

We have just said farewell to three of our responsible men in the office who were summoned by the government to serve for three weeks of drill. It was a very important stage of our work in the publishing house, but the government calls do not accommodate themselves to our convenience. They demand that young men whom they have accepted as soldiers shall not neglect the exercise and drill essential for soldier service. We were glad to see that these men with their regimentals had tokens of honor for faithfulness in their work. They were trustworthy young men.*4LtMs, Ms 33, 1886, par. 1*

These did not go from choice, but because the laws of their nation required this. We gave them a word of encouragement to be found true soldiers of the cross of Christ. Our prayers will follow these young men, praying that the angels of God may go with them and guard them from every temptation.*4LtMs, Ms 33, 1886, par. 2*

The same night there was beautiful music and fireworks close by across the road. There is an extensive beer garden owned by the city and carried on by the city. This garden is made attractive with flowers and shrubs and noble trees, giving a nice shade. There are seats that will accommodate hundreds, and little oval tables are adjusted before these seats, and this most beautiful instrumental music is played by the band; and when there is danger of customers becoming less, then there is something new to draw in both men and women. This is a popular beer garden.*4LtMs, Ms 33, 1886, par. 3*

Sunday afternoon and evening crowds visit this place made most attractive to secure the higher class while there is beer drinking and

dancing; and as the stimulus of beer makes the visitors very talkative and lively, there is much noise and confusion. There are always those who devote time to practicing shooting at a mark. All this is in keeping with the laws of Switzerland; but should the press be run which is in the basement, disturbing no one, the office would serve a warrant upon the proprietor for working [on] Sunday. This is the consistency of these city laws.*4LtMs, Ms 33, 1886, par. 4*

A short time since in riding out one Sunday, we met hundreds of people, men, women, and children with baskets, looking heated and weary. They, many of them, had mugs in their hands. They were coming quite a distance to assemble in some of the beer gardens. They took their bread, and their repast was of bread and beer. Almost every beautiful location of groves and gardens is converted into a beer garden. We saw whirling tents [with] men, women, and children within them, riding on wooden horses. There was a large swing; a man was laboriously turning a crank to make the swing revolve. There were baskets of fruit and bread for merchandise, and people who had no better chance had a table placed outside the house, and the family and friends, men, women, and children, were accommodated with their foaming mugs of beer; and as they began to be exhilarated, they laughed and talked fast and loud, and then we met large numbers staggering along, hardly able to walk straight, puffing their cigars, and they appeared to be without nobility and could hardly reason. But all this is considered according to law. It would be difficult to estimate the number of these beer gardens. While the authorities are very zealous to inflict the penalty for a good work on the first day of week in our missionary house, they tolerate any kind of pleasure in beer drinking, practicing shooting, and all is considered to be a good thing.*4LtMs, Ms 33, 1886, par. 5*

A few weeks since, quite a number of the office hands went up to the Rigi. We first rode on the cars to Lucerne sixty miles, then we took a steamer which brought us to the place where we take the cars for to ascend the mountain. The name of the town is Vitznaa and Arth in connection. The car consists of one carriage holding fifty-four persons not divided into compartments. It is more like a city railway car. The gauge is that of ordinary railways. Between the rails in the center run two others close together provided with teeth

on which a cog wheel under the locomotive works. The train is propelled upward by steam power. In descending, the speed is regulated by an ingenious mode of introducing atmospheric air into the cylinder. The carriage for passengers is placed both in ascending and descending above or before the engine to which it is not connected by coupling. In case of accident it can be stopped almost instantaneously. The speed does not exceed four miles an hour. The Rigi [is] 5,905 feet above the Lake of Lucerne. There is a group of mountains ___ miles in circumference lying between the Lakes of Lucerne, Zug, and Lowery. The cars pass through a wooded, hilly country. We pass farm houses—beautiful and expensive buildings. The Rigi Hotel is a very beautiful building, but far, far above to the _____ Hotel is our destination. This route seemed so much like California. In reaching the summit, there are precipices far, far down with rapid streams passing through them; fresh green pastures with many cattle feeding. The name Rigi is applied to the north peaks only which, owing to its isolated position, commands a singularly beautiful scenery spread out to the senses like a panorama of three hundred miles of circumference. Several new hotels have been erected for the accommodation of travelers. The Rigi is new, one of the most popular resorts of Switzerland. The view of the lake is greenish, bluish water—is seen giving a most beautiful sight to the eyes, and as we slowly ascend becomes more lovely.⁴*LtMs, Ms 33, 1886, par. 6*

The train after twenty minutes ascending brings us into a projecting conglomerated rock by means of a tunnel eighty-two yards long and crosses a ravine seventy-five feet deep by a bridge upheld by two iron pillars. This is a very interesting point in the journey. In a few minutes we reach a watering place and station at Freibergen. From this point the line is double [for] five miles [to] Kaltbad, 4,728 feet from the level, or from the Lake Lucerne. Here is built a health resort on a plateau sheltered from the north and east winds. This place looked interesting, and I would have much liked to have spent some hours here. A path leads through a narrow opening in the rock to the left of the hotel to St. Michael's Chapel. The walls, I learn, are hung with numerous tablets. One records that two pious sisters sought refuge here from persecutions of a governor of the district in the time of King Albert and built the chapel. The spring (42 degrees Fahr.) which bubbles forth from the rock adjoining the

chapel was formerly called the Schwesternborn in memory of the two sisters. A path among the blocks of conglomerate near the chapel and onward traversing parklike grounds leads to the Kangli, 4,770, a pavilion on a projecting rock which commands a fine view of the snowy Alps and of the plains toward the north with its numerous lakes. In five minutes the train reaches Staffelhohe, then ascends to the left around the Rigi Rothstock. In some minutes to Rigi-Staffel, 5,210, the junction of the Arth line. This is a place I would have been pleased to stop for a day. The scenery seems very fine. The central part of Lake Lucerne is seen, and I am told a clear view is often gained from this point, while the highest point, the Klein, is enveloped in dense fog. From this point, the sunset is seen in greater perfection from the Rothstock than from the Klein. From the latter place, when the atmosphere is clear, the sunrise is a scene of great beauty. We climb, climb higher and still higher until we become almost giddy, and we have reached at last the summit. I am pointed to the Rigi path one-half mile on the Kunsnacht road where stands Tell's chapel. At the base of the Rigi to the [place] where we returned, we had a nice chance to view the scenery. We looked down into canyons thousands of feet and where streams of water were running swiftly. *4LtMs, Ms 33, 1886, par. 7*

After we left the cars, we passed through the depot and found ourselves under majestic trees. There were seats where we could be accommodated while waiting for the boat which we saw approaching. We found ourselves in proximity to a beer garden which had been made attractive as possible. It was Sunday, and a large number of people were collected together, both men and women, and children. There was one man fiddling and singing. I wished to see the effect of this upon those present, for it was a little more close than we had ever been to a beer and wine garden. The performer was playing upon his fiddle and going through all the grotesque movements of a clown. He acted in my sight like the fools I have read about that are in kings' courts. After he had ceased singing, then there was a great demonstration: clapping of [hands], stomping of feet—for there was a board platform—and thumping of canes. I was astonished that this kind of thing should delight the taste of even pleasure lovers. And now came the drinking of beer and wine. This was apparently their height of enjoyment. Earthly and sensual! Here was a low kind of amusement

which is almost universal in Europe. Drink beer, brandy, and wine, dancing, smoking. This is not found alone in crowded cities, but nearly every spot inhabited by human beings. Those in high life and those in low life, from youth of ten years to men of gray hairs who seem prepared for to be cut down by the scythe of death, every rank and condition of life is represented in these pleasure gardens. If they can find a cluster of trees or reduce it to two or one tree, you will see its shadow converted into a place for seats and tables for the people to congregate to drink beer, wine, and brandy. *4LtMs, Ms 33, 1886, par. 8*

We thought much as we looked upon this scene. Here are men created by God upright, surrounded with the most grand works of God in nature that should charm the senses and inspire the heart with love and gratitude to the Giver. All these things are turned from for selfish, sensual indulgences. God has surrounded man with pure scenes to awaken high and noble aspirations and desires for pure pleasures, healthful and happy enjoyments. But man has left the fountain of living waters and hewn out to himself broken cisterns that can hold no water. How astonishing it is that man, created in the image of God, fitted for the heaven of bliss, should fall through indulgence of appetite, separate himself from his Maker and withdraw his eyes from the heaven of bliss, from Jesus who is altogether lovely, and fix them on earth; and like our first parents, continue to disobey God and eating of forbidden fruit, courting disease, that he may die! I thought as I looked upon these human beings draining their glasses of stimulus, death lurks there. He is clad in the livery of heaven and tempts the appetite, and multitudes do just as Eve did—disobey God, eat, and dying, they shall die. Sinful pleasures, how deceptive—promising much, but disappointing so many. Indulgence of perverted appetite is laying the foundation for disease and premature death. Satan has his plans matured to create an appetite for stimulus. In this he enfeebles the physical and mental powers. *4LtMs, Ms 33, 1886, par. 9*

Satan has displayed his infernal wisdom in the devices that cluster around the steps of youth. The various amusements of society have been the ruin of thousands who, but for these, would have had pure taste for uncorrupting enjoyments. They might have been upright

and respectable. But Satan solicited Christ to worship him, Satan. Christ meets him with, "It is written," etc. He comes to man as he came to Christ, and he is not resisted by men as Christ has given us the example how to resist him. Men, women, and youth bow to Satan in his temptations to indulgence of appetite. The only safety for our youth is total abstinence. Taste not, touch not, handle not. Abstain, restrain, deny should be the motto. One step in the direction of selfish indulgence is one step to ruin, one step in the path of perdition, following a demon clothed as an angel of light.*4LtMs, Ms 33, 1886, par. 10*

We see youth who have been richly endowed of heaven with valuable talents in trust to be used to the glory of God, debased to the fascinations of pleasures. Wrecks are seen everywhere and thousands press on in the same path, seeking forbidden indulgences notwithstanding they have before them the lives of so large a number ruined—of no worth to society, but to act as tempters and destroying their prospects of a future eternity of bliss. Thousands crowding upon the heels of thousands to certain ruin. Why will they not open their eyes upon the fearful work that the indulgence of appetite is making? Why will they not arise in the strength of their God-given powers and roll back this tide of moral woe until there shall be an awakening and strenuous efforts put forth? The monuments of ruin will stand like sunken rocks—at times concealed from view—to wreck the barks of others.*4LtMs, Ms 33, 1886, par. 11*

The steamer glides up to the landing and we step on board. It is crowded so that it seems next to impossible to urge your passage in the closely packed crowd. The scenery on this Lake Lucerne is very beautiful, but we see a shower arising. The muttering thunder and the lightning flash warn (us) to take shelter in the saloon below. We hasten down before the crowd gets in motion; and there out of the cabin windows we see a most beautiful sight—the large drops of rain falling upon the smooth surface of the lake look like glittering diamonds. I never witnessed such a scene as this before.*4LtMs, Ms 33, 1886, par. 12*

We are approaching our landing place, Lucerne, and we begin to make our way out in the passage, but this seems a hard task; inch

by inch we creep along, but the crowd is densely packed, and before we get through it the steamer is again in motion. We have lost our chance of landing. After a time we make another landing. This is our last chance. We press to the front of the crowd and step off in a pouring rain and try to get a hack; but no, every one is employed for private purposes, and we must walk in the pouring rain. We feared we shall all have to remain over night in Lucerne, which would cost us quite a sum of money. We hastened almost on the run and were told the cars were gone, but wet and bedraggled we went through three apartments and out on the platform and found the cars about ready to start. We stepped on board the train and were glad that we could have our own apartment to ourselves. We were rather a wet, uncomfortable, sorry-looking set. Ella clapped her hands and in a joyous tone exclaimed, "Now Sarah, aren't you glad you went to the Rigi? Sarah, aren't you glad you went to the Rigi?" We had a good laugh and tried to look at the matter in her light and drop out the dark colorings.⁴*LtMs, Ms 33, 1886, par. 13*

Ms 34, 1886

Recollections of Early Days of the Message

Extract from *Ms 73, 1886*.

Ms 35, 1886

A Christlike Character

NP

July 1886

Portions of this manuscript are published in *OHC 176; TSB 261*.

We keep Christ in the background and we do not bring Him into our hearts. I feel deeply that as a people we are not closely following our Bibles in our treatment of one another. There is not that full, entire, forgiving spirit that will bring peace and rest to the soul. I find here in Europe that on this point there are special lessons to learn, and the neglect to learn these precious lessons separates the soul from communion with God. Satan magnifies little things; and if we see that our efforts in behalf of others do not work a reformation in them at once, then there comes in a spirit of impatience, and sharp, rasping words are spoken that do not work any reformation in them or bind them any more closely to our hearts. *4LtMs, Ms 35, 1886, par. 1*

Love is the silken cord that binds hearts together. We are not to feel that we must set up ourselves as a pattern. As long as we think of ourselves and what is due to us from others, it will be impossible for us to do our work of saving souls. When Christ takes possession of our hearts, we shall no longer make the narrow circle of self the center of our thoughts and of our attentions. What a wonderful reverence for human life Jesus expressed in His life mission. He stood not among the people as a king, demanding attention, reverence, service, but as one who wished to serve, to uplift humanity. He said He had not come to be ministered unto, but to minister. [*Matthew 20:28.*] *4LtMs, Ms 35, 1886, par. 2*

I am sure that the great lesson of forgiveness must be more perfectly learned by all of us, and we must practice the Christian graces. Wherever Christ saw a human being, He saw one who needed human sympathy. Many of us are willing to serve particular ones—those whom we honor—but the very ones to whom Christ would make us a blessing if we were not so coldhearted, so unkind

and selfish, we pass by as unworthy of our notice. We do not help them when it is our duty to do so, to bear with their rudeness, while we seek to cultivate the opposite traits of character. We must work the works of Christ. The greatest wrong we can do to others is to be unforgiving if we think they injure us in any way. This is a most dangerous position for a professed Christian, because just in the manner in which he treats his brethren, so will the Lord of heaven treat him.*4LtMs, Ms 35, 1886, par. 3*

We are seeking here in these meetings to instruct not alone upon the theory of the truth, but in regard to how we shall practice the truth. The great question that is of vital importance with us all now is, What must I do to be saved? To say we believe the truth while its principles are not practiced daily in our lives will leave us in a similar position to Capernaum—exalted to heaven in point of light and blessings bestowed, yet this light and these blessings, so graciously given, were unappreciated. The Lord would have us wash our robes of character now and remove every stain in the blood of the Lamb.*4LtMs, Ms 35, 1886, par. 4*

We see so many who estimate the character of their brethren and sisters by the manner in which they treat them or serve them. We are not in this world to be made much of, but to be helpful to others, and we must not measure the religious standing of others by their willingness to serve us. We love people who are pleasant, who have no disagreeable ways. Then let us gather to our souls the graces of the Spirit of Christ and bring them into our life, that God will not turn from us with the same disgust with which we turn from others. Defects of character close our hearts to those who need encouragement to overcome them. The Lord will then close His heart to us, if we are wayward and unpleasant, disobedient, disrespectful and irreverent, and forgetful of Him as a guest whom we should honor. Shall we require of others that deference, that respect, that honor which we refuse to give to Jesus in Christian politeness? Let our pride, our selfishness be humbled in the dust. Let self be hid with Christ in God. And remember, if we have an unforgiving spirit toward the erring, the Lord will not forgive our trespasses, but will deal with us as we deal with one another who err, who are connected with us in labor and in church capacity. ...
[Two pages missing.]*4LtMs, Ms 35, 1886, par. 5*

We need to have higher and more distinct views of the character of Christ, that we may copy His example. We need to understand better what constitutes a pure religious life. We must learn to be Christlike in disposition and in character. We want an increase of faith in the promises of God. He has shown us great and precious favors. He has revealed to us His glory, all loving, all holy. His attributes are blended with justice and mercy. We are not to think of God only as a judge and to forget Him as a loving Father. Nothing can do our souls greater harm than this, for our whole spiritual life is molded from our conceptions of God's character. We have lessons to learn of Jesus' love. He has been ever solicitous for our welfare. His voice is ever inviting us to come to Him with all our griefs, all our sorrows, and if we will obey the call we will be drawn toward Jesus. Now let us improve the precious opportunities to become acquainted with our heavenly Father who "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.*]*4LtMs, Ms 35, 1886, par. 6*

Wondrous love, that God, the infinite God, has made it our privilege to approach Him by the endearing name of "Father"! No earthly parent could plead more earnestly with an erring child than He who has made us pleads with the transgressor. No human interest has ever followed the impenitent with such tender invitations. Then with what tender sympathy should we labor for those who are erring and sinful, who are perishing around us. We must work in the spirit in which Christ worked, in the compassionate tenderness that He manifested. When we shall, by living faith, claim the promises of God, when we shall live by every word that proceedeth out of the mouth of God, we place ourselves on the side of Christ, and we have His Spirit and His grace to work with our efforts to bring souls to a knowledge of the divine will.*4LtMs, Ms 35, 1886, par. 7*

"Whosoever will, let him take of the water of life freely." *Revelation 22:17*. Why do we not come to Him who hath promised? This is His pledged word: "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed." *Isaiah 54:10*. His voice is heard, "I have loved thee with an everlasting love." *Jeremiah 31:3*. "With everlasting kindness will I have mercy on thee." *Isaiah*

54:8.4LtMs, Ms 35, 1886, par. 8

How amazing is this love! God condescends to remove all cause for doubt and questioning from human fears and weakness and takes hold of the trembling hand reached up to Him in faith, and He helps us to trust Him by multiplied assurances and securities. He has made us a binding agreement upon condition of our obedience, and He comes to meet us in our own understanding of things.4LtMs, Ms 35, 1886, par. 9

We think that a pledge or promise from our fellow men, if recorded, still needs a guarantee. Jesus has met all these peculiar fears, and He has confirmed His promise with an oath. *Hebrews 6:17*. "Willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." [*Verses 17, 18.*]4LtMs, Ms 35, 1886, par. 10

What more could our Lord do to strengthen our faith in His promises? The clean heart, the right spirit He requires of us, is the gift of Jesus Christ. Christ works to this end, and man cooperates with Christ. The divine and human effort are united. The white robes, the crown of righteousness, the exceeding and eternal weight of glory are laid up for those who love God and keep His commandments. Then let all pride, all self-sufficiency be laid at the feet of Jesus. He is faithful that hath promised. If we approach Him with a lowly, childlike trust, He will give us His grace and the treasures of eternal life as a free and everlasting gift.4LtMs, Ms 35, 1886, par. 11

Ms 36, 1886

Sermon/Come Unto Me

Duplicate of *Ms 40, 1886*.

Ms 37, 1886

Counsel to Church Members in Switzerland

NP

1886

Previously unpublished.

Our brethren and sisters at Chaux-de-Fonds, I would impress upon you the importance of clinging close to Jesus Christ. We are soldiers of Jesus Christ, and we need to carefully guard against being surprised by the enemy. We must have constant faith in Jesus Christ as our great leader, looking unto Jesus, who is the author and finisher of our faith. We must not expect defeat, and therefore there is the greatest necessity for wise-laid plans and careful management that all may maintain their confidence and war the good warfare with faith and with courage.*4LtMs, Ms 37, 1886, par. 1*

Any mismanagement of the soldiers will create a panic and distrust, and then the result is charged upon our Leader, who is too wise to err and too good to do us harm. There must be no bungling in our plans, resulting in confusion and disorder. The soldier of Jesus Christ must constantly look to Christ for orders, especially if his course of action is to influence the movements of others. We must have confidence in Jesus Christ and those whom He has appointed to carry on the work in His army as His officers.*4LtMs, Ms 37, 1886, par. 2*

The privates in an army have duties to perform of which they cannot always see the purpose. They are brought into positions of danger, and without knowing why. So in the armies of Christ, we must have faith in our great Commander—that He is leading us, that He will lead us and will bring us through every conflict.*4LtMs, Ms 37, 1886, par. 3*

In the earthly warfare, with men who fight battles, the best trained and most intelligent men are the very best soldiers. A soldier needs to think and to have careful, painstaking ability in consequence of

right discipline. The training of all the faculties, whether mental or physical, and the ability to use and the habit of using every natural power, are essential to help gain the victory when trial and conflict come. The best soldiers in the earthly army are those whose education has been most thorough, men who are faithful, courageous, and true. And if this be so in earthly warfare, how much more true it is of the work which we have to do as soldiers of Jesus Christ.*4LtMs, Ms 37, 1886, par. 4*

Christ's soldiers must realize that they are not their own. They belong to God, and the warfare in which we are engaged is largely mental. The mind most thoroughly trained will do the most acceptable work. Poor soldiers will they be under any and every circumstance whose powers have, through long disuse, become incapable of exercise. It is most dangerous to the individual professing to be a soldier of Christ—in these times of special peril through Satan's manifold snares—to be inexperienced, inefficient, unable to render real, earnest, sincere service to his Lord, because he is not wise and intelligent in the ways and means of doing the best service.*4LtMs, Ms 37, 1886, par. 5*

The servants of Jesus Christ should seek to understand the best way and manner of doing the work of God by understanding the requirements of this time. The conditions of warfare and the works required of the Christian soldier now are not what they once were, because greater light has shone upon us, and great and solemn warnings have come to us. Unless we have understanding of the times, we may, though we have the best intentions, stand in the way of our own interest and that of our brethren and do very bungling work.*4LtMs, Ms 37, 1886, par. 6*

The claims upon Christians are perfect and implicit obedience to truth. But the manner of Satan's attacks, unless the senses are sharpened to comprehend them, will be so deceiving, his manner of warfare so different, that there will not be a preparation of defense. Under the generalship of Satan there are many deceitful, wily foes, who will avail themselves of every means to give force to their assaults on those who vindicate the claims of the law of God. They will not meet them in open warfare with arguments, but with power that is felt to press them into difficult places, to annoy, to restrict

their privileges and liberties because of their obedience to God's commandments. Prejudice will be excited by the ministers and by the professed Christians who despise the truth for these last days.*4LtMs, Ms 37, 1886, par. 7*

God's people in Chaux-de-Fonds, in Tramelan, in Bern, and Lausanne must reach a higher standard. Why, under any circumstance, should the servants of Christ, of all men on the face of the earth, leave any faculty unused, uncultivated? The greater the work, the worthier the Master we serve, the more efficient should His servants be. Those who wish to honor God will render to Him the very best and most thorough service that it is in their power to render. He requires every faculty, in its highest state of culture and in its most vigorous exercise. It is His due. He has bought man with an infinite price.*4LtMs, Ms 37, 1886, par. 8*

Under the old dispensation men were not allowed to lay on His altar the maimed or the halt or the blind. And shall men and women who profess to be servants of Christ be content to offer Him blind service because of ill-trained movements and crippled, dwarfed faculties? God calls for better service and higher work than we give Him. "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." *Luke 14:27.4LtMs, Ms 37, 1886, par. 9*

Soldiers engaged in warfare have to meet difficulties and hardships; they have coarse food and a limited amount of that; they have long marches day by day over rough roads, under burning sun. They camp out nights, sleeping on bare ground with the canopy of heaven for a covering, exposed to drenching rains and chilling frosts; they hasten at the battle call and remain in deadly encounter with the enemy—hungry, faint, exhausted, standing as a target for the foe.*4LtMs, Ms 37, 1886, par. 10*

He who has entered the service of the Master, Jesus Christ, and expects the conveniences of life, ease and comfort and indolence; who expects to be off duty when he pleases, and sleeps at his post of duty, exposes the cause of God to reproach. Such avoid trials. Self-denial they will not practice, effort and endurance they will not attempt; but when men are needed who can be depended upon to do mighty strokes for God, these ease-loving ones are ready to

answer, "Here am I, send me." [*Isaiah 6:8.*] Difficult work has to be done, hard work, trying work. Blessed are the ones who are ready to do it, and who are not found wanting when their names are called.*4LtMs, Ms 37, 1886, par. 11*

God will not reward men and women in the next world for seeking to be comfortable in this world. It is true that He investigates closely our nature and what manner of spirit we are of. Those who enlist in Christ's army are to do a soldier's duty for Christ. They are expected to do difficult work and to bear painful trials patiently, uncomplainingly for Christ's sake. They must deny self. Those who suffer with Christ shall also reign with Him.*4LtMs, Ms 37, 1886, par. 12*

Then soldiers of Christ must work in concert. Each soldier must act in relation to his comrades, else there will be a mere concourse of independent atoms. Instead of strength being carefully treasured to meet one great purpose at any moment, and concentrated on one great point, it would be wasted in disconcerted, meaningless efforts. Union is strength. A few men and women who counsel together and pray together, having the glory of God in view and acting for one purpose, will be growing in strength and wisdom and will gain victories. A good soldier will not move independently of his brethren. There is much hard work to be done for the Master. Much wisdom must be brought into this work. It is the unconquerable perseverance, the never-failing endurance which will bring the desired victory. Many have a theory of the truth, but know scarcely anything of the sweet victories to be gained through that faith which overcometh the world. There is an experience that must be gained by every individual, or he will never sit down with the suffering Man of Calvary upon His throne. My brethren and sisters in Europe, you must calmly consider what is the cost of following Christ and obeying the truth. It will cost you all, and as the reward you will inherit all things. When the warfare is over, the victory gained, you will appreciate the eternal reward.*4LtMs, Ms 37, 1886, par. 13*

Now we are on the battlefield. There is no time for resting, no time for ease, no time for selfish indulgence. After one advantage is gained and one temptation successfully resisted, other temptations—maybe of an entirely different character—will assail you, and you

must do battle again. You are gaining strength in the conflict. You must go on conquering and to conquer, gathering strength from fresh struggles, from every victory you have gained, increasing in courage, in faith, in determination. Through divine strength you have in the struggle proved more than a match for all your enemies.*4LtMs, Ms 37, 1886, par. 14*

Oh, workers in the European fields, especially in Switzerland, are very few and do not put to the best use their powers to gain success. There is a cowardice that will not be rewarded with success. When they shall arm them like men, and be strong, then the Lord will go before them. Severe conflicts will have to be experienced, costly sacrifices made. Still they must be laborers together with God. Just as long as it costs them nothing, many will hold the truth; but when they see that self-denial and the cross lie directly in the pathway to heaven, they choose a road that is broader where they can walk around the cross without lifting it.*4LtMs, Ms 37, 1886, par. 15*

There is need of reformation in our churches. God will test every soul, and if you have not yet been partakers with Christ in self-denial and in suffering, you ought to be alarmed lest you are not indeed followers of Christ. The world can be no criterion for you. God's own standard must be met. However good qualities a soldier may have, he cannot be a good soldier if he acts independently of those connected with him who have had committed to them the care of all the churches.*4LtMs, Ms 37, 1886, par. 16*

One man may be of hasty temperament and cannot brook delay. He will not see the difficulties which beset his pathway and which would make his plans inadvisable; and if he moves independently, he may neglect to make a careful consideration of the situation of the future which should have an influence on the present action. Therefore there should be a consideration by careful, cautious minds in regard to every new movement that shall be made. Independent action is not then possible to any one who desires to be a good soldier in the Lord's army. Independence and efficient service will not harmonize. Occasional and uncertain movements, however earnest and energetic, may not be the best-planned and in the end bring defeat and take the place of efforts that might have

been well planned and successful. One man's sight and one man's plans and judgment may so influence others' minds and others' judgment that wrong moves may be set on foot and wrong plans engaged in that will prove disastrous in the end.*4LtMs, Ms 37, 1886, par. 17*

God's soldiers must move in order, with concentrated action, seeking in humble prayer the counsel of God and the counsel of one with another. If there is one of age, of discernment and caution, that one above all others should have a voice in every important action, that each may influence the others beneficially. All the plans are to be submitted to the officers and the ones in command, else there will be no concentrated action. There must be obedience to the ones who are set to bind the soldiers to the great center in all their plans and actions, that there may be no strange movements that will bring one spot or shadow of a stain upon the cause of God.*4LtMs, Ms 37, 1886, par. 18*

Take a team of horses, strong and active. Let one pull in one direction and the other in an opposite direction, and one start with a jerk, the other pull back, instead of both pulling in one direction and at the same time, and what will such a team accomplish? With all their strength and activity they cannot pull the load. So will it be with the church, if there is disconcerted action and want of harmony in every movement. There will be a zeal, an activity, but not according to the wisest knowledge. They may make movements at the wrong time and in the wrong direction, and move counter to the action and plans of others, and thus their efforts are worse than wasted.*4LtMs, Ms 37, 1886, par. 19*

None must act independently of the center. They may have most unquestionable motives and love the truth sincerely, but they cannot be good and successful soldiers without concert in action. They do not render that efficient service to the cause of God when—whether from too great haste or too high an appreciation of their own wisdom and their own powers and plans—they refuse to act in concert; they will do harm and bring in a disorderly state of things. There is need of self-restraint and caution; these are positively necessary for concerted action. Soldiers of Christ must not be determined that they will carry out their wishes and preferences

independently of the common good of the cause of God. The noblest leaders in Christ's army consult together and plan, devise, and pray and watch unto prayer lest Satan shall, through someone who is not consecrated to God, introduce some plan that will eventually bring defeat in the place of victory. God can be glorified only by well-directed, concentrated effort.*4LtMs, Ms 37, 1886, par. 20*

Every blessing God has given us we should receive with appreciation. We must move in perfect harmony and love, esteeming others better than ourselves.*4LtMs, Ms 37, 1886, par. 21*

“Without Me,” says Christ, “ye can do nothing.” [*John 15:5.*] Have we Christ with us? Are we abiding in Christ? Do we seek Him most earnestly daily that He will be our counselor, our support, our helper? Do we lay aside our wisdom and seek earnestly the wisdom that cometh from above, which “is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits”? *James 3:17.**4LtMs, Ms 37, 1886, par. 22*

About ten years ago the state of the cause of God in Europe was presented before me, and I was shown that there were many difficulties to encounter there in unfolding the truth to the different nationalities. There were but very few who were not poor, and then very few who were doing anything for the support and extension of the truth. Poverty was binding them about. Those who might have been in a position to help had moved inadvisably and could not help, as they had crippled themselves both in regard to influence and means. But there was to be a work done in Switzerland, where the publishing house—as the great center of the work—was located, and there were to be men and women brought to the knowledge of the truth if the right kind of efforts should be made to bring the message of truth before those in darkness.*4LtMs, Ms 37, 1886, par. 23*

The work, I saw, would go slowly because of the peculiar situation of things, and at every step there would be hindrances, but these things should not prevent men and women from working with courage and with faith. God will enlist human co-operation as the condition of progress of His work demands. Churches would be

established where the Reformation had planted the standard of Christ. But those who claimed to be Christians, who had left Romanism, would act out very much the same spirit to hinder, as far as they could, any advance reforms. *4LtMs, Ms 37, 1886, par. 24*

Those who accepted the reforms of Luther, Calvin, and Zwingli ceased to continue their reforms. They ceased to go forward, as truth is constantly opening to the people of God. Light which is present truth will shine forth in clear rays from God's Word, and those who have anchored their doctrines and their faith upon the teachings of any one favorite leader, and are unwilling to advance beyond where this man led the way, will refuse to obey the command "Go forward." [*Exodus 14:15.*] They will be left in the rear while the great Leader is constantly advancing, leading those who will follow, to advanced truth and greater light. This will cause those who will not open their eyes to behold wondrous things out of the law of God to become adversaries to those who will see, and who are willing to follow the Leader, lift the cross, deny self, and accept reproach and false accusations because of unpopular truth they hold. *4LtMs, Ms 37, 1886, par. 25*

The men who will follow where Christ leads the way must do so in spite of foes who will be manifold, powerful, and difficult to resist, because they work in no hand-to-hand battle, but in subtle, underhanded manner. Religious bigotry will be the greatest foe we shall have to meet. It is not the human powers we will have to meet and contend with, but principalities and powers and spiritual wickedness in high places. The resources of the enemy are various, and we must not move like blind men or be ignorant of Satan's devices. The truth must go with greater strength in these places. *4LtMs, Ms 37, 1886, par. 26*

I saw that God would work upon hearts and minds to bring in occasionally those who have means to sustain the advance of truth in Switzerland, if those who are poor will do all they possibly can to aid the cause of God. They have a love for the truth and must show the same. They can deny self in many ways and will do it when the truth becomes a sanctifying power in their hearts. They will lift to the very utmost of their ability. They will deny taste and inclination for Christ's sake and must be educated by precept and example to

deny inclination in many ways.*4LtMs, Ms 37, 1886, par. 27*

I was shown that the people were badly situated to make the most of their influence where they were living. They were dependent upon others who were opposed to truth for lodgings; and as the owners of the houses or rooms they hire become stirred up with enmity against the truth, by the great adversary of souls, they will do all in their power to hinder the advancement of the truth. They will oppress and restrict the rights of those who occupy their houses, that their privileges to entertain those of their own faith will be taken away; and the more the truth advances, the more will this oppression be felt.*4LtMs, Ms 37, 1886, par. 28*

I saw that our people would be unable to hire rooms for meetings or for dwellings in which to lodge, without great prices and having their liberties restricted. I was told I would have a testimony to bear to these—but I know not whether it would be by writing or word of mouth—that they should study and devise means to obtain humble lodgings under their own control, where they could be free to assemble together and worship God and hold meetings and not be forced or oppressed by those who will make them feel their power. Many can do nothing in this direction, but those who can do this should not delay to place themselves in positions where they will not be molested, where they can entertain their brethren and sisters who shall assemble together to worship God. Much of this work is to be done. Because all cannot better their situation is no reason some should not do this.*4LtMs, Ms 37, 1886, par. 29*

I was shown that when those believing the truth have done to the very best of their ability, then Providence would work in their favor. We know neither the numbers, resources, nor position of our adversaries, yet we are not to be cowards, but valiant soldiers of the Master. When we fancy security, Satan is mustering his forces to make some new movement of attack, and you will be left to feel the oppressing power of Satan.*4LtMs, Ms 37, 1886, par. 30*

Watchfulness, perseverance, and painstaking effort are necessary on the part of every believer. We have a kingdom to gain, a crown of life to win, and Satan is striving for the souls of every one. In Europe the truth will make headway slowly, but it will triumph most

gloriously at last if the advocates of truth will act their part with fidelity.*4LtMs, Ms 37, 1886, par. 31*

I have suggested to different ones that some plan would have to be devised for our people to rid themselves of the yoke that they had to wear in being so dependent upon opposers of our faith for lodgings; but due to the poverty, the question would immediately arise, How can it be done? But recently there seems to be a way that this can be done, and yet not lay up treasures upon the earth. All our people should be willing to have the plainest of furniture, plain wardrobes, and deny self in many ways, if they can only secure to themselves freedom to entertain and have rooms under their own control so that they can be hospitable and courteous, and accommodate their brethren and sisters who shall assemble to worship God. Our brethren in Europe must as far as possible place themselves in positions where the money they pay for lodgings will secure to them freedom, where they are not left to the impulses and caprice of those who love not God and love not the truth.*4LtMs, Ms 37, 1886, par. 32*

False maxims, evil customs, selfish gratifications, social influences of a pernicious character will need to be overcome by those who profess to believe the truth, if they would be followers of Jesus Christ and do their utmost to win souls to the truth. Our time to work is short, and the question is, Shall the means that you handle and pass into other hands be used in a manner that will secure to you the greatest liberty, or shall it pass from your hands, and your liberties be restricted, and you be subjected to inconvenient and unhealthful lodgings with water closets of such a character that they are pouring forth in your houses a polluted atmosphere, which is poisoning the blood? Shall there be plans to arrange humble lodgings, free from every extravagance, but where the sanitary conditions shall be especially arranged for health?*4LtMs, Ms 37, 1886, par. 33*

Our people should become enlightened in regard to healthful eating and drinking, and should strictly regard every ray of light God has been pleased to give us on this subject. Tea and coffee should be discarded. Both are injurious to health. But there is a greater evil with which they have to contend: it is the arrangement of the water

closets in the lodgings they are obliged to hire. The health cannot be maintained when the rooms in their houses are permeated with poisonous gases from the water closets. There is only one place I have visited in Europe where the arrangement was perfectly safe. That is at the lodgings hired by Brother Ademar Vuilleumier. The Lord would have His people preserve to themselves the very best condition of health. Satan is constantly tempting the appetite. Evil tendencies within league with evil tendencies without, to create such a condition of things that the flesh shall war against the spirit, and the spirit needs to be aroused and receive power from God to war successfully against the appetites and passions of the flesh. The habits and customs of the people may be greatly changed for the better.*4LtMs, Ms 37, 1886, par. 34*

All stimulants, as wine, beer, tea, and coffee, are injurious to the brain nerve power. They cause irritation of the nerves resulting in impatience and quick passion. And when the immediate effect of the stimulus is gone, a prostration sets in that is proportionate to the elevation through unnatural stimulus. Thus that which professed Christians put into their mouths is conveyed to the blood and the nerves of the brain, creating in the system a warring lust.*4LtMs, Ms 37, 1886, par. 35*

There is a determined warfare before us, between good and evil, right and wrong; between God and the devil. This conflict has been incessantly waged ever since the angels in heaven rebelled. A lust denied, which is in the least degree detrimental to brain and nerve energy, is a lust partially subdued, mortified. Abstinence from every hurtful lust, in denial of appetite, brings the body into a more healthful condition to continue the warfare in stronger faith with clearer, keener perception. Thus we gain the mastery over every hurtful, health-enfeebling, life-destroying lust.*4LtMs, Ms 37, 1886, par. 36*

We are not half awake to our dangers and to the determined assaults of the adversaries of our soul. The most difficult warfare a man can raise is against self. The complete subjection of all the appetites and all the passions must be obtained if we are not finally overcome of warring lust. We are to have constant watchcare over the state of our own hearts. There are to be victories gained over

self, in a constant suppression of every evil desire, every unhealthful practice. There must be a purification of the soul temple from every defilement. There must be prompt and painful correction of every step which deviates from the laws of life and health and the laws of God.*4LtMs, Ms 37, 1886, par. 37*

Our course must be a steady climbing, straight forward, upward, heavenward. The spiritual warfare means incessant reaching after those things which are before us, higher, better, holier thoughts and feelings and practices. It means mental struggles in which God alone can help you.*4LtMs, Ms 37, 1886, par. 38*

In your warfare, even your friends will oppose. Your old established habits and practices will be thought to be good enough. Scornful sneers will meet you because, from an enlightened conscience, you will venture to choose a better way. Your motives will be misjudged—even your habits and character maligned. This will be a burden which you must roll on God alone.*4LtMs, Ms 37, 1886, par. 39*

“Ye have not resisted unto blood, striving against sin.” *Hebrews 12:4*. We have a lifelong and incessant strife, but is not the reward at the end of the conflict worthy of all the labor? Will not the eternal weight of glory more than compensate for every wound, every grief, every sorrow? And will not every sacrifice made bring returns of treasures that are without price?*4LtMs, Ms 37, 1886, par. 40*

Read the promises of God which are to be granted to the overcomer, in the letter to the seven churches mentioned in Revelation. Each surpasses the one which precedes it. He who shuns self-denial here, proves a coward, will miss that glorious reward, and will meet only shame and contempt hereafter. The Lord Jesus has paid an infinite price for our redemption, and He offers us a love that passes knowledge, which love can only be received aright when the entire affections are placed upon Christ.*4LtMs, Ms 37, 1886, par. 41*

The churches in Switzerland aim too low and do too little for Jesus. The better life which is promised us is on condition of obedience. Only those who have the love of Jesus in the soul will seek to do God's pleasure instead of their own. There must be a new, a holy affection to take the place of the old and expel the old from the soul

temple. Has the real transforming grace of Christ been welcomed into the heart? Has it a constraining power upon the life and character? Love to God is a power which brings into subjection every faculty of mind and body to the service of Christ. These capacities are only the ministers that stand and wait the bidding of a heart fully imbued with the love of Jesus.*4LtMs, Ms 37, 1886, par. 42*

Our moral nature is to be revolutionized in its governing principles, love to God and love to man. An empty-word acknowledgment of the claims of God is of no value. There must be an inward, deep principle that is the vital power in the life, transforming the character to the character of Christ. The soul must be enlightened. It has eyes, it has taste, and it is to search for truth which obeyed will lead to the beauty of holiness. The soul loves, the soul loathes, and the spiritual taste needs to be cultivated, refined, ennobled, sanctified. The state of the heart colors the whole of our lives for the present and for eternity.*4LtMs, Ms 37, 1886, par. 43*

The lofty pattern is set before us. The religion of Jesus Christ is to raise us to a higher, holier standard to meet the divine likeness of Christ's character. "He that hath My commandments, and keepeth them, he it is that loveth Me." *John 14:21*. All who are abiding in Christ as the branch abides in the vine will show themselves fruitful. By their fruit-bearing properties they will represent the character of the Vine. God requires of every soul of us far more than we give Him. He requires the whole heart, the whole mind, the whole strength. All we are belongs to Jesus. There is need of cultivating ability to serve God.*4LtMs, Ms 37, 1886, par. 44*

There is a feeble appreciation of the work to be done. There should be in all parts of Switzerland men and women working with faith and making personal efforts. The hardest of the soul struggles belongs to the hour of the greatest resolves. As a people, God calls upon us to do our part in self-sacrifice and self-denial. We must renounce the world, we must trample upon the lust of the flesh, the pride of life, and choose the self-denial and cross before selfish gratifications. Our people who have accepted the truth are not half awake. There are great moral revolutions to take place. The truth must have a perceptible influence upon our character and life. We

must make advances and let the light of truth shine forth.*4LtMs, Ms 37, 1886, par. 45*

Your whole duty is in willing and doing. We may seem bound about, that there is no room, no power or strength within us to do much; but a few resolute souls can do very much if they work not impulsively, but in God, and move in perfect harmony. There is work to be done. We must situate ourselves to do it. We cannot do the great work to be done in Switzerland unless we venture something, but we must, in these movements, be sure that Christ is guiding us.*4LtMs, Ms 37, 1886, par. 46*

Every individual member of the church throughout Switzerland should pray and work to the very utmost of his ability. But to work in human wisdom will produce discord and failure in your efforts. The whole body of the church has something to do. Every individual member of the church must act his part. The cause is one—a great system through whose wondrous, harmonious working God is pleased to renew and sanctify souls and train them up to be heirs of glory. Who will refuse to make one in this co-partnership with Christ? Every member of the body has a part to act. All have not the same work. There is the head, the eye, the ear, the arms, the limbs; every part is indispensable.*4LtMs, Ms 37, 1886, par. 47*

Ms 37a, 1886

Additional Counsel to the Chaux-de-Fonds Church

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1886

Previously unpublished.

Principle is always exacting. Our country claims of fathers and mothers, their sons, the brothers, the husbands, to be given up, to leave their home for the field of carnage and bloodshed. They must go and face peril, endure privation and hunger, weariness and loneliness; they must make long marches, footsore and weary, through heat of summer and through winter's cold; they run the risk of losing life itself. They are compelled to follow the commander. Sometimes they are not even allowed time to eat. And all this severe experience is in consequence of sin. There is an enemy to meet, an enemy to be resisted; enemies of our country will destroy her peace, and bring disaster and ruin, unless driven back and repulsed. Conquer or die, is the motto.*4LtMs, Ms 37a, 1886, par. 1*

Thus it is in the Christian warfare. We have an enemy to meet who is vigilant, who is not off his guard for a moment. The claims of our country are not higher than the claims of God. If hardships are borne and trials are endured by our soldiers when fighting in behalf of the country to obtain the mastery and bring into obedience the rebellious, how much more willingly should the soldiers of Christ endure privation, self-denial, and any taxation for Christ's sake! The Captain of our salvation was made perfect through suffering, that He might bring many sons and daughters to the Lord. We are standing under the blood-stained banner of the cross of Christ. We are to meet Satan and his host. We must conquer in the name of Jesus, or be conquered.*4LtMs, Ms 37a, 1886, par. 2*

Ms 38, 1886

Sermon/Whom Are We Following?

St. Germain, Italy

November 11, 1886

This manuscript is published in entirety in *5MR 256-262*.

November 11, 1886

(Sermon at St. Germain, 7:30 p.m.)

“My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father’s hand. I and my Father are one.” *John 10:27-30.4LtMs, Ms 38, 1886, par. 1*

Here Christ has said, “My sheep hear My voice, ... and they follow Me.” [*Verse 27.*] We have the fact presented that no one could pluck them out of His hand. “Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.” *Matthew 7:24, 25.4LtMs, Ms 38, 1886, par. 2*

Now it is very important that we should search the Scriptures ourselves, for we are enjoined to give a reason of the hope that is within us with meekness and fear. What saith the Scriptures? for they are our chart and guide to heaven. It is not safe for us to follow any man unless his word is in harmony with the Scriptures. *4LtMs, Ms 38, 1886, par. 3*

What saith our Redeemer? for we want to know what to do. The answer comes to walk in the light as it is unfolded to us. Our Saviour has made an infinite sacrifice for us that we may regain that which was lost by Adam. Christ offered Himself a substitute for

man. He left His happy position in heaven, and laid off His royal robes, His crown, and dignity, and for our sakes became poor. He did not come to mingle with the great or to appear in splendor, but He associated Himself with the poor, to lift them up from their low estate; and for all this love He was despised and rejected of men.*4LtMs, Ms 38, 1886, par. 4*

He says, "What could have been done more to my vineyard, that I have not done in it?" *Isaiah 5:4.4LtMs, Ms 38, 1886, par. 5*

He has set us an example in order that we may know how to walk in conformity with His will. Christ is a true Shepherd. His example, if followed, will lead us aright. How precious was His gentle spirit. He was meek and lowly in heart. No jealousy, no envy, no iniquity was found in Him. He passed over the same ground where Adam fell, thus showing us that it is possible for man to overcome. Those who follow Christ will be obedient; they will not trample on one of God's holy precepts.*4LtMs, Ms 38, 1886, par. 6*

It is very important to know whom we are following. There are precious victories for us to gain. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." *Matthew 16:24*. But how apt men are to shrink from the reproach that the truth will bring and then be led to disobey the requirements of God. There have been those in the past who have suffered for the truth's sake. It was to them dearer than life, and men lost their lives to gain eternal life. It will not be surprising if we have to suffer, if we are tried. When these trials come, it may be on account of temporal things, but we must not allow the things of this life to govern us. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." *Matthew 6:33*. If we are sanctified through the truth, then we shall let nothing come between us and our duty to God. "What is a man profited, if he should gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" *Matthew 16:26*. There are many who exchange their souls for this life. But what is a man profited if he should gain this world? for he cannot have this world and the one to come.*4LtMs, Ms 38, 1886, par. 7*

When the Son of man comes from heaven with all His glory, He will

then reward every man according to his works. Here we are pointed to the future life. We have a heaven to gain and a hell to shun. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." *1 Corinthians 15:19*. We want to think of the future home where there is no disappointment, no sin, no enemy, no outburst of passion. And all of this will be realized by those who will follow the true Shepherd and obey the commandments of God. Although Satan is at war with the followers of Christ, the true Shepherd will not allow any one to pluck them out of His hand. Every soul that comes in sincerity will find help. Our heavenly Father tells us to ask, and if we ask we shall receive. He knows that we are deformed by sin. He knows our weakness. He knows that Satan is striving to control the passions of men; and He has sent Christ to break every yoke, to set before man an example, and it is for us to copy the perfect Pattern, for heaven is worth everything. *4LtMs, Ms 38, 1886, par. 8*

Wherever we look we see deformity caused by sin, and we all need a Saviour, one who will save to the uttermost. But we must do our part to work out our own salvation. I am so glad that I have a Saviour, one who can help me. God did not send angels to this world to save man, but His own Son, who suffered and was tempted on all points like as we are, and He knows how to succor all that are tempted and tried. This is done that we may have salvation. What more could have been done than has been done? This should evidence to us that God has great love for the human race, therefore in return He demands obedience from our hands. *4LtMs, Ms 38, 1886, par. 9*

The young man came to Christ and asked, "What good thing shall I do, that I may have eternal life?" The answer was, "If thou wilt enter into life, keep the commandments." *Matthew 19:16, 17*. The same answer was given to the lawyer, and the lawyer told Him that the law told him to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Christ said unto him, "Thou hast answered right: this do, and thou shalt live." *Luke 10:27, 28*. So you have the whole duty laid down, and that is to keep the commandments if you expect to have eternal life. What was lost through Adam by disobedience must be brought back by

obedience. *4LtMs, Ms 38, 1886, par. 10*

You may ask, What is the value of one soul? I will point you to Calvary. The precious Saviour placed an estimate upon man, and He became poor that we may be elevated. With His divine arm He came to lift us up, and this was done by the sacrifice of His own life. He knew that man could not overcome in his own strength, and He left the courts of heaven that we might be reconciled to the Father. Oh, what matchless love! Well may John exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." *1 John 3:1*. It is sin that caused this great sacrifice to be made, and now God claims from us loyalty and to walk in the light of His perfect rule and standard in order that we might be brought back to our Eden home. Christ is the true Shepherd and leader, and if we do not follow Him by doing as He did, then we are none of His. *4LtMs, Ms 38, 1886, par. 11*

We want heaven and its joy. We want to put away sin, and it is our privilege to ask, "What is sin?" The Bible gives the definition: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." *1 John 3:4*. The law of God is the rule of our life, and by it our characters will be measured. It is the work of Satan to keep you from forming a right character that will meet the perfect standard. I desire that you should have a heaven of bliss, and the great gift will be bestowed on those that obey. Our precious Saviour has provided everything for us, and we should remember Jesus and follow Him. *4LtMs, Ms 38, 1886, par. 12*

How does Christ look upon those who claim to be His followers, who are engaged in strife and contention? He wants us to be like Him. We must become acquainted with our Saviour and grow up step by step, and thus attain to immortal life. What efforts would men put forth to honor a worldly emperor or king? If they were going to appear before such, they would make every preparation to appear before him aright. Then how particular we should be who are expecting to meet the King of kings! *4LtMs, Ms 38, 1886, par. 13*

The command is, "Come out from among them, ... and I will receive you, ... and ye shall be My sons and daughters." *2 Corinthians 6:17, 18*. What greater honor could be conferred upon mortal man? This

life is filled with anguish and sorrow, but the promise is eternal life, a life without sorrow. This is a precious boon, and how earnest we should be to enter heaven! God has given us a moral standard and we need not make any mistake, for the rule is laid down, and it is here that we must fit up for eternal life. And it is only through obedience that we obtain it. But we have this to encourage us, that Jesus knows our weakness and He will assist us to gain heaven, and we must believe the truth and remember that we are taken into the workshop to be fitted to join the heavenly family and to connect with the heavenly choir. Then let all sin be put away, and let us bring heaven into our lives. If we let Christ rule in our hearts we shall have a heaven below, and thus be fitted up for heaven above.*4LtMs, Ms 38, 1886, par. 14*

Oh, what matchless charm there is in Jesus! And to dwell with Him and stand around His throne, having all the stains of sin washed away in the blood of Christ, to dwell with Him for ever and ever, is surely worth striving for. Angels will attend us here and help us to walk aright, and keep us from the evil. We need to love one another as Christ loved us and be a blessing to all around us. Christ has told us that if we are followers of Him He will lead us to the fountains of living waters, and God shall wipe away all tears from our eyes. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." *Revelation 7:16.4LtMs, Ms 38, 1886, par. 15*

I have chosen Christ as my portion, and I want to share with Him in His sufferings and be partaker with Him in His joy. If we remain close to our Redeemer, He has promised that no one shall pluck us out of His hand.*4LtMs, Ms 38, 1886, par. 16*

I present to you eternal life. Will you have it? If so, here is the condition and blessing: "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." *Revelation 22:14*. May God help you to enter is my prayer.*4LtMs, Ms 38, 1886, par. 17*

Ms 39, 1886

Sermon/"If Thou Wilt Enter Into Life"

Nimes, France

October 16, 1886

This manuscript is published in entirety in *3MR 66-70*.

(Sermon at Nimes, 10:30 A.M., October 16, 1886. Thirty present. Interpreted by Elder D. T. Bourdeau and sketched by W. Q.) *LtMs, Ms 39, 1886, par. 1*

Text: "And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." *Matthew 19:16-22.4LtMs, Ms 39, 1886, par. 2*

Here in this text we have our duty defined. In answer to the young man's question, "What ... shall I do that I may have eternal life?" [Verse 16.] Christ directed him to the commandments. If they were obeyed strictly to the letter, then he would receive the precious boon desired—eternal life. The young man had supposed that he was a commandment keeper, being deceived in himself. Christ knew just where the young man failed, and He touched the plague spot of his life—his great possessions. These stood in the way of his loving God with his whole heart. He was not ready to follow his Master in self-denial, and in this he showed his weakness. He was not a true lover of God. There are many like the young man. When their duty is pointed out to them in keeping the Sabbath, they will be

sorrowful because they are not willing to lift the cross.*4LtMs, Ms 39, 1886, par. 3*

Matthew 22:34-40. Here we have another case to the point. The lawyer asked Christ, "Which is the great commandment?" The answer was that he should love God with all his heart, and his neighbor as himself. "On these two commandments hang all the law and the prophets." Now it is impossible for us to love God with all our heart while breaking the fourth commandment, for this precept stands in the center of the decalogue, and in obedience fits us for eternal life. We should be as a family of obedient children, having the fear of God before us—not slavish fear, but filial fear. There is promised a reward for the obedient, and also punishment to the disobedient. Should we decree that God's law is not worthy to be kept, are we not enemies of the Lord? Would He not regard us as such? We are God's children. He has placed sacred things in our trust, and if we say we love Him and do not obey, then we have not the love of God perfected in us. But should we have our duty pointed out to us, then we should walk in the light as obedient children. Probation is given us to test us. God will not compel us to be obedient, but we must see our duty, and then as dutiful children walk in harmony with His requirements.*4LtMs, Ms 39, 1886, par. 4*

We should also keep in mind that we have a wily foe to contend with, one that is constantly seeking to draw us away from God, but we should be determined that we will be the Lord's. We must not be discouraged and give up, but repent, and thus be represented as the good seed that fell upon good ground. We cannot expect instantaneous sanctification, but we must grow like the grain, as represented by [Christ]—first the blade, then the ear, then the full grain—and thus perfect a Christian character. We must become intelligent and earnest to know what our duty is and then walk in obedience to God's holy will.*4LtMs, Ms 39, 1886, par. 5*

Our natural heart has to be subdued, and we will find that it is an everyday work. The promise is to the overcomer; and as we gain an experience on one point, it will strengthen us for the duties that follow; and as we thus draw nigh to God, angels will draw nigh to us to strengthen us for our duty. If temptations come, they will prove beneficial if resisted, because we shall learn to fly to Christ for help,

and then we shall gain an experience that will fit us for eternal life.*4LtMs, Ms 39, 1886, par. 6*

As God looks upon the wicked cities, He is grieved in seeing the masses turning a deaf ear to His requirements; but when men do walk in harmony with His will, then He will open new beauties and thus educate the mind how best to serve its Creator. We must keep our eye upon Jesus, the perfect Pattern, and if we do so we shall not be spiritual dwarfs. We must obtain knowledge of ourselves and depart from everything that is not like the perfect Pattern. This can be accomplished by a constant effort and by having our conversation in heaven.*4LtMs, Ms 39, 1886, par. 7*

And if we are channels of light, we can be helps to those who desire to walk in the light. If we have the true light, we cannot keep it to ourselves, but will be ever seeking out others to whom to impart it. We must search the Scriptures in order to be enabled to discharge our duty aright. It is our duty to perfect a Christian character; and when such character is formed, then our example will tell on the Lord's side. As children of God we should wait and learn what the Lord says to us, and thus we shall receive the needed blessing to enable us to do our duty. And thus we shall lay up treasures in heaven.*4LtMs, Ms 39, 1886, par. 8*

The young man spoken of in our text represents a large class. When duty is brought to bear upon them, they see a cross to be lifted. It is earthly treasures that hold the people, and that is the reason that so few obey God. Those who are the true followers of Christ are entrusted with sacred truths to present to the world. We have been entrusted with talents, and when the Master comes to reckon with His servants, it will be seen if we have been faithful. We must not put our light under a bushel, but on a candlestick, that all may see that we have been with Christ and learned of Him. In this way eternal life can be secured.*4LtMs, Ms 39, 1886, par. 9*

God has something for every one to do. You may think your efforts will be fruitless, but if faithful by and by your light will shine to all parts from North to South. One will kindle his taper from another and shine. Many lights will shine, and thus God's name will be magnified, and thus we shall be co-workers with Christ.*4LtMs, Ms*

39, 1886, par. 10

When Christ comes from heaven in the clouds, He will then give eternal life to those who have been found faithful to their trust. Oh, what joy it will be to those that are worthy! They can then say with the apostle Paul, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." *2 Corinthians 4:17*. Shall we not work for the Master? We must put our best intellect to work for the Master. We must confess Christ to the world in His matchless charms. Christ will soon come. Have we done our work? Can we say like the apostle, "I have fought a good fight, I have finished my course, I have kept the faith"? *2 Timothy 4:7.4LtMs, Ms 39, 1886, par. 11*

Now is the time to fight the good fight of faith. Satan's power is great, but if we are walking in obedience the angels will assist us in our work. Let us follow Christ and love our neighbor as ourselves. *4LtMs, Ms 39, 1886, par. 12*

Ms 40, 1886

Sermon/"Come Unto Me"

Nimes, France

October 17, 1886

This manuscript is published in entirety in *3MR 70-75*.

October 17, 1886, 8 p.m.

(Sermon at Nimes, France, Sunday,)

Text: *Matthew 11:28-30*. "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."*4LtMs, Ms 40, 1886, par. 1*

We find in our world everywhere those who are oppressed and are laboring under discouragement. Our Saviour has invited such to come unto Him. And why do they not comply? The reason is that they are separated from Jesus Christ. If they would only come to Him, they would find comfort. But it is a difficult matter to believe. Should we exercise faith, then we should accept the invitation and take the yoke of Christ. But instead of taking the yoke of Christ, many take their own yokes and thus find themselves in difficulty.*4LtMs, Ms 40, 1886, par. 2*

The fashion of this age is not to be our standard. Christ in His day had a work to do in breaking the bonds that bound the people to the world. So it has been in every age. Satan makes yokes, and the people take them on. These yokes are heavy because they are not in conformity with the requirements of God and His ten holy precepts, but it is our duty to obey God and wear the yoke prepared by God.*4LtMs, Ms 40, 1886, par. 3*

We have an enemy, a wily foe who presents to us that the yoke of Christ is galling. He will represent that we shall have to give up everything that would afford us pleasure, that in obeying God we

must yield up our own will and submit to arbitrary laws. Satan is directly opposed to the transforming work that would fit us to be the children of God and to be partakers of His blessing. It is our duty to love God with all our heart and soul and spirit in return for what He has done for us. It is our privilege to live out the principles laid down in the Word of God. Should we do so, and carry out the teachings in our families, there would be a different order of things than we now see.*4LtMs, Ms 40, 1886, par. 4*

Great responsibilities rest upon every parent. They have a duty to educate their children and to bring them up in the fear of God. The children need transforming, and this will involve a constant work on the part of the parent. The children must be taught to respect and revere God, and this will take a constant effort. Should this be done, we should see more tenderness of heart combined with all other Christian graces manifested in the children that have been given us. These graces must be instilled in our children, that they may be enabled to resist the evil tendencies of this age. Abraham was faithful in educating his children, and in this he pleased God.*4LtMs, Ms 40, 1886, par. 5*

This duty cannot be performed in our own strength, but our help is in Christ, and we hear the invitation, "Come unto Me." [*Verse 28.*] Now the condition is to come and submit to the conditions laid down in His Word. We are not to contend for our own ways, but to conform to the will of God. We are here as probationers, to perfect character for eternal life. We must realize the merits of Jesus and seek to be like Him, for He is our perfect pattern.*4LtMs, Ms 40, 1886, par. 6*

It is the privilege of parents to instill in their children the principles of Christ, and while thus doing they themselves are learning lessons that will fit them for heaven. These lessons will assist us to wear the yoke of Christ. We shall find it perfectly easy, and thus we may find an open door to heaven and light will emanate and shine upon our pathway. Thus every mother can receive help to faithfully discharge her duty to her children.*4LtMs, Ms 40, 1886, par. 7*

Again Christ says, "Take My yoke upon you, and learn of Me." [*Verse 29.*] We are students in the school of Christ, to learn our

duty, and this involves a duty to diligently search the Scriptures. In them God, through His prophets, has given instruction as to how to secure eternal life. Shall we be indifferent to this instruction? To understand the truth will require effort on our part, but we can gain that necessary knowledge with the help of Christ. He has died for us, He appreciates all our efforts, and He ever stands ready to assist those who are striving to gain the necessary knowledge.*4LtMs, Ms 40, 1886, par. 8*

Here is the admonition, “Come ... and learn of Me.” How difficult to enter the school of Christ by giving up our wills and submitting to the will of our heavenly Father! Christ knows our weakness. He has given us promises to encourage us by the way and is ever ready to bear our burdens for us if we will bring them to Him. In Christ is all fulness, and the Father has acknowledged Him as His Son, and at His baptism the words were heard from heaven, “This is My beloved Son, in whom I am well pleased.” [*Matthew 3:17.*] Through Christ we can gain access to the Father. The door of heaven is ajar, and light will come to us as it did to Jesus Christ, and we can be lights to the world. We must learn humility. When this lesson is fully learned, the yoke will rest easily upon us.*4LtMs, Ms 40, 1886, par. 9*

The question is, Are we learners in the school of Christ? Are we making advancement in divine life? Are we better acquainted with our duty today than in the past? Are we ready to confess Christ to our fellow men? If so, then we are learning the lessons required, and as Christ knows every one of our sorrows, He stands ready to render that help that we need. But if our lives are not in harmony with our divine Master, then the yoke galls. If Christ tells us to come unto Him with our burdens, why not come and find rest in Christ? We have a heaven to win. We must be sanctified through the truth in obedience.*4LtMs, Ms 40, 1886, par. 10*

Then again there are our children. They must be guarded on the right and on the left, for temptations will meet them on every hand, and they need to be taught to come to their Saviour for divine help. Educate them to wear Christ’s yoke.*4LtMs, Ms 40, 1886, par. 11*

It is our privilege to be co-workers with Christ. It is a great blessing

to be thus connected with the Majesty of heaven. We are commanded to come out from the world; and if we comply, the promise is that He will be a Father unto us. [2 *Corinthians* 6:17.]*4LtMs, Ms 40, 1886, par. 12*

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 *Corinthians* 7:1. Here we are exhorted to keep ourselves unspotted from the world in order to be partakers of the joy of heaven. That inheritance will measure with the life of God. Should we receive the honor of this world, we cannot expect to receive the honor of heaven. What we need is a strong hold on the throne of God.*4LtMs, Ms 40, 1886, par. 13*

Our only hope is in Christ. If we reject the Star of Light, then He will reject us. Had He not made the sacrifice for us, then there would have been no hope, and every child of Adam would have been left in bondage of sin. The golden chain that unites earth and heaven is to elevate man and bring him on a higher plane, and thus bring him in connection with the rays of light from heaven. Thus we can be made more precious in the sight of God than the golden wedge of Ophir.*4LtMs, Ms 40, 1886, par. 14*

I wish that I could carry your minds to the future glory and could impress upon each the great sacrifice that had to be made to redeem man. It rests with you whether you will enjoy this glory. To obtain it, the will must be brought under subjection to the will of Christ. The rebellious cannot enter heaven. Satan was the first in rebellion, and his work is to lead others to disobey the mandates of Jehovah.*4LtMs, Ms 40, 1886, par. 15*

To each one God has given talents, and if we neglect to cultivate them, we shall fail and lose eternal life. Everything has been done for us that could be done to elevate man, and if we fail on our part, then the sacrifice has been in vain so far as we are concerned. Shall we be weighed and found wanting? Or shall we be with the white-robed throng? This will depend upon your course of action. If we are in the workshop of God, He will beautify us and polish us, and we shall be fitted for the heavenly mansions.*4LtMs, Ms 40, 1886, par. 16*

Oh, the matchless charms of our loving Saviour! There is nothing in earthly treasures. It is enough to look to Calvary. I want every one to accept the salvation offered. All have something to do, and if they come off victors, they will cry, Worthy, worthy is the Lamb that was slain for us.*4LtMs, Ms 40, 1886, par. 17*

Will you have eternal life? If so, you must turn away from the pleasures of the world. The wickedness in this age is as great as it was in the days of Noah. But one man was found that walked with God even in the crooked and perverse generation. Enoch kept his mind stayed upon God, and God did not leave him, but finally took him from this sinful world. This man was a representative of those who will be translated to heaven when Christ comes to gather His people. Are we ready for the appearing of Christ? Are we constantly seeking God for strength to stand against the wiles of the enemy? Have we washed our robes and made them clean in the blood of the Lamb?*4LtMs, Ms 40, 1886, par. 18*

God is in earnest with us and claims all the power of our being. We need the great Physician to heal us. We need more of heaven and less of self. We must be partakers of the divine nature. Oh, what love has been manifested for us! The divine Son of God left the throne of heaven and gave His life for us, and for our sakes became poor. He clothed His divinity with humanity. Now in return are you willing to deny self and follow your Saviour? Oh, do not trifle away the few moments left us by seeking worldly honor and thus lose the precious boon of everlasting life!*4LtMs, Ms 40, 1886, par. 19*

Ms 41, 1886

Sermon/Walk in the Light

Nimes, France

October 18, 1886

This manuscript is published in entirety in *3MR 75-81*.

October 18, 1886, 8 p.m.

Sermon at Nimes,

Text: "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." *John 14:21.4LtMs, Ms 41, 1886, par. 1*

Here we have our duty defined, and are told that if we keep the commandments, we shall be loved of the Father. When those who claim to love God do not keep the ten precepts, it is evidence that the love of God does not dwell within them.*4LtMs, Ms 41, 1886, par. 2*

The light of truth is permitted to shine that we may know our duty. The question is, Shall we follow the light, or shall we walk in darkness? Christ has told us that if we follow the world, we are not His. Why is it that we do not love the truth? It is because it cuts across our pathway.*4LtMs, Ms 41, 1886, par. 3*

Our precious Saviour came to this world to bring blessing to us. He left His seat in glory to lift man from his fallen condition. Oh, that we would appreciate His great sacrifice! While here He was met by the archenemy, the adversary of souls, and He resisted his temptations. Christ did not leave His seat of glory to mingle with the rich and great men of the earth, for they would not receive His instructions, but He chose the poor who were willing to receive Him. There were some rich who did believe, but were unwilling openly to acknowledge Christ. We find in our day men of wealth, men the world call great, who, if the message for this time were presented to

them, would turn from it because of the cross. God does not design to leave us in error, but sends us messages of mercy that we may have eternal life. Shall we accept or reject?*4LtMs, Ms 41, 1886, par. 4*

In Christ's day, how few realized the great privilege they might have enjoyed. The infinite God gave His Son, the most exalted gift that could be given, but it was not appreciated in that day; and while our Saviour tried to gain an entrance to hearts, they would not let Him in. They knew not that they had the Majesty of heaven in their midst. When He saw the stubbornness of their hearts, He wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." *Luke 19:41*. The reason they rejected Christ was because the customs and practices had more weight with them than the precious boon that Christ came to bring them.*4LtMs, Ms 41, 1886, par. 5*

The same thing is acted over in our day. Light is sent us from heaven. Will we reject or receive it? It is our privilege to gather up the rays of light, and the more we seek for it the more the light will increase. Could our eyes be opened, we could see angels from heaven interested in our salvation, and again we should see the adversary of souls scattering darkness. All heaven is interested in the children of men. Angels are watching us and are bearing tidings to heaven of our dangers, and they are constantly drawing us to Christ. Our safety is in taking hold of our duty and gathering up the rays of light.*4LtMs, Ms 41, 1886, par. 6*

The admonition of our text is to walk in harmony with God's holy law. By obeying it we can form characters that will enable us to stand. Should we reject the advanced light that God is now giving us, we shall be left in darkness.*4LtMs, Ms 41, 1886, par. 7*

It is the love for souls that brought me from my distant home in America. Had I not a special message, I should have remained at home, for it is not pleasant to journey from place to place and endure the hardships of traveling. I dare not to choose my own pleasure, but to follow the light from heaven; and I must give it to the people. The end of all things is at hand; and as the people are

trampling on the law of God, they must be warned of their transgression. *4LtMs, Ms 41, 1886, par. 8*

John, in looking down through time, saw a remnant that would be gathered from the world, who would be in harmony with the precepts of Jehovah; and he exclaims: "Here are they that keep the commandments of God, and the faith of Jesus." *Revelation 14:12*. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." *Revelation 11:19*. What was it that the ark contained? It was the law of God that points out our duty. John saw the people's attention called to those ten precepts; and as the light is seen, we shall be held responsible if we reject it. *4LtMs, Ms 41, 1886, par. 9*

God's truth is being revealed to men, but in this age there are many false teachers who turn away the ears of the people from the commandments of God. But we should enquire, What is truth? What does the Word say? And our anxiety should be, What can I do to save souls? There is great value attached to the souls of men for whom Christ died, and if we neglect to receive and impart the knowledge given, we are doing it at the peril of our lives. *4LtMs, Ms 41, 1886, par. 10*

Obedience to the will of God will involve a cross. Christ says: "Think not that I am come to send peace on the earth." "I came not to send peace, but a sword." *Matthew 10:34*. And we find that the truth for this age, if lived out, will "set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." *Verses 35, 36. 4LtMs, Ms 41, 1886, par. 11*

Christ will soon come the second time in power and great glory, not as He appeared the first time, when He wept over Jerusalem as the western sun was about to set. Christ was a sun and a light to that people, but that light was about to be withdrawn because of the stubbornness of those whom Christ had come to redeem. The disciples expected to see Jesus rejoice over the city as He approached it, but what a disappointment when they saw His anguish of soul and His tears, and heard His broken utterances as He spoke these solemn words: "If thou hadst known, even thou, ...

the things which belong unto thy peace!" *Luke 19:42.4LtMs, Ms 41, 1886, par. 12*

Here was a nation that was to be let go for their iniquity. One soul is of great value, but what is that to compare with a whole nation that was about to be cast off because they would not receive the light? This is what brought tears from the Son of God. Christ well knew the result of rejecting light. He could look forward and see the strong armies of the earth encompassing that once favored city and the destruction of its inhabitants. What more could Christ have done for His vineyard? Why did not Jerusalem know what was for her good? Christ had knocked at the door of their hearts, but they refused the offered mercy.*4LtMs, Ms 41, 1886, par. 13*

There is a boundary to the mercy of God, for He does not always strive with men. A record is kept of all the blessings offered and how those blessings are treated; and if we neglect our duty, we shall soon see, as did the Jews, that the anger of God is not withheld, but we shall be given over to the power of Satan. While it seems astonishing to us that the Jews rejected Christ, we ourselves will act out the same thing if we refuse the light for this time.*4LtMs, Ms 41, 1886, par. 14*

The message now due to this world will continue till the close of time, and it will shine to all parts of the earth. Moral darkness has covered the earth like a pall of death, and it will continue to darken as the light is rejected. "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." *Matthew 24:37-39.4LtMs, Ms 41, 1886, par. 15*

Now there is no sin in eating and drinking, but in the excess. The blessing of food has been turned to a curse by intemperate habits, and this we find in our own day. The same evils of intemperance engross the mind so that spiritual blessings are not discernible. We must put away every hindrance to our spiritual growth. When this is done, then the true light will shine.*4LtMs, Ms 41, 1886, par. 16*

It is the humble ones that God accepts. When Christ came from His home in glory, He did not go to the talented and great men of the earth to choose teachers, for He knew He could not educate such ones. He selected poor fishermen as His companions and scholars. To these He gave lessons of instruction that would fit them for their future duties, and these lessons are recorded in the Word of God and will have their weight until the end of time. Judas was not such a learner as was John. He did not let the lessons given have a sanctifying influence on his heart; his natural disposition was not brought under discipline, and it finally led to the betrayal of Christ. But John not only learned the lessons, but put them in practice, and after the death of his Master, when assailed by the enemies of truth, he stood firmly upon the principles which he had learned.*4LtMs, Ms 41, 1886, par. 17*

Christ did not long remain silent in the grave, for a beloved angel came and rolled back the stone, and Jesus walked forth from the tomb in triumph. After His ascent to His Father He revealed Himself again to His disciples. After this, those that crucified Christ were astonished to see the boldness of the disciples and to hear the excellent instruction that they gave to the people, knowing them to be ignorant men; but they had been with Jesus and had learned of Him. These lessons of the apostles are handed down to us, and when we connect with God, the light given to the apostles will be imparted to us.*4LtMs, Ms 41, 1886, par. 18*

We must have more of God's goodness and more of heaven. We must work for eternity. Christ's coming is near, and we want to be like Him, for we want to see Him as He is. He will not come as the man of sorrows, to be insulted and derided, but in place of the old kingly robe, He will wear a robe so white as no fuller's soap can whiten. In place of a crown of thorns, He will have a crown within a crown, and His countenance will shine brighter than the noonday sun. Shall we then be acknowledged of Him? Shall we be cleansed and made immortal? If so, now is the time to form the character and put on robes of righteousness. Now we are to make peace with God by doing His commandments, and that will insure us an entrance in through the gates into the city.*4LtMs, Ms 41, 1886, par. 19*

I look forward to the city of God with great joy. In my girlhood, light

shown upon my pathway, and the glory of heaven was open before me. I gave myself to Christ, and it is a pleasure to serve Him. No earthly attractions shall eclipse my mind from my duty to serve God. If the curtains of heaven could be rolled back, and we could see the glories therein, this world would have no charms for us. Thank God strength will be imparted to every soul that will put his trust in God. God help us to overcome, that we may receive the crown of life that is in store for the faithful, is my prayer.*4LtMs, Ms 41, 1886, par. 20*

Ms 42, 1886

Sermon/The Ladder to Heaven

Nimes, France

October 20, 1886

This manuscript is published in entirety in *3MR 81-88*.

8 p.m., October 20, 1886

(Sermon at Nimes, France,)

“Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” *2 Peter 1:1.4LtMs, Ms 42, 1886, par. 1*

Here Peter addresses his brethren, those of like precious faith, and he appeals to them to move understandingly and intelligently. And he says that he desires grace and peace to be multiplied unto them through the knowledge of God and of Jesus our Lord. Here is a necessity presented before them of adding knowledge to knowledge, for he continues in (*verse 4*), “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.” *4LtMs, Ms 42, 1886, par. 2*

Now if we are partakers of the divine nature, we shall have a warfare with the power of darkness. Satan will oppose every advance step, and we need not think that we can make advancement in divine life without special help from God. We must have strength from heaven if we expect to advance in divine life. We cannot overcome in our own strength, but grace will be given to every one of us. *4LtMs, Ms 42, 1886, par. 3*

The Saviour condescended to come to this earth and give His life for us, but the world would not receive Him and in return for His goodness and mercy rejected Him. But what a condescension on the part of Christ to leave the royal throne and to make the infinite

sacrifice, to clothe His divinity with humanity! Here was the Creator of the world, and the ones He came to bless rejected Him. How can we account for this insult to the Majesty of high heaven? Only on the ground that the heart is carnal. It is not in the natural heart to love the Christian graces, but the Spirit is given us to help our infirmities. Is it not a marvel that Christ came to this world, that He, being the Creator, has a special interest for the human race, and that His matchless love yearns for us and He invites us to come unto Him and gain happiness and rest? This can only be done through the knowledge of our divine Lord. By obtaining this we have strength to overcome. The flesh will war against the Spirit, but by divine power this knowledge can be obtained.*4LtMs, Ms 42, 1886, par. 4*

The apostle continues, “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.” *2 Peter 1:5-7*. We see but little true godliness in the world. And we see a great work to be done in character building. Those who have no love for God have no relish for holy things. The first step to take to gain a relish for heavenly things is to add to your faith virtue, and to virtue knowledge. It is no credit to remain in ignorance. The fear of the Lord is the beginning of wisdom, and this is to have understanding and to fear to offend our Creator.*4LtMs, Ms 42, 1886, par. 5*

As we add the Christian graces, we are being prepared to assist others in the divine life and present to them the true principles of a religious life. I have made it my duty to instill into the minds of my children true principles that they may escape the corruptions that are in the world in order to be successful in character building. We must begin at the very foundation and carry the mind upward in knowledge, for every capacity is to be used in glorifying God. In addition to the principles mentioned, temperance is enumerated. Here you see the importance of principle, and combined with this we must be temperate or else we shall make a failure. Therefore we must add grace to grace.*4LtMs, Ms 42, 1886, par. 6*

“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. ... If ye do these things, ye shall never fall." *Verses 8, 10*. But in order to accomplish this we must be purged from our old sins. "Wherefore," says the apostle, "I will not be negligent to put you always in remembrance of these things." *Verse 12.4LtMs, Ms 42, 1886, par. 7*

The reason why more do not lay hold of the religion of Christ is because they fear they could not hold on to their profession; but it is by faith we must stand, and unless we have faith we cannot glorify God. Christians are expected to grow to the full stature of our Lord and Master. Those who expect to be followers of Christ must make daily advancement; if they fail in this they will fall and lose eternal life. There is no safety for us unless we are going forward step by step. *4LtMs, Ms 42, 1886, par. 8*

We have men claiming sanctification. Their works will show if they are transformed into the image of Christ. Sanctification is not brought about instantaneously, but it is accomplished by climbing the rounds of Peter's ladder of eight rounds. We must step on the first in order to reach the highest. This ladder reaches from earth to heaven, and every soul that enters the city of God will have to climb this ladder by self-denial, and this can be accomplished by laying hold of the merits of a crucified and risen Saviour. Without this strength, temptation will sweep us down the current to final destruction. *4LtMs, Ms 42, 1886, par. 9*

But we are expected to shine; and how is it with us—do we possess the Christian graces? Are we in possession of kindness? If we are in possession of this grace, then the fruit will appear. *4LtMs, Ms 42, 1886, par. 10*

We must put on the whole armor in order that we may secure an entrance into the city of God. We have heaven to win or lose, and to accomplish this we must take our eyes away from the things of earth and center our minds upon heavenly things. Temptation will assail us all the way through. Our aim should not be to reach the world's standard, for it will be seen in the day of God that that standard will count for nothing. Those who reach it will not hear from the lips of Christ, "Well done, thou good and faithful servant."

[*Matthew 25:21.*] *4LtMs, Ms 42, 1886, par. 11*

We should give our best affection to our heavenly Father. How my heart has been grieved as I have seen, in galleries of art, pictures representing Christ. The executors have shown their true understanding of the mission of Christ and His character. They have not even approached the reality, and we had better spend our time in contemplating the true Artist of nature. See the flowers, how beautiful nature has painted the various colors! Christ has spoken of the lily of the lake, and He said that Solomon in all his glory was not arrayed like one of these. [*Luke 12:27.*] If we want to instruct our children, let us take them to the lake and show them the handiwork of God, explaining to them the pureness of the lily, that gathers up the properties that are essential to build up itself to its height of purity. From it they may learn the lesson not to be contaminated with impurity. Teach them the lessons that Daniel learned. He refused that which would not assist him in building true character, and although surrounded as he was by evil influences, he stood firm upon principle, refusing to partake of those things that would have retarded his progress in divine life, and for his integrity God gave him wisdom and influence. If these lessons are learned by us, then we shall have made a good record and shall not be afraid to stand when the Son of man comes. We must not be swayed by every temptation, but must constantly grow in grace. *4LtMs, Ms 42, 1886, par. 12*

It is our privilege to gather rays of light and not to be content with present attainments, for the Lord has an abundance of light for us. Are we pressing on to know what the Lord would have us do? When Christ comes in power with His holy angels, we shall want to be children of God and we shall want to hear Him say to us, "Come, ye blessed of My Father, inherit the kingdom prepared for you." *Matthew 25:34.* On the other hand there will be those who will cry for the mountains and rocks to fall upon them to hide them "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" *Revelation 6:16, 17. 4LtMs, Ms 42, 1886, par. 13*

The Lord of heaven has an eternity of happiness for His children in the earth made new. John says, "I saw a new heaven and a new

earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” *Revelation 21:1-4.4LtMs, Ms 42, 1886, par. 14*

Here are inducements for those who will live holy lives; and those who will not earnestly comply with the requirements after such inducements are offered are like those whom Paul admonished in the following words: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth ...?” *Galatians 3:1*. If the fear of God is before us, then we shall be enabled to endure and to have a recompense of reward. I see that many of the youth will have a terrible disappointment when they find that they have lost heaven. Oh, how important it is for us to understand our relation to God and to know that we are in harmony with His divine will! *4LtMs, Ms 42, 1886, par. 15*

Darkness covers the earth, and it is time for God’s servants to “cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins.” *Isaiah 58:1*. Where is a voice of alarm to be heard? The Christian world need to be aroused, that they may stand. The ladder must be climbed. Jacob saw that it reached from earth to heaven. When at Bethel, while fleeing from the wrong he had committed, as he was lying in his lonely condition, God had pity and compassion upon him and revealed Himself to him. There was presented before him the plan of salvation. Angels were seen ascending and descending from heaven, and Jacob was permitted to see the court of heaven; and there he saw that the light was permitted to shine from heaven to the inhabitants of the earth. *4LtMs, Ms 42, 1886, par. 16*

Christ is the ladder. All our blessings come from Him. May God help us to work upon the plan of addition, and He will multiply grace to

us as we need. There is an abundance of light in heaven, and our heavenly Father wants us to have confidence in Him. It grieves Him for us to doubt His promises.*4LtMs, Ms 42, 1886, par. 17*

But as it was in the days of Noah, so shall it be at the coming of Christ. As men resist the Spirit of God, His Spirit will be less and less manifested in the earth. It will be a fearful time when the angels fold their wings and cease their watchcare over those who have resisted the Spirit of God. It will then be too late for wrongs to be righted. There will be no more prayers to prevail in behalf of the rejecters of light. The cities around us are filled with wickedness, and after the message of warning has been given to them, no more words of peace will be given. Christ is coming, and God will laugh when their fear cometh. But while probation continues, Christ is ever willing to help us to resist evil. But oh, the iniquity that is in the world! It is high time we put on the whole armor, lest we drift down the current and be swallowed up with the besom of destruction. A record is kept of how we treat the Spirit of God. Our characters are recorded in the books of heaven, as are our faces on photo-plates here. So our character photos are in heaven, and by these records we shall be judged. May God help each one of us to do his whole duty and get ready for what is before us, is my prayer.*4LtMs, Ms 42, 1886, par. 18*

Ms 43, 1886

Sermon/Search the Scriptures

Nimes, France

October 21, 1886

This manuscript is published in entirety in *3MR 88-93*.

3 p.m., October 21, 1886

(Sermon at Nimes,)

Text: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." *2 Peter 1:19-21.4LtMs, Ms 43, 1886, par. 1*

We see and feel the importance of each having an understanding of the Scriptures. There may be those who will tell us of the things contained in the Word of God, but that will not meet the requirements. We must search the Scriptures for ourselves. There are special points that we must understand pertaining to our own time. We are living in an age of error and heresy on every hand. Christ has told us that "there shall arise false Christs, and false prophets, who shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." *Matthew 24:24*. These teachers spoken of by Christ will come in sheep's clothing and will delude the people with their heresies, and this we shall see more and more as we draw nearer the end. Consequently it is of the greatest necessity that we search the Scriptures for ourselves and learn their contents.*4LtMs, Ms 43, 1886, par. 2*

Our text tells us that we have something sure, and that is the Scriptures that are revealed to us, and this is the voice of God that is speaking to us. One may come and say that he has truth, and such teachers will multiply, but we must not take their word in the

matter. We must go directly to the Word. Feelings should not be our guide. The plain declaration of the Word is what is required. "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, throughly furnished unto all good works." *2 Timothy 3:16, 17.4LtMs, Ms 43, 1886, par. 3*

You could not make a greater mistake than to take the voice of man. Those who will not hear truth, when it crosses their pet theories, will often place themselves out of the reach of hearing when they should be the very ones to hear. The same thing is acted over today as it was in the days of Christ. The Pharisees then turned a deaf ear to the instructions of the divine Teacher. But it is our duty and privilege to be learners in the school of Christ. We want to learn of Him who is meek and lowly in heart, who said, "Come unto Me ... and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." *Matthew 11:28-30.4LtMs, Ms 43, 1886, par. 4*

Everyone should feel that he is responsible to God. There are great interests at stake. It will make a great difference whether we walk in condemnation or not. When we are walking contrary to God's Word we are stirring up rebellion, and thus we bring the displeasure of God upon us. When Christ comes we want to be found on the side of the loyal and true. If the whole world were in opposition to God's law, it should make no difference to us.*4LtMs, Ms 43, 1886, par. 5*

In the time of the flood, nearly all the inhabitants of the world thought that they were right and that Noah was wrong. They claimed that they knew more than that faithful servant of God, and thus closed their ears to words of truth, and darkness came upon them. There were those then, as today, who explain away the truth by false science. They branded Noah as a fanatic. They explained to the people the foolishness of Noah's statement that a rain would come upon the earth, when no signs of such had ever existed. God's message was to come to them through Noah, but they laughed and mocked at his words, and said, Does he not speak in parables? But their unbelief did not prevent the flood, and they finally drank the waters that covered the earth. We do not want to be like them.*4LtMs, Ms 43, 1886, par. 6*

When Christ made His first advent, the same unbelief was manifested, and it has always been the same—that unbelief rejects the very truth that is necessary to their salvation. Faith comes by hearing and hearing by the Word of God. We must encourage faith and abandon unbelief, for it is a barrier to our spiritual prosperity. We must listen to the message of the third angel. This message is now due, and it presents to us a present truth. Therefore we must search the Scriptures and lay aside our opinion and be governed by the teachings of the Bible. We need to seek God in prayer that we may not be deceived, for it is a matter of great consequence that we take hold of truth. *4LtMs, Ms 43, 1886, par. 7*

There is to be a mighty angel to assist the third angel in his work. The whole earth is to be lighted with his glory. The proclamation as presented represents a people crying the very words. Christ's riding into Jerusalem when the people cried "Hosanna to the Son of David" (*Matthew 21:15*) was a fulfilment of prophecy. The Pharisees were disturbed to see the attention paid to the Son of God. Their understanding was so blunted that they could not see in this very act the fulfilment of prophecy, and some of the Pharisees said, "Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." *Luke 19:39, 40*. God has shown John in vision the work in the future. It was while the apostle was on the isle of Patmos that these truths that are now due were presented before his mind, and no man can stop the proclamation any more than they could stop the voices of those that cried, "Hosanna to the Son of David." [*Matthew 21:9, 15, 16; Luke 19:39, 40.*]*4LtMs, Ms 43, 1886, par. 8*

We must not be discouraged if there are only a few that believe the present truth. It is not the great numbers that follow Christ. In answer to the question, "Are there few that be saved?" the reply was, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." *Luke 13:23, 24*. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." *Matthew 7:14*. Now we see only a few who regard the commandments of God, and those who will not lift the cross after having a knowledge of their duty will finally meet their destruction. We should not turn to the right or to the left, for if we do

we shall find a dish of fables in place of truth.*4LtMs, Ms 43, 1886, par. 9*

The whole world perished in the flood. Only two or three were saved at the destruction of Sodom, but they had the warning. We must not follow the majority, for if we do so we shall not see heaven. Daniel and his three companions stood alone, yet they would not yield to the influence that surrounded them. Daniel had purposed in his heart not to partake of the portion allotted. Finally the test came. But when the leading men of the realm had conspired against Daniel, he could not be turned away from God. He prayed as firmly as before, with the window opened towards Jerusalem, and he showed to his enemies that he was no coward because he had learned to depend upon God. Daniel did not try to save his life. "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." *Matthew 16:25.4LtMs, Ms 43, 1886, par. 10*

Now we want every one to count the cost, not from impulse, but search the Scriptures and thus learn your duty. We should dig deep and obtain the precious jewels that can be found in God's Word. Christ says that "the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." *Matthew 13:44*. This parable of Christ's shows us that the truth is worth digging for. Everything should be secondary compared with the Holy Writ.*4LtMs, Ms 43, 1886, par. 11*

We are pilgrims seeking a better country, a city whose Builder and Maker is God. Is our conversation in heaven? Are we preparing to receive the Majesty of heaven when He shall come with all His holy angels to raise the righteous dead and translate the righteous living to heaven? Satan will try to becloud our minds on this important subject. But we must so live that we can say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith." *2 Timothy 4:7.4LtMs, Ms 43, 1886, par. 12*

Let us increase our faith and cling close to our divine Lord, because Satan will oppose. But we should rejoice in the thought that the angels in heaven are sent to strengthen us, and we have not to fight

our battles alone. And if we have these heavenly messengers with us, even if trials do come, we shall feel like Paul when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." *2 Corinthians 4:17.4LtMs, Ms 43, 1886, par. 13*

We must learn to stand upon the principles of God's Word: "To the law and to the testimony." [*Isaiah 8:20.*] We need the Spirit of God to enlighten us. "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." *Revelation 3:20.* We want to let the Saviour into our hearts, give Him our best affections, and let the work go on of sanctifying and purifying the heart, and then we shall see the King in His beauty. Let us rely upon God and realize the great sacrifice that has been made for us, and we shall wear the crown throughout an endless eternity.*4LtMs, Ms 43, 1886, par. 14*

Ms 44, 1886

Sermon/The Cross Before the Crown

Nimes, France

October 22, 1886

This manuscript is published in entirety in *3MR 93-99*.

8 p.m., October 22, 1886

(Nimes, 6th discourse,)

Text: "Then said Jesus unto His disciples, If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." *Matthew 16:24-27.4LtMs, Ms 44, 1886, par. 1*

Here we have the plain statement of Christ that if we follow Him we must take up the cross. Self-denial and the cross lie directly in our pathway on our journey heavenward. The consequence of shunning the cross is found in the words of my text: "Whosoever will save his life shall lose it." [*Verse 25.*] The great infinite sacrifice was made that we might be saved. By coming from heaven to this earth, Christ has made a way for our escape.*4LtMs, Ms 44, 1886, par. 2*

Our Saviour has represented His first advent, and the treatment He received, by the parable of the vineyard. "A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time." *Luke 20:9*. The account is continued in *Luke 20:10-17*. God first sent His prophets to ancient Israel, but their message was not heeded, and as a last resort He sent His Son, that the hearts of the people might be reached and be turned unto God; but they killed His Son. This was the work of Satan by the hands of those that he has gathered under his banner.*4LtMs, Ms 44, 1886,*

par. 3

Christ was “despised and rejected of men; a man of sorrows, and acquainted with grief.” *Isaiah 53:3*. What was it that brought such sorrow? It was not on His own account, but for the sins of the people. He realized their condition, and this was the reason that He felt such sorrow as He wept over Jerusalem and uttered the lamentable words, “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your house is left unto you desolate.” *Luke 13:34.4LtMs, Ms 44, 1886, par. 4*

He does not say that they could not, but would not. How can we explain the treatment of Him who loved us to that extent that He laid down His life for us? This treatment was a marvel to the angels of heaven—to see the Creator of this world, the Majesty of heaven, treated with such contempt. His condescension is without parallel.*4LtMs, Ms 44, 1886, par. 5*

The souls of men are valued by the Son of God, and if we do not value eternal life sufficiently to make a sacrifice for it, then we shall lose eternal life. What is it to lose life? It is when the truth is clearly set before us and we refuse to accept because a cross is involved. The Creator of heaven has a right to the faculties He has given us, and it is for our own good and advantage that we give these powers to God and to His service.*4LtMs, Ms 44, 1886, par. 6*

Here is a business that man cannot give to others, but in which each individual has his own work to do. We need to give our hearts to God. To do this we shall meet with crosses. Nothing should stand in the way of duty. Even if losses in business should have to be made, it should not keep us from discharging our duty. Our purpose should be to obey God so that Christ’s death will not be in vain in our behalf.*4LtMs, Ms 44, 1886, par. 7*

We must have the same integrity and principle that were found in Joseph and Daniel. Joseph was so established in principle that he could resist the great temptation that was brought upon him, because he had determined to obey God. Daniel was brought to a test, and he purposed in his heart that he would worship the true

God, notwithstanding the decree. He here saw that principle was at stake, and because of integrity he was cast into the lions' den. But here God did not forget him. All heaven had been watching his case, to see if he would be faithful to his God. When the trial came, angels were his companions. They stopped the lions' mouths and delivered him. When the king saw the real object of the wise men, to rid Daniel of his power, then the king was wroth and destroyed the enemies of Daniel. *4LtMs, Ms 44, 1886, par. 8*

So it was with his three companions. They were tested in refusing to worship the great image that the king had set up. Those three youths did not fear the king and told him plainly that they could not violate their consciences by worshiping a false god. This caused the king to be furious, and he ordered that the furnace be heated seven times hotter than it was wont to be made and ordered those God-fearing children to be cast into it. But God did not forsake them, and those whom the king had called to execute his demands in order to set before them the penalty of disobedience were consumed by the fire. Here in full view of the king he saw in that furnace those whom he had cast in, walking in the midst of the fire, and he also saw the fourth form like the Son of God. So you can see that the king was not ignorant of God and of His Son. These three Hebrew children had been a shining light in Babylon. This had its weight and influence, and when the king saw that the God they had worshiped was able to preserve them even in such an heated furnace, he called them forth, and not a smell of fire was upon their garments. Then they told the king how their deliverance came. *4LtMs, Ms 44, 1886, par. 9*

There was the case of the apostle James, who was beheaded. When the king saw that it pleased the Jews, Peter was brought forth and cast into prison; but God sent His angel to deliver him. The prison doors flew open at the presence of this mighty angel. The bands of Peter were loosed. He was awakened by the touch of the angel, and Peter was amazed because of the light. He could not understand it, but thought that he saw a vision. The angel requested him to gird himself and put on his sandals. Peter was so astonished that he thought not of his garments. God always has a care for the true and faithful, and He sent His messengers from heaven and opened the gates and set His servant free. Prayers had

been made in Peter's behalf. They expected that he would have to suffer death; and when they heard his voice at the gate, they were astonished.*4LtMs, Ms 44, 1886, par. 10*

Case after case of this nature has transpired during the world's history, and the test will come to all who are obeying the truth. He that seeks to save his life shall lose it; but on the other hand, he that is willing to lose his life for the sake of truth shall find eternal life. We want to know that heaven is interested in our welfare. Christ and angels are looking on with intense interest to see if the souls of men appreciate the great sacrifice in their behalf. We should constantly consider that we are in the presence of holy angels.*4LtMs, Ms 44, 1886, par. 11*

Satan is also watching his chances to lead us astray. He will present attractions that will lead our minds from God. But shall we not watch his devices, and be constantly seeking the aid of God to keep us from Satan's allurements? We must press toward the mark of the high calling of God in Jesus. We must not lay off the armor for one moment.*4LtMs, Ms 44, 1886, par. 12*

You will hear the cry "Only believe." Satan believed and trembled. We must have a faith that works by love and purifies the heart. The idea prevails that Christ has done all for us and that we can go on transgressing the commandments and will not be held accountable for it. This is the greatest deception that the enemy ever devised. We must take our position that we will not violate the commandments at any cost, and be in that spiritual condition that we can educate others in spiritual things.*4LtMs, Ms 44, 1886, par. 13*

Saint Paul ceased not his efforts in going from house to house to warn his fellow men of their duty to love God, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."*Acts 20:21*. Repentance of what? Why, of violating the commandments; and faith in our Saviour, that His blood will cleanse us from all our sins.*4LtMs, Ms 44, 1886, par. 14*

No one can repent for us. Each individual has this to do. Christ would not have come to this earth if the commandments had not

been broken. He came not to save us in our sins, but from our sins. There is no true happiness in transgression, but in obedience. Our merit is in the blood of Christ. But men think they can transgress and shun the cross, and yet enter into the city.*4LtMs, Ms 44, 1886, par. 15*

“For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” *Mark 8:36, 37*. “For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.” *Matthew 16:27*. The reward will not be according to his faith, but according to his works, and the life will be eternal with Jesus. In order to obtain this we must be obedient, and not only apply our powers, but if necessary give our lives.*4LtMs, Ms 44, 1886, par. 16*

Satan will bring his temptations, and if he is to be resisted, we must pray to God for deliverance. If there ever was a time that we needed to pray, it is in these last days. The Word is no more bound than it was when Christ was upon the earth. We shall have Satan and evil men to combat, but we also shall have messengers of light to help us. It is for us to gather upon our pathway all the rays of light, and not listen to error, for if we do we shall be turned away from truth. We have no time to listen to fables. Christ’s prayer was, “Sanctify them through Thy truth: Thy word is truth.” *John 17:17*. We want the truth and we want to give Him all our powers, that when He comes, His benediction will rest upon every one of us, and we shall receive the reward.*4LtMs, Ms 44, 1886, par. 17*

If we have shunned the truth to save our lives, then we shall lose eternal life. We have a soul to save or to lose. We must work out our salvation with fear and trembling. We must press against the darkness and take hold of the mighty arm of God. We have but a little time to prepare for eternity. May the Lord help us to overcome and win the crown and see the King in His beauty. Then we shall have not lived in vain.*4LtMs, Ms 44, 1886, par. 18*

Ms 45, 1886

Sermon/God's Law the Standard of Character

Nimes, France

October 23, 1886

This manuscript is published in entirety in *3MR 99-104*.

3 p.m., October 23, 1886

(Sermon: 7th discourse at Nimes,)

“Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, 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.” *John 7:14-17.4LtMs, Ms 45, 1886, par. 1*

Now we want to know and understand what is the will of God. This will is expressed in the ten commandments, and if we obey them, we shall know of the doctrine. The Lord God of heaven has a kingdom, and this kingdom is controlled by laws, and it is of great consequence that these laws be obeyed. God is the ruler of the universe and stands as head, and all should respect Him as such, and obey His mandates. A father stands at the head of his family, and he requires that his laws regulating his family should be obeyed. If the family do respect his requirements, then you will see order and happiness in that family; but if it is otherwise, there will be confusion. So it will be in the government of God.*4LtMs, Ms 45, 1886, par. 2*

Some will tell us that the Word of God is like a fiddle and any construction can be put on it. This belief is due to the rejection of God's law, and confusion follows. If the law were kept, this statement could not be made. But when men tear down the commandments, how can they know the will of God? The law was given at the foundation of the world, and it will exist through all generations; but when man forgets God by disobedience, then he

places himself where he does not know the doctrine.*4LtMs, Ms 45, 1886, par. 3*

When the children of Israel were in Egypt, surrounded by idolatry, God saw that it was necessary to bring them out of Egypt in order to renew His law to them.*4LtMs, Ms 45, 1886, par. 4*

When people will acknowledge the claims of God by obedience, then they have a standard. If every individual would acknowledge the law, confusion would be swept away. We must do the will of God. They that do not accept the law erect a standard of their own; and as there are many minds, diverse from each other, there will be many standards, and this will establish many doctrines. In this age we see determined efforts to ignore God's law, and consequently the doctrine will not be understood. But if we know and do God's will, He will not leave us in darkness, but will lead us to know the doctrine, and that will bring happiness. Obedience is the only course to take.*4LtMs, Ms 45, 1886, par. 5*

When Christ taught His disciples, He showed them the magnitude of the law by applying it to all our acts and then showed our duty to our fellow men. The scribes and Pharisees murmured at Christ's teaching and accused Him of doing away with the law of His Father. With what astonishment they must have heard from His lips, "Think not that I have come to destroy the law or the prophets: I am not come to destroy, but to fulfil." Christ continued, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." *Matthew 5:17-20*. He addresses these words to His disciples, and they will apply all the way down through the stream of time.*4LtMs, Ms 45, 1886, par. 6*

Christ's sermon upon the mount was designed to enter into our everyday life. The commandments are so broad that they take hold

of even our thoughts. But how few take heed to the words of our Saviour! Consequently we shall have objections to meet. Some will claim that they are wholly led by the Spirit, and consequently they have not much use for the law of God or any portion of God's Word. Those who claim great light and are not sanctified through the truth are dangerous people, but they can be easily tested. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20*. We want to be in that condition that we can discern between light and darkness. *4LtMs, Ms 45, 1886, par. 7*

Christ has said, "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." *Matthew 7:15-17*. *4LtMs, Ms 45, 1886, par. 8*

We must not be guided by impulse. The Bible is our guide to lead us to heaven. We do not want anyone to take our word, but go to the Scriptures for light, for we cannot trust to finite man. This thing is to me a living reality. *4LtMs, Ms 45, 1886, par. 9*

We must expect to be assailed by the powers of darkness, but if we successfully resist, then there will be rejoicing in heaven. The souls of men are valued by the heavenly host. They know of the great sacrifice that has been made for man. When Satan sees a soul struggling for light, then he doubles his energies to bring him back under his banner. Satan is playing the game of life. I feel distressed when I realize the trials that will meet those who desire life; but these things will come, and the question is, Who will be on the Lord's side? It will be those who go to the Standard for their counsel. *4LtMs, Ms 45, 1886, par. 10*

We must not be under any one's banner but Christ's. The great Teacher has given us His testimony that not a jot or tittle of the law shall in any wise fail. Sin and misery are all around us because of disobedience. If God's law were obeyed, we should see a different society than we now see in families. What is needed is to follow Christ in self-denial and cross-bearing. We need the tenderness of

His spirit to rule our hearts, and then we shall comply with the requirements and enter in through the gates into the city. If we fail, we shall be classed with those outside of the city. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." *Revelation 22:15.4LtMs, Ms 45, 1886, par. 11*

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." *Revelation 22:1-5.4LtMs, Ms 45, 1886, par. 12*

Dear friends, I desire to receive the reward that awaits the faithful. I want a place in glory, and this we can all obtain if we keep the commandments of God and the faith of Jesus. While there are so many deceptions, let me persuade you to plant your feet on the Word of God; and when the light is received, you are responsible to let it shine, and your example will tell—but you cannot expect to have the good will of those in darkness.*4LtMs, Ms 45, 1886, par. 13*

Can you tell me why the Son of God came to die for us? It was because of the transgression of Adam. In this he forfeited all right to heaven. Man then became separated from God, but Christ's love for man caused Him to come to this earth, and He clothed His divinity with humanity that man might be reconciled to the Father and brought back to His law. Christ says that He came not to destroy the law, but He came to honor it, to give dignity to it. [*Matthew 5:17.*] He opened His bosom to suffer for the transgression.*4LtMs, Ms 45, 1886, par. 14*

Satan will tell us that Christ did all for us. This we must meet by God's Word. If Satan tells the truth, then it would not have been

necessary for Christ to have made the sacrifice. But it is through the doing of the commandments that we can come to God through Christ. And He paid the debt for past transgressions. Christ was accepted as our sacrifice, and on the banks of Jordan the Father declared: "This is My beloved Son, in whom I am well pleased." [*Matthew 3:17.*] Here heaven was opened to man, and heaven and earth were again united.*4LtMs, Ms 45, 1886, par. 15*

Now let the love of God flow out of our hearts for the gift of His Son. It is our work to come out of darkness and grasp the rays of light that continue to shine upon our pathway, and thus in turn let them shine upon the pathway of others. We have great light. Shall it be established at Nimes? Let us cling to the mighty arm of Jesus by faith and obedience and stand firm for truth, and then we shall know of the doctrine.*4LtMs, Ms 45, 1886, par. 16*

Ms 46, 1886

Sermon/Two Standards

Nimes, France

October 30, 1886

This manuscript is published in entirety in *3MR 107-113*.

October 30th, 1886, 8 p.m.

(Sermon—11th discourse at Nimes,)

Text: "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." *1 Corinthians 2:12-14.4LtMs, Ms 46, 1886, par. 1*

There is a worldly standard and a Bible standard. We can use our powers to meet either. It is a marvel with the angels of heaven that we are so unconcerned in regard to our spiritual interest. There was rejoicing in heaven when there was a plan devised for the redemption of man, and then when Christ came from heaven it astonished the heavenly host because He was rejected of men.*4LtMs, Ms 46, 1886, par. 2*

Well could John exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." *1 John 3:1*. It is an amazing thing that after the great sacrifice had been made, man in return should treat the loving Saviour as he did. Our heavenly Father manifested His love in the gift of His Son for the human race, yet they knew Him not. At His baptism, when on the banks of Jordan, He made the greatest prayer that ever fell on mortal ear, the heavens opened and the voice of God spake in thundering tones: "This is My beloved Son, in whom I am well

pleased.” [Matthew 3:17.] How many there are who read over this statement without being impressed. It does not seem to leave an impression that it concerns them. But it has every thing to do with us, for it was the Saviour’s arm that grasped the throne of heaven. Sin had divorced this world from the eternal world, and this is what caused the Son of man to give His life for the human race and connect us again with heaven. *4LtMs, Ms 46, 1886, par. 3*

Christ knew that man could not overcome without His help. Therefore He consented to lay off His royal robes and clothe His divinity with humanity that we might be rich. He came to this earth, suffered, and knows just how to sympathize with us and to assist us in overcoming. He came to bring man moral power, and He would not have man to understand that he has nothing to do, for every one has a work to do for himself, and through the merits of Jesus we can overcome sin and the devil. *4LtMs, Ms 46, 1886, par. 4*

Now the question for us to decide is, Shall we have connection with Christ and the Father? Shall we accept the help needed? Shall we enter the bloodstained path that our Saviour trod? Heaven has been opened before us. Christ has been accepted by the Father, and if we will comply, we can be accepted also. The plan of salvation has been laid for the human race, and they need not be discouraged. Help has been laid on one that is mighty to save. The gates of heaven are ajar to the children of men, to the weakest ones, the ones that need a Saviour the most. When our Saviour ate with the publicans, the Pharisees complained and would make capital of this. Christ’s reply was, “I am not come to call the righteous, but sinners to repentance.” *Matthew 9:13. 4LtMs, Ms 46, 1886, par. 5*

Every church should be a working church. We should make ourselves useful and do the little duties around us and that will prepare us for the greater responsibilities. When Christ ascended on high, He left His disciples to carry forward the work. However unpleasant it may be, we should take up the humble duties of life. Christ says, “Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.” *Mark 8:34*. What is the cross of Christ? It is not an ornament to the neck, but something that cuts right across our pathway. Satan is constantly watching for our

souls. He seeks to lead us from the cross of Christ.*4LtMs, Ms 46, 1886, par. 6*

God will help us in time of need, but He will not compel us to love and obey Him. We must give Him our undivided love. He wants us to trust Him and confide in Him. He understands our wants and has ample resources to help in every time of trouble. We are not left to fight our own battles, but we have the help of Christ, and in His name we can come off victorious.*4LtMs, Ms 46, 1886, par. 7*

One may ask, What is our work? It is to take up duties at home. Cultivate the plot of ground at our own doors. Here are our friends that need help. Will we be workers with God? Every one should be at his post to save his fellow men, and whosoever will accept the plan of salvation will commence to work for his fellow men.*4LtMs, Ms 46, 1886, par. 8*

The prospect to save souls may not be very flattering, neither was it when our Saviour came to this earth; but if one soul is reached, that soul will reach out for others, and thus the work is carried forward. It is our business to work for the Master, and if we are faithful in sowing the seed, God will take care of the seed sown.*4LtMs, Ms 46, 1886, par. 9*

I have felt that if God would give me my own children, my life has not been in vain, but it has required labor and tears. There is a great responsibility resting upon the head of the family. When I have seen my children wading through temptation, I have spent all night with them in prayer. I am a mother of boys, and my heart is drawn out for every one who has the responsibility of a family. Those who are engaged in the training of children are engaged in a great work. It will take patience and perseverance to do the work aright.*4LtMs, Ms 46, 1886, par. 10*

All need much of the blessing of God, and here is the place to be tried. We are in God's workshop. The cleaver of truth takes men and women out of the world, and they have to be refined and fitted for the Master. We must let the truth take possession of our hearts, and then the work can be accomplished for us.*4LtMs, Ms 46, 1886, par. 11*

I labored for a young man who was an infidel. He wanted me to place my hand on his head to see how low his reverence was, and he said it was impossible for him to honor God. I told him that he must. I labored and prayed with him, and at times it seemed like a hopeless case, but the Spirit of the Lord followed this young man until one day while on a steamer going down the Mississippi he yielded his stubborn will and gave his heart to God. It makes no difference about the head; if we only have a willingness, the Lord will assist us in overcoming as He did this young man. This man now stands at the head of the General Conference. Now that the Lord has worked for him, he knows how to work for infidels.*4LtMs, Ms 46, 1886, par. 12*

God permits affliction to come on us at times, that we may know how to sympathize with others who are passing through sorrow. The Lord has given me my work; and even when physicians have despaired of my life, I have felt it my duty to labor on, even if I died at my post of duty. Our heavenly Father gives us experiences so that we can know how to help others. When the youngest branch of my family was broken off, and I could no longer have my infant by my side, I knew better how to sympathize with the mourning mother. When I laid away the oldest member of my family, Jesus supplanted him, and now I can tell mothers to go to Jesus. When the unexpected blow came to him who had stood by my side for thirty-six years, it was then that I could lean on my Saviour. I was not left alone, for Christ is a Father to the widow. Everyone can benefit others by his own experience.*4LtMs, Ms 46, 1886, par. 13*

I would not spend time at the grave to cause a shadow of gloom to beset my pathway, because I know that Jesus passed into the prison house, and He came forth, and this should be a comfort to all who have lost friends who have died in faith. I am left here to take the work of my husband, to carry it forward, and I have no complaints to make, for the gate of heaven is ajar and light is shining on my pathway.*4LtMs, Ms 46, 1886, par. 14*

I would say to all, Come to Jesus just as you are. He asks for your heart. He has paid the price for us. Now He wants our affections, our intelligence—in fact, all our powers belong to Him. And after we have done all, it is a small gift on our part.*4LtMs, Ms 46, 1886, par.*

We may work intelligently and be laborers for God, and in doing this work He will give us strength. If we sow we shall also reap, and an abundant harvest will be gathered. In order to work the works of God, we must have the help of Christ. We should not be satisfied by working out our own salvation, but we must work for the salvation of others. There are hundreds around us that need our personal efforts. It will be our rejoicing to see souls saved through our instrumentality. The work done here for God will show throughout all ages, so all should work while there is an opportunity. There is a work for all to do; and if we will let the refining influence of the Spirit of God sanctify us through the Word, we can be fitted to reach others, and the glory that awaits the faithful is beyond our comprehension. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." *1 Corinthians 2:9.4LtMs, Ms 46, 1886, par. 16*

Then let us take hold of the lifework, that we might bring others to see the importance of the truth. There is a heaven for us to win and a life that will measure with the life of God. Can you not give to God the little time you have, and also your best affections? Give Jesus your polluted soul, and have it washed from all its stains. Fight the good fight of faith, and lay hold of eternal life.*4LtMs, Ms 46, 1886, par. 17*

I would entreat those here to think of these things. Go to work for the Master. Take the Lord with you, and then you will hear from the lips of the Master, "Well done, thou good and faithful servant." [*Matthew 25:21.*] Heaven, sweet heaven of rest! It is then that we shall cast our glittering crowns at the feet of Jesus and touch our harps and sing the song, "Worthy, worthy is the Lamb that died for us." I see in Him matchless charms. I want all to have a part and share in the eternal weight of glory and to sing songs of rejoicing throughout the endless ages of eternity.*4LtMs, Ms 46, 1886, par. 18*

Ms 46a, 1886

The Battle Following Conversion

Nimes, France

1886

This manuscript is published in entirety in *3MR 117-119*.

[Words of counsel to the church at Nimes, France.]

All heaven is interested in the work that has been going on in this wicked city of Nimes. Victories have been gained and souls have been wrenched from Satan's grasp. If there is a holding of these victories, there will be the necessity of much help from above. If those newly come to the faith will feel their own weakness and depend upon Jesus for strength every hour, then they can resist the deceptions of Satan and become God's witnesses upon the earth. There is not a soul won to Christ, the message of the third angel does not make its way to a single heart, without defeat to the tempter and bruising of the head of the serpent. This will arouse [the] malice of the adversary to greater activity. When the truth is received into the heart, it commences its leavening, transforming process. Sin will appear hateful. That soul will, through faith and willing obedience to God's commandments, enlist in his behalf a strength more mighty than his own to combine with his human effort to resist the enemy. *4LtMs, Ms 46a, 1886, par. 1*

These souls who have decided to walk in the light will have need of great watchfulness and most earnest prayer. As soon as Satan sees one soul breaking away from his deceptive lies and coming to the light of truth, he is actively at work to place every conceivable obstacle in his path. Let a man or woman become interested in the truth and show respect and obedience to the Sabbath of the fourth commandment, let him in good earnest set about the work of repentance and the saving of his soul, and he will assuredly draw upon himself the disfavor and opposition of the circle of his worldly acquaintances. If he is a member of any of the churches, the determined, active opposition of the church members will be set in operation. Every soul who has come to the point to accept

advanced truth has realized this in every age of the world.*4LtMs, Ms 46a, 1886, par. 2*

No man can serve God without enlisting against himself evil men and evil angels. Evil angels well know that one soul accepting the truth as it is in Jesus will by precept and example weaken their hold upon other souls, for the truth is aggressive. Alarmed because he is losing his prey, Satan will first seek to deceive, next to oppress and persecute. Evil men, rebuked by the precept and example of those who come to the light of Bible truth, will become agents of the great adversary of souls and will leave no means untried to draw them away from their allegiance to God and induce them to leave the narrow path of holiness. But none need to be alarmed and afraid. God's word is pledged that if they are true to principle, if they believe and obey all God's requirements, they are members of the royal family, children of the heavenly King. They are certain to have enlisted in their behalf the agencies of heaven and to come off victorious through the merits of Christ—more than conquerors through Him that loved them.*4LtMs, Ms 46a, 1886, par. 3*

Oh, if we could only see and understand that the repentance of one soul sends inexpressible joy through all the host of heaven. Melody is called forth from every harp and every voice in glorious anthems because another name is registered in the book of life, another light is kindled to shine amid the moral darkness of this corrupt world. The very same event spreads consternation among the fallen angels and humiliates the great leader in the rebellion against God's holy law. The prince of darkness, seeing a soul whom he has counted his own escaping from under his control as a bird out of the snare of the fowler, and making Christ his refuge, works with hellish intensity to again entrap the one escaped.*4LtMs, Ms 46a, 1886, par. 4*

There is more joy in heaven in the presence of the angels over one sinner that repenteth than over ninety and nine just persons who need no repentance. It is impossible to estimate what may be the work that these souls may accomplish if they go on gathering more and increased light from the Word of God and walk in the way of all His commandments. If they become channels of light to this dark and irreligious city, they will be indeed God's witnesses and through

their fervent piety and Christlike example may be the means of winning souls to the truth.*4LtMs, Ms 46a, 1886, par. 5*

Ms 47, 1886

Sermon/"Keep My Commandments"

Torre Pellice, Italy

November 14, 1886

This manuscript is published in entirety in *5MR 262-267*.

"If ye love Me, keep My commandments." *John 14:15.4LtMs, Ms 47, 1886, par. 1*

Here is presented before us the fact that they that love God will keep His commandments. The Spirit of truth "the world cannot receive, because it seeth Him not, neither knoweth Him." [*Verse 17.*] It should not be surprising to those who keep the commandments of God if they should meet the opposition of the world. The Word tells us to be separated from the disobedient. This will cause a feeling of opposition to arise with those who have a hatred toward the precepts of their Creator. But we cannot afford to be disloyal to God for the friendship of the world. The truth is worldwide, and if we have a knowledge of it, we must not let those who are in darkness lead us from it.*4LtMs, Ms 47, 1886, par. 2*

We want to be loved by Heaven, and we have evidence of that love when we look to Calvary. Now it is our duty to love God in return, and we can manifest that love by keeping His sayings. Jesus says that "he that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." "Many therefore of His disciples, when they had heard this, said, This is a hard saying." *John 6:56, 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." *Vss. 66-68*. "And the Jews marvelled, 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." *John 7:15-17.4LtMs, Ms 47, 1886, par. 3*

“He that eateth my flesh, and drinketh My blood.” [John 6:56.] How can we explain the meaning of these words? “It is the Spirit that quickeneth; ... the words that I speak unto you, they are spirit, and they are life.” John 6:63. So we see the eating of the flesh and drinking the blood is in obeying His Word. “He that hath My commandments, and keepeth them.” John 14:21. “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s commandments, and abide in His love.” John 15:10. Now we want to be in harmony with our Redeemer, and if we are that is evidence that we keep His sayings. The souls of men are of the highest value, and it is our duty to know that we are in harmony with God. We need to cultivate faith in God and His Word. *4LtMs, Ms 47, 1886, par. 4*

After the resurrection, the disciples went forth to proclaim to men that Christ had risen, but there were influences that opposed them. The Sadducees were grieved that they taught the people and preached through Jesus the resurrection of the dead. They laid hands upon them and put them in hold. Now had the disciples committed an error in preaching that Christ had risen from the dead? Shall we say that the Sadducees were right and that the disciples were wrong? No, it could not be truthfully said, for they were giving truth for that time; but it did not please the people. *4LtMs, Ms 47, 1886, par. 5*

On the morrow the high priest and rulers and elders came together at Jerusalem. There was to be a trial of this matter, and the question was asked, By what name have ye done this? The disciples had wrought a miracle in their midst by healing the impotent man. They boldly declared before the council that this miracle was done through Jesus of Nazareth, and they said, “This is the stone which was set at naught of you builders. ... Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.” Acts 4:11, *13.4LtMs, Ms 47, 1886, par. 6*

Now we see that here is a people moved by the Holy Ghost. God had given Peter and John a message to give to the people and it was their privilege to accept, but they would not. We can see by the

position taken by these professed people of God that they were arrayed against the truth. They said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus." But the apostles Peter and John had a truth to present, and they would not be stilled by these wicked counsellors. They "answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." *Vss. 16, 17, 19.4LtMs, Ms 47, 1886, par. 7*

So we see that it is important to prize what the Lord says and be persistent in declaring the truth whether it is pleasing or not. If we have a desire to know truth, God will open our hearts to receive it, and it is not safe to resist conviction because of opposition. It is for us to accept the light. *4LtMs, Ms 47, 1886, par. 8*

These disciples of Christ continued to teach. Then "the captain with the officers" came upon them [without] violence, and the only reason given was because they were turning the attention of the people away from the rulers to the gospel of Christ. [*Acts 5:26.*]*4LtMs, Ms 47, 1886, par. 9*

The Lord would have us look to Him and cry for His Holy Spirit, for there are souls to save. We need not only work out our own salvation, but it is our duty to assist others to become acquainted with God. This should be done with fear and trembling. We should accept the Word of God and have His love in our hearts. Christ says, "If ye love Me, keep My commandments." *John 14:15*. If we have the love of God in our hearts, we shall be happy. We may be poor in this world, but we are joint heirs with Jesus Christ. *4LtMs, Ms 47, 1886, par. 10*

We want to be rich in faith. This will require diligence in the study of God's Word. Thus we shall become wise. The rabbis were astonished as they heard from the lips of the disciples the great wisdom that they possessed, knowing that they had not been educated. It was by searching out the hidden treasures of the Lord

that they had obtained this knowledge. Even so we, if we search the Scriptures with a desire to understand them, shall know of the doctrine.*4Lts, Ms 47, 1886, par. 11*

Allow no man to hinder you in gaining an understanding of the truth and in keeping the commandments of God. There have been disciples in all ages who did comply with the requirements of God. For so doing they got into trouble, and so it will be in this age. If you find trouble because of your faith, go to Christ. In Him there is help. I decided when the Sabbath was made known to me that I must obey. We have known what it is to suffer hunger, but we would bow before God and ask for His blessing. We knew that we could not be saved in error as long as the Bible was before us, for it is a plain command that we should search the Scriptures. We must not stop to inquire of others what our duty is. The Word of God is sufficient. If it tells us to keep the commandments, it is our duty to obey at any cost.*4Lts, Ms 47, 1886, par. 12*

I remember when we could not get together any more Sabbathkeepers than are present here today, but we loved Jesus and we knew that the angels were in our midst and we had strength and support against the opposition that was raised against us. We had the assurance that God would be with us. We did not know but that we should be thrust into prison because we kept the commandments of God.*4Lts, Ms 47, 1886, par. 13*

We were admonished not to teach the doctrines of the soon coming of Christ and the commandments, but we stated that we had to declare the truth. Windows have been broken because our prayers were heard, but God had a care for us. Officers came to our assistance, and those who wished to see us punished were themselves threatened. God gave us favor.*4Lts, Ms 47, 1886, par. 14*

We must not question whether we shall have trials. It is always best to be on the Lord's side. More than one scandal has followed me. Should this drive me away from Jesus because I was a partaker with His suffering? We are commanded to take up the cross and follow Him. He suffered reproach that we might be saved from death. Christ says, "If you love Me, keep My commandments."

[Verse 15.] And if we comply, it is an evidence that we love Him. “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.” *Revelation 22:14.4LtMs, Ms 47, 1886, par. 15*

Ms 48, 1886

Sermon/Third Discourse at Lausanne

Lausanne, Switzerland

November 21, 1886

Previously unpublished.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light.” *1 Peter 2:9.4LtMs, Ms 48, 1886, par. 1*

There are many who by their course of conduct seem to say that it is a disgrace to be a Christian and a follower of Christ, notwithstanding it is the highest position to which a person can attain. And this elevation must be through the merits of the blood of Christ. When the race fell through Adam, there was no hope. Man was cut off from God. But Christ consented to take upon Himself the work of restoration, and offered Himself as a substitute in order that the race may be brought back into the favor of His Father. Suppose that Adam had been so independent as not to accept of Jesus Christ as a substitute? Then it would have been impossible for him to have been elevated.*4LtMs, Ms 48, 1886, par. 2*

The sin that we now see is the result of Adam’s and Eve’s transgression, and the consequence of sin is death. Christ stepped in between man and His Father and paid the penalty. He laid aside His royal robes for a world all marred with sin. He became a man of sorrows and acquainted with grief. He did not come with force of arms or kingly power, but with lowliness of heart on the side of the oppressed. It was Christ that opened a communication between man and God. Man by his action forfeited all right to the favor of God.*4LtMs, Ms 48, 1886, par. 3*

When Christ received baptism at the hands of John, He bowed on the banks of Jordan and prayed such a prayer as was never heard by mortal ear. Heaven opened, the glory of God encircled His Son, and a voice was heard to say, “This is My beloved Son, in whom I

am well pleased.” *Matthew 3:17*. How many read over these words and consider the importance of them? The human family may return to God. Heaven has been opened before them. Christ says, I have opened a door [*Revelation 3:8*], and His testimony is that He has been accepted of the Father and that we can be accepted through Him. His human arm encircles the [human] race, and with His divine arm He grasps heaven. *4LtMs, Ms 48, 1886, par. 4*

Christ has thrown His body across the gulf that sin has made. Jacob saw in his vision that there was a connection between earth and heaven. God stood at the top of that ladder, and the angels were ascending and descending upon it. This is the way we can have access to the Father. We are not to look at the battlements and say that they cannot be scaled, for Christ is a living connection between earth and heaven, and He has made an escape for man if he keeps the commandments of God. *4LtMs, Ms 48, 1886, par. 5*

The apostle, writing to the Galatians, says: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth ...?” *Galatians 3:1*. It is a marvel that men are so indifferent when their only hope is in obeying the commandments of God. Our standard is God’s holy law. Those who will take their position on the side of truth are a chosen people. What marvelous light! John saw in vision a temple opened in heaven, and as he sees a people whose minds are directed thither, he is led to exclaim, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” *Revelation 14:12*. And the song will be, “And they overcame him by the blood of the Lamb, and by the word of their testimony.” *Revelation 12:11*. What was seen in the ark? Tables of stone, the cover of which constituted the mercy seat. Christ is ministering in the sanctuary before the ark. Mercy and truth have met and kissed each other. *4LtMs, Ms 48, 1886, par. 6*

It is impossible for man to enter the gate of the city, trampling on God’s law. Yet how few there are who pay any regard to God’s requirements. This is in fulfilment of that which the apostle said, that in the last days iniquity would abound, and the love of many wax cold. [*Matthew 24:12*.] Is it not time that the law of God was vindicated? and shall we be swift to trample upon it because everybody else does? The message says, “Come out from among

them;” and the God of heaven will accept us if we come to Him in obedience. [2 *Corinthians* 6:17.] We must not think that we are belittling ourselves in taking our position on the side of Christ, for this is the only way by which we can be elevated and refined and become members of the royal heavenly family. There must be a line of demarcation between those that keep the commandments of God and those that do not. *4LtMs, Ms 48, 1886, par. 7*

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” *1 John* 3:2. But in order to be accepted of God as sons and daughters, we must come out from the world and be separated from them and stand under the bloodstained banner of Prince Emmanuel. God has claims upon every one of us, and in order to comply with them there must be a separation. We do not choose to be singular from the rest of the world, but we must be in order to be obedient. This world is not our home. We are pilgrims and strangers. We should not be building our hopes on this world, but we should be looking forward to the kingdom of heaven. There are great charms for the Christian. *4LtMs, Ms 48, 1886, par. 8*

The principles of Christianity elevate. They bring the possessor up on a higher platform. The religion of Christ never degrades, but it reforms the life. Christ has chosen the poor of this world to be heirs of the kingdom. I see great beauty in Jesus. What great things He is willing to do for us to bring us to that elevated position where we can be sons and daughters of God! We are now in a world of misery. We can see the effects of sin on every hand, and if in this world only we have hope, we are of all men most miserable. *4LtMs, Ms 48, 1886, par. 9*

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.” *1 Peter* 2:9. *4LtMs, Ms 48, 1886, par. 10*

In the expression found in the text “a peculiar people,” of what does our peculiarity consist? It is in gathering the rays of light from Him who has brought us to His marvelous light. Christians should of all

people be the happiest, because they have a connection with heaven. I point you to Calvary, where light is reflected. A great ransom has been paid for man, and in return for this proffered love we have a great work to do. Every soul should be a laborer with Christ. We should love souls for whom Christ has died. It is not for us to follow the fashions and customs of the world. There is a better work for us, for we are stewards of trust to build up Christ's kingdom on earth and to bless humanity around us.*4LtMs, Ms 48, 1886, par. 11*

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven.” *Matthew 6:19, 20*. Now here is where the peculiarity comes in. The world cannot understand why this sacrifice is made, and it is impossible for them to understand until they can see the object of the sacrifice made by Christ. Jesus became poor that we may become rich. Christ has done all for us, and what have we done for Him in return?*4LtMs, Ms 48, 1886, par. 12*

While we see souls to be brought to Christ, we should be careful of our time. We are not the children of darkness, but of light, and how shall we use this light? It is by bringing heaven into our own lives; and then we are prepared to let the rays of light shine to others. We want the love of God in our hearts and to care more for the approval of Heaven than for what the world can bestow. We want to be assimilated to Christ and be obedient to the requirements of God. My work for this past forty years has been to elevate man; and when I have seen a soul turning to the light of truth, then my heart rejoices. There was great rejoicing over the one sheep that was found—more than over all the rest. The winners of souls will have great reward, and while we see a great work to be done all around us, how careful we should be in imparting to others what God has imparted to us. God has given us intellect, and He requires returns. Our duty is to cultivate our powers and acquire wisdom and thus make advancements.*4LtMs, Ms 48, 1886, par. 13*

The prophet Daniel was permitted to see the results of a faithful life. “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for

ever.” *Daniel 12:3*. The greatest and best work is to be co-laborers with Christ. The work done for the Master is for time and eternity. It is not hay and stubble that we want to build upon, but gold and silver and precious stones. This material cannot be consumed. *4LtMs, Ms 48, 1886, par. 14*

The world cannot appreciate the work of the Christian. We are not living to please ourselves, but to please Heaven, and in this is a cross that the world will not lift. The Christian has a glorious hope just before him. Christ has gone to prepare mansions for His followers, and this is the heaven that they expect to receive when their work is ended. How thankful we should be that grace is promised to all who will strive for the heavenly home. Angels are commissioned to guard the faithful few. Heaven is opened before us, and honest petitions will be heard and answered. We can take all our trials to Christ; His ear is opened to hear, and the grace from Jesus Christ will come into our hearts to bless. *4LtMs, Ms 48, 1886, par. 15*

Has not the Christian reason to be happy? Then let us cling to the Source of light and comfort. The world knows us not. They know not the joy that fills the Christian’s heart and the prospect of immortal life. They see not the white robes for the pure in heart. They hear not the anthems of praise that are heard in heaven. These lessons can be learned here, and all can have the privilege of rallying around the standard and be of that number that shall receive the benediction, “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.” *Revelation 22:14. 4LtMs, Ms 48, 1886, par. 16*

Ms 49, 1886

Sermon/Church Dedication Sermon

Tramelan, Switzerland

December 25, 1886

This manuscript is published in entirety in *3MR 230-236*.

Sermon at the Dedication of the Church at Tramelan, Switzerland⁴*LtMs, Ms 49, 1886, par. 1*

[This house was built by the Brethren Roth family and not by the church. Cost 3,300 francs.]

[Two songs were sung by the choir before the service. Then a hymn. Prayer by J. Ertzenberger.]

Text: *1 Kings 8:54-61*. Here you see, at the dedication of the temple, the conditions God required of His people in order that they might receive the blessings of God at their worship. David, while dwelling in his palace of cedar, felt disturbed in his conscience as he considered that there was no suitable dwelling place for the ark of God, which symbolized His presence. It still rested in the tabernacle which had been constructed in the wilderness and borne all the way from Horeb to Jerusalem in a pilgrimage of nearly forty years. But now the nation had ended their pilgrimage and obtained a permanent location. And David looked around him upon the costly buildings of cedar, the homes of the inhabitants settled in the goodly land of Canaan, and conceived the idea that a temple should be built, more worthy for the residence of God. The site of the building was indicated and the most complete instructions were given, and Solomon entered upon the great work.⁴*LtMs, Ms 49, 1886, par. 2*

“And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.” *Verses 10, 11*. Here we learn that God approved of the work of Solomon in the building of the

temple. It is true that the company at Tramelan is small compared with the millions of people who worshiped at Solomon's temple, but the Lord's presence is not confined to numbers. He meets with the few as well as the many. The promise is, "Where two or three are gathered together in My name, there am I in the midst of them." *Matthew 18:20.4LtMs, Ms 49, 1886, par. 3*

We are thankful that God has put it into the hearts of the Brethren Roth to build this comfortable, neat house for the worship of God. When God sees the efforts made to build a house for His honor, even if it be humble according to their ability, He will accept it and the heartfelt service of the worshipers. *4LtMs, Ms 49, 1886, par. 4*

You will see by the prayer of Solomon that Israel's dependence was in the God of Israel. The people that built the temple were many and the house that they built was large and grand and the Lord God of heaven honored them because they had built Him a sanctuary where they could meet to worship Him. Those that worshiped Him sincerely had His blessing. *4LtMs, Ms 49, 1886, par. 5*

The first tabernacle, built according to God's directions, was indeed blessed of Him. The people thus were preparing themselves to worship in the temple not made with hands—a temple in the heavens. The stones of the temple built by Solomon were all prepared at the quarry and then brought to the temple site. They came together without the sound of ax or hammer. The timbers were also fitted in the forest. The furniture was likewise brought to this house all prepared for use. *4LtMs, Ms 49, 1886, par. 6*

Even so, the mighty cleaver of truth has taken out a people from the quarry of the world and is fitting this people, who profess to be the children of God, for a place in His heavenly temple. We want the cleaver of truth to do its work for us. We are taken from the quarry of the world. The material must not be a dead substance, but living souls, and these souls must be brought out of the quarry of the world, where the hand of God can fit them for the temple in heaven. We are here as probationers, and we must pass under the hand of God. All rough edges and rough surfaces must be removed, and we must be stones fitted for the building. We are brought into church capacity with defects of character, but we must not retain them. We

must be fitted and squared for the building. We must be “laborers together with God,” for we are “God’s husbandry,” we are “God’s building.” [1 *Corinthians* 3:9.] In view of this we must see that our temple is not defiled with sin. We should be lively stones, not dead ones, but live ones that will reflect the image of Christ. We must be worshipers in spirit and in truth. *4LtMs, Ms 49, 1886, par. 7*

Although your company is small, you can be consoled by the words of the apostle, “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” 1 *John* 3:2. And we should not forget the enjoinder, “And every man that hath this hope in Him purifieth himself, even as He is pure.” 1 *John* 3:3. *4LtMs, Ms 49, 1886, par. 8*

It is not enough to be brought in as worshipers, but the heart must be brought into harmony with God’s plans. We must be spiritual worshipers. If we are to represent Christ we must be living stones “built up a spiritual house.” 1 *Peter* 2:5. *4LtMs, Ms 49, 1886, par. 9*

It is important that we should live as Solomon was admonished in (*verses 4 to 6 [1 Kings 9]*): “And if thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments: then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them: ...” We see that God’s promises are to the obedient, those that keep the commandments of God. If we depart from His law, then we are separated from heaven. God does not separate from us, but we separate from Him. *4LtMs, Ms 49, 1886, par. 10*

We are thankful that this comfortable house has been prepared for His people. The first house built in Battle Creek was only about one third larger than this, and when we entered that building we felt happy. The meetings heretofore had been held in a private house. We all felt poor, but we felt that we must have a place to dedicate to

the Lord. All exerted their energies to build, as they did in building the tabernacle in the wilderness. It took quite an effort to erect it. In two years it had to be given up for a larger one, as it was impossible for it to accommodate all the people that attended our special meetings. And it was not long before the third had to be built, and then the present one which will seat three thousand persons. And we may have to enlarge our borders still. God has blessed in the effort to increase the accommodations for His work in Battle Creek. We may have to exert all our efforts in doing the will of God, but He will bless according to our faith. We must act as men of faith, and after we have done in accordance with the will of God, we do not find ourselves any poorer.*4LtMs, Ms 49, 1886, par. 11*

In California it seemed almost impossible to obtain a suitable place in which to worship. The church was poor, depending on their hands only, but they said that they would build. It was also the same with the San Francisco church. Both houses were commenced, but they said, Where is the means? and asked Brother White if he could help them. The reply was: "Yes, but I shall have to sell everything in order to do it." In this transaction we lost \$1,700 in exchange, but we cared not for that, for we were helping the cause. The houses went up, and the one in Oakland has already proven too small, and it had to be sold and a larger one must take its place.*4LtMs, Ms 49, 1886, par. 12*

We hope that the Lord will so bless your work that this house will prove too small for you. We expect to see other houses erected by our people, and in this our faith will be revealed, for faith without works is dead. This house, so small as it is, is recorded in heaven. I can come to visit you with more courage now than heretofore, because the people will see that you mean business. They expect something of you. God will honor those that will honor Him.*4LtMs, Ms 49, 1886, par. 13*

I thank God that I have the privilege of speaking to you today. This little house is just as precious in the sight of God as a larger one would be, because you have done what you could. Now you can teach reverence in coming in and going out. When meetings are held in a room used daily by the family, every day and for every purpose, there is not much respect shown as a place of worship.

Everything the people look upon is associated with everyday affairs.*4LtMs, Ms 49, 1886, par. 14*

In entering the house of worship you should remember that it is the house of God. Respect should be shown by the removal of the hat, remembering that you are entering into the presence of God and angels. You should teach the children reverence. Let earnest efforts be carried forward to this end, and remember that you are the temple of the living God.*4LtMs, Ms 49, 1886, par. 15*

Ephesians 2:1-19; 4:1-6. Now if we had a most splendid temple and our hearts were not right, it would amount to nothing. Our greatest anxiety should be in regard to our spiritual condition. We must educate our children that God meets with His people and direct their thoughts heavenward.*4LtMs, Ms 49, 1886, par. 16*

The only day that God has set His seal upon is the seventh. While He has given us the six days, He has taken the seventh as His, that His order of worship might be preserved. Neither the house of God nor His day should be used for visiting, but our thoughts should be upon heaven and heavenly things. Let there be no disunion one with another. If feelings should arise in your heart with a brother or sister, do not let the sun go down until such feelings be removed, that you may retain the blessing of God with you.*4LtMs, Ms 49, 1886, par. 17*

Christ says you may be known by all men if ye have love one for another. [*John 13:35.*] Now in order to have this love in the heart one for another, it must be cultivated; and if this grace is attained, then you will be a spectacle unto the world and to angels. We have a great truth, and we must seek to be in harmony with it. If we are living stones, we should emit light and have an influence upon others for their good. If every member should seek to honor God, then you would be a power that would be felt. We want an increase of faith. We need a faith that will enable us to meet infidelity.*4LtMs, Ms 49, 1886, par. 18*

We want the Spirit of God to come in to meet with us in our worship. When we enter the house, it would be pleasing to God if all would lift up their hearts to God in secret prayer. On entering the desk, every minister should drop on his knees to implore divine help. We

do not take hold as we ought of the divine arm. We might be stronger spiritually. Every defect of character must be removed in order that we may stand before the great white throne. There the books will be opened, and from them we are to be judged, and we do not want to be ashamed to meet our record. If we manifest great zeal in worldly business, and are dead in spiritual things, it will be manifest in the house of God. The meetings can be made more interesting if all would have more earnestness in spiritual life. God is full of blessings, but if we do not prize them we suffer loss. We need to take hold of the arm of God, and God will meet you in this house.*4LtMs, Ms 49, 1886, par. 19*

Above everything else, be at peace among yourselves. Strive to see eye to eye and be members of the royal King, and the blessing of God will rest upon you as it rested upon Solomon's temple. And from this place may light and truth go out, and work upon the hearts of the people, and then your testimony will be felt. We must weave the principles of truth into our character, and thus we can be prepared for the temple of God and be privileged to join in the anthem, Worthy is the Lamb.*4LtMs, Ms 49, 1886, par. 20*

Ms 50, 1886

Economy

Christiania, Norway

July 1886

Portions of this manuscript are published in *3SM 330-331*.

There is altogether too much money expended for needless things for the ornamentation of houses, and for expensive furniture. While the heart may not worship these things, those who expend their means for jewelry and for things to beautify, to please the eye, may be under condemnation from God because the means is only lent them of God—entrusted to them to be traded upon, to be used to bring talents to the Master. As long as there are missions to be established, meetinghouses to be built, missionaries to be supported while doing their work, souls to be saved, youth to be educated, there must be a careful and wise use of our Lord's money, that it shall not be spent upon needless things and foolish indulgences. There are souls to be saved, and God's work is to be supreme with us. There are great possibilities, and high and pure principles are to govern those who have chosen salvation. Let every one be careful how he moves.*4LtMs, Ms 50, 1886, par. 1*

Many catch at ideas and see great importance in these ideas when they are not sound. They are side issues, false waymarks, pointing away from great and solemn truths which are God's tests. The third angel's message is infallible and is the great, decisive test for the whole human family, and Satan will seek to switch men from the track into bypaths. Let every worker stick to the message (*Revelation 14:6-10*) and let the truth do its work. Let it be in the mouth of the messengers, to cut away the evils, for the truth will be as a hammer to break the flinty, rocky hearts and as a fire to consume the dross and the rubbish of error and sin from the soul. Let every one look to God in earnest faith to set his own soul in order.*4LtMs, Ms 50, 1886, par. 2*

How many establish barriers between themselves and their devotion to God by their friendship for the world, which always

results in their hearts being at enmity with God. There are but few indeed who have an eye single to God's glory, and who will pursue a course discreet and wise before the world, and yet will not sacrifice one atom of principle to gain its favors.*4LtMs, Ms 50, 1886, par. 3*

The idol money has power over thousands who trust and love wealth more than they love or trust in the living God. The things of the world are sought after and considered worthy to be admired and enjoyed by all those who are not lovers of the cross of Christ and who are not spiritual worshipers. The fashions of the world, the desire of the eye, the love of self, the vainglory—all are obstructions to piety and separate the soul from God. Should we take up these hindrances one by one and strike to destroy them, it would be like picking off the leaves of a tree, which would only put forth its green foliage again. The truth, Bible truth, the message God has given to us, is the axe to be laid at the root of the tree.*4LtMs, Ms 50, 1886, par. 4*

If all our treasures which are hindrances to spirituality were removed, it would come close to every one of you. The greatest hindrance to some and that which is a positive idol is their habits of eating and drinking. Parents and children with their wrong habits are injuring their physical, mental, and moral capabilities. Tea and coffee drinking are marked as idols. These things are a positive injury to the physical, mental, and moral powers, and those who indulge them will never advance in spirituality until these evils are given up and they sign the teetotal pledge. Intemperance in these things excites the nerves, and when the immediate influence is gone there is a letting down and a feeling of exhaustion. The flagging energies must be stimulated by more tea, more coffee. The habit of frequent lunches is a positive injury to health.*4LtMs, Ms 50, 1886, par. 5*

Now shall we leave the great principles of the third angel's message to carry the burden of these things? We must take the Word of God and let it cut to the very root. There is very great need of individually seeking for meekness and learning to be like Jesus. We must learn to cut off the tendencies to expend means upon needless things. Souls are perishing for truth and light. Their peace and well-being

consist in loving God and keeping His commandments.*4LtMs, Ms 50, 1886, par. 6*

It is a difficult matter for men and women to draw the line in the matter of picture-making. Some have made a raid against pictures, daguerreotypes, and pictures of every kind. Everything must be burned up they say, urging that the making of all pictures is prohibited by the second commandment; that they are an idol.*4LtMs, Ms 50, 1886, par. 7*

An idol is anything that human beings love and trust in instead of loving and trusting in the Lord their Maker. Whatever earthly thing men desire and trust in, as having power to help them and do them good, leads them away from God and is to them an idol. Whatever divides the affections, or takes away from the soul the supreme love of God, or interposes to prevent unlimited confidence and entire trust in God, assumes the character and takes the form of an idol in the soul temple.*4LtMs, Ms 50, 1886, par. 8*

The first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." *Matthew 22:37*. Here is allowed no separation of the affections from God. In (*1 John 2:15-17*) we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof: but he that doeth the will of God abideth forever." Now if the pictures made have a tendency to separate the affections from God, and are worshiped in the place of God, they are idols. Have those who claim to be followers of Jesus Christ exalted these things above God and given their affections to them? Has their love for treasures filled a place in their hearts that Jesus should occupy?*4LtMs, Ms 50, 1886, par. 9*

Have those who have burned up all their pictures of friends and any kind of pictures they happened to have come up to a higher state of consecration for this act, and do they seem in words, in deportment, and in soul to be ennobled, elevated, more heavenly minded? Is their experience richer than before? Do they pray more and believe

with a more perfect faith after this consuming sacrifice which they have made? Have they come up into the mount? Has the holy fire been kindled in their hearts, giving new zeal and greater devotion to God and His work than before? Has a live coal from off the altar of sacrifice touched their hearts and their lips? By their fruits you can tell the character of the work.*4LtMs, Ms 50, 1886, par. 10*

Ms 51, 1886

Human Lips to Give the Message

NP

1886

Previously unpublished.

The message of truth is to go forward like a lamp that burneth. David exclaims from the fulness of his soul, "Come and hear, all ye that fear God, ... and I will declare what He hath done for my soul. I cried unto Him with my mouth, and He was extolled with my tongue. ... God be merciful unto us, and bless us, and cause His face to shine upon us; ... that Thy way may be known upon the earth, Thy saving health among all nations." *Psalm 66:16-67:2.4LtMs, Ms 51, 1886, par. 1*

The Lord would have His people feel that they are His servants to do His work upon the earth and thus be co-workers with Jesus Christ. God can promote the gospel without our instrumentality. But it is for our present and future good to know our individual duty. Angels are not commissioned to come to our world and proclaim the messages with an audible voice, but they are sent to help human beings to proclaim the messages of truth to a perishing world. *4LtMs, Ms 51, 1886, par. 2*

Everything in nature declares that there is a living God, but it does not define to man that in order to have communication with the God of heaven man must be obedient to all His commandments. How shall the people believe and be obedient if they have not heard this message from human lips and traced the words written by human pens? Many people in America and Europe, in cities and villages, have never heard the message of mercy, and yet there are those who feel at ease, feasting upon the truth, and not making an effort to get it before those who are in darkness. *4LtMs, Ms 51, 1886, par. 3*

Look at Europe, and see so few laborers to preach there! I hear the word of Christ, "Go teach all nations. When the gospel has been

preached as a witness to all nations, then shall the Lord come to our world with power and with great glory. The end shall come. Lo, I am with you even to the end of the world.”*4LtMs, Ms 51, 1886, par. 4*

We feel thankful to our heavenly Father that a light has been kindled in many places in these kingdoms. Denmark, Sweden, and Norway have churches standing in defense of the faith once delivered to the saints. But workers are needed in every city, and the little companies that have been raised up need encouragement and instruction.*4LtMs, Ms 51, 1886, par. 5*

We feel grateful to God to see those who embrace the truth willing to do what they can both with their means and with their influence to make known the truth to others. Those who see and feel the preciousness of the truth will not be satisfied unless they shall impart to others the light so precious to them. They will pray that the Lord will send laborers into the vineyard and that the Lord will send means to carry forward His work.*4LtMs, Ms 51, 1886, par. 6*

The Lord tests and tries our faith. If we have greater faith, we shall have greater facilities to work with. We shall not only have workers, but means to bear the solemn message of mercy to our world. We do not dare to lessen, in the slightest degree, the responsibilities of the workers in opening the Scriptures to others. We would not lower the standard, but elevate it. The missionary spirit must come upon those who believe the truth.*4LtMs, Ms 51, 1886, par. 7*

There should be two who labor together, and care should be exercised as to the qualifications of those who present themselves to engage in this solemn work. Are they sound in doctrine? Are they sound in experience?*4LtMs, Ms 51, 1886, par. 8*

Ms 52, 1886

Visit to Bienne

Bienne, Switzerland

March 19, 1886

Portions of this manuscript are published in *CTr 326*.

In company with Brother Whitney, W. C. White, and Mary K. White, I left Basel March 19 to visit the church at Bienne. The weather was all we could desire, pleasant and favorable for our viewing the scenery through which we passed.*4LtMs, Ms 52, 1886, par. 1*

The distance from Basel to Bienne was only sixty miles. We were four hours in the cars, and as the cars glided slowly along we had a fine opportunity of seeing the country through which we passed. On this line we have diversified scenery. There are settlements lying in between the mountains. The houses appear very ancient. Many of them are several hundreds of years old. Many are uncouth, without regularity, showing not much artistic skill in their form and arrangement. Then we pass by large cities and my thoughts are these: Who will give to these towns, villages, and cities the truth from the Word of God? These people, many of them, are in the darkness of error. We see chapels built, as in Italy, high up in the mountains. Castles are built upon the very brink of precipices, and we saw a church close by one of these. We would have been gratified could we have learned the history of these old castles and chapels.*4LtMs, Ms 52, 1886, par. 2*

Here among the rocks and caverns of the earth the Lord has provided a hiding place for His people. These chapels, built so high upon the precipitous rocks that seem inaccessible to man, were thus arranged for safety and protection. They testify to us that there was a time when the people of God were suffering because they, like Daniel of old, purposed in their hearts that they would worship God according to the dictates of their own consciences. They could not consent that man should be conscience for them, and they felt more secure in the wildness of rocks and mountains, where the wild beasts make their home from the snare of the fowler, than to trust

themselves to the mercy of human beings who were infected with an erroneous religion and satanic zeal to maintain the customs and traditions of men, which were in direct opposition to the religion of the Bible. These were cruel as bloodthirsty wolves to extirpate all who should dare to differ with the doctrines of papists—men and women who would take the Bible and the Bible alone as their foundation, until its glorious beams scattered human tradition from their path, making clear the way of the Lord. The prince of darkness has marked these men as he marked Jesus the Light of the world.*4LtMs, Ms 52, 1886, par. 3*

The man of sin is Satan's agent. He sets his inventive powers to work, and Satan plans, and the followers of Jesus must prepare for a life-and-death struggle. The authority of the church, combined with the authorities of the nation, set themselves to work to cripple the consciences—to be themselves conscience for all men. For men to differ, and stand in opposition to these great men of the world in their religious faith and worship, would raise endless questions, and they could not keep this light to themselves. The more they pondered the question, the more they saw was involved in turning from old traditions to the Word of God. But they must face the conflict, harness for battle, rise above human littleness, and not have thoughts of self-preservation detain them in the prospect of unmeasurable danger and peril. The world's Redeemer had given them in His life an example of what they must do and what they must be in order to win eternal life. This Jesus was a man of sorrows. He had suffered hunger and thirst and met the temptations of Satan with "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] Jesus had told His followers that they must be ready to lose their lives if necessary for the truth's sake.*4LtMs, Ms 52, 1886, par. 4*

But our contemplations are broken in upon to view a mountain cataract, and then another scene opens before us. We view a round castle upon a high precipice. The walls are standing, and from this castle trees are growing. Near this castle quite a large church is located. It does not appear to have fallen into decay. We have a desire to know the history of this church, but we must, although reluctant, remain in ignorance. We pass through a much larger valley than we have yet seen. The snow-clad mountains surround

the valley as a wall.*4LtMs, Ms 52, 1886, par. 5*

Delemo is a very pretty town. It is a Catholic town. Here were carloads of wood, made up into small parcels—little sprouts of trees tied together with strings—to be marketed.*4LtMs, Ms 52, 1886, par. 6*

We passed through a tunnel formed in the rock, and next was an iron foundry. The refuse of this iron is used by making it into a superior quality of brick. We saw houses, built of this brick, which looked very fine. Gigantic rocks we see everywhere. Birs River, which we have followed all the way from Basel, has been a rapid stream coming out of a rocky mountain, its head at Bienne. We see a most curious structure of rocks. Layer upon layer are distinctly seen. We see four tunnels at once through the heart of these rocky mountains. We pass through one tunnel and immediately enter a second, and then a third and fourth. Motier valley is beautiful and healthful. The cascades come down from the mountain sides. Another comes forth from the heart of a rock. Far down into a wild, deep chasm is seen a stream of water. The rocks rise perpendicularly from this gorge.*4LtMs, Ms 52, 1886, par. 7*

Ms 53, 1886

At Bienne

Lausanne, Switzerland

March 22, 1886

Portions of this manuscript are published in *EGWE 172*.

Left Basel March 19 for Bienne in company with Elder Whitney, W. C. White, and Mary White. We had a most favorable day for viewing the scenery, which was very grand. We were four hours on the cars, making the distance of sixty miles. The cars moving so moderately gave us a favorable opportunity to view the scenery as we glided slowly along. When a few miles from Basel we viewed a castle at our left, built upon the brink of a high precipice; and still a few miles on we viewed another castle of larger dimensions. These old ruins have a history, but we are none the wiser for it at the present time. Why did they build their castles in so wild and mountainous places, and the castles themselves upon the brink or edge of precipices of rocks?⁴*LtMs, Ms 53, 1886, par. 1*

The cars passed through a tunnel in the rocky mountain directly under a grand old castle. Still farther on, at the left, we viewed the ruins of another castle. The walls still remain upon the very edge of the mountain rock which ascends hundreds of feet from the valley below. We pass those ancient scenes with feelings of regret that we cannot be informed in regard to these scenes. We have a varied scenery. Mountains clothed with shrubs and trees, and the bare perpendicular rocks rising to a great height, and then valleys of all shape and dimension lying in between the mountains.⁴*LtMs, Ms 53, 1886, par. 2*

Villages are frequent—some quite ancient in appearance. The ancient houses now standing are several hundreds of years old, and they are very uncouth in appearance, without form and comeliness. The steep roofs tower up very high, and in these steep roofs are windows, tier above tier, showing that there are several stories reaching to the highest peak. These houses are huddled in close together as in the largest cities. The houses are not placed

regularly, with any uniformity of arrangement, but they are ill-shaped and irregular.*4LtMs, Ms 53, 1886, par. 3*

We see men and women both at work on the land that can be cultivated—women with their hoes and spades, digging in the soil with diligence and energy. Men are working also, with far less diligence. One or more is standing by with his hands in his pockets, looking on or directing these women in their work. The working women in Europe generally bear the heaviest part of the burdens. It is a common thing to see women walking, driving the load, with two or three men riding upon the load drawn by a couple of large cows. Sometimes horses draw the load, but this is rare. Most of the work is done by milk cows.*4LtMs, Ms 53, 1886, par. 4*

Every spot of land that can be used is improved. The rocky hills are set out to grapes. Higher and still higher the vineyards extend, terrace above terrace to the very mountain top. Stone walks are made around these terraces to prevent the earth from washing away. In many places the earth is carried upon the backs of men and women and laid on the rocks, and then the grapes are set and the moisture from the rocks keeps them nourished and in a fertile condition, although they are upon the rocky mountain, stretching upward, steep as the roof of a house. Little women and men are engaged in trimming the grapes, and every little bit of vine is preserved and carefully treasured, cut in lengths, about one foot in length, and tied up in bundles for sale or for use as home fuel.*4LtMs, Ms 53, 1886, par. 5*

There are waterfalls that come tumbling down from the very tops of the highest mountains. There are rocks, mountains of rocks of every conceivable shape, and they look as smooth upon the surface as if they had been washed by the waters of the ocean; and upon those bare rocks fir trees and shrubs are flourishing. Nothing can sustain them, but the moisture drawn from the rocks. In many places nature has thrown up a massive wall of rocks, almost regular in shape, like masonry, which extends for a great distance. There the scene is enlivened by a forest of fir trees and cataracts pouring down from the heights above. Then rocks, massive and grand, thousands of feet high, and then of less heights—natural fortifications resembling the work of art. The train wound through

rocky gorges.*4LtMs, Ms 53, 1886, par. 6*

Small farms nestled in among the mountains and foothills. We passed some wonderful rocky scenery, and there was revealed a narrow strip of land and a farm house and orchards. There was a wall of rock, slab-like in appearance, as if rocks were set on edge; and on the very top of these pointed rocks a chapel was erected, called the House of Prayer. We could not see how the people could get access to this chapel, for there was a precipice on the front and back, and these pointed rocks set on edge reached a long distance.*4LtMs, Ms 53, 1886, par. 7*

We see chapels placed upon the sides and top of high, perpendicular rocky heights, and these were built in this way that the Protestants might have the privilege, at great cost to themselves, of getting together to worship the Lord according to the dictates of their own conscience. They felt more secure amid the wild, ferocious beasts of the mountains than among human beings who were more cruel than bloodthirsty wolves, if men and women dared to differ from them in their religious faith. The men and women who would not sacrifice principle, but who claimed it as their right to worship God according to the dictates of their conscience and to take the Bible as the foundation of their faith, were hunted down by the Papists like beasts of prey. God's people met together to worship Him in these secluded mountain retreats, unapproachable upon two and three sides, and reached only by a bridle path which was guarded. Yet they dared not worship without taking their arms of warfare. Sentinels were placed to guard the worshipers from being surprised, and if danger arose, through the crusaders who had the command from the pope or legates to exterminate every reformer, they could either flee or make a defense.*4LtMs, Ms 53, 1886, par. 8*

Their only crime was in making the Bible the foundation of their faith, and not receiving the doctrines of men. In searching the Scriptures they found that Jesus Christ was their only Saviour. Their confessions must be made to Him, for there is only one Mediator between God and man, only One who can forgive sins. They were almost overpowered with this new light, and with the sense of how worthless had been their formal worship, the adoration of images,

the worship of the pope, and the confessions made to men. In refusing to give to man that devotion which belonged alone to God, they must stand alone against customs and practices that were separating the people from God. The cross was a heavy one to lift and endangered their every earthly prosperity and even life itself. They would be branded as criminals, as blasphemous—their reward to be poverty, shame, and death. *4LtMs, Ms 53, 1886, par. 9*

Crosses we saw erected everywhere. Niches had been drilled out in the rocks and images of the Saviour on the cross placed in them. There was much outward show of respect for Christ, but the people were as destitute of the Spirit of Christ as were the men who cried out, “Crucify Him, crucify Him.” [*Luke 23:21.*] They were Christ’s enemies, full of wrath and bitterness, because they themselves were not obeyed as God. The Word of God was taken by the conscientious ones seeking for truth as the voice of God to them, which was more powerful than the mandate of kings or popes or prelates. *4LtMs, Ms 53, 1886, par. 10*

Within those men who began to search the Scriptures, the Lord put a spirit that would not be satisfied with forms and ceremonies and doctrines of men. They longed for something loftier, more spiritual, and with a more sure foundation. The Word of God supplied this lack. *4LtMs, Ms 53, 1886, par. 11*

Ms 54, 1886

Diary, April to May 1886

[Torre Pellice, Italy]

April 18 - May 19, 1886

Portions of this manuscript are published in *OHC 245*, *EGWE 177*, *187*.

[Written as an installment letter to J. E. White and wife, and Frank and Hattie Belden.]*4LtMs, Ms 54, 1886, par. 1*

Torre Pellice, April 18

It is raining. All is astir in Torre Pellice as early as five A.M., and there is a constant clatter, clatter of big wooden shoes on the stone pavements. I opened my sash door, which is the only window in my room, stepped out on the balcony, and looked at the sky draped with clouds upon the Alps covered with snow, and then upon the foothills and valleys clothed with a garment of living green, and upon the cherry and plum trees white with blossoms. The pink peach trees contrast with the white, fragrant blossoms of apple, pear, plum, and cherry, and the atmosphere is fragrant with these beautiful blossoms. And my heart is filled with love to God.*4LtMs, Ms 54, 1886, par. 2*

I see a providence in all of God's works. Clouds are not pleasant for present convenience, but an unseen hand is at work blessing the earth, making nature very lovely. The clouds and rain, as well as the bright sunshine, have their mission in blessings to man. The God of nature knows just what we need, and He moves forward in a straight line, sending blessings upon the just and upon the unjust. I am so grateful that finite minds cannot have the ordering of things. What cross purposes would be revealed!*4LtMs, Ms 54, 1886, par. 3*

Notwithstanding the rain, we hired a horse that would not go up the ascent of the mountain to Villar Pellice, where I had an appointment at four o'clock, and our livery team went only on a slow walk, making us late to our appointment. Elder Bourdeau opened the

meeting and talked some minutes before we arrived. The house was literally packed. The peasant women were dressed neatly, with their cap-like bonnets of pure white. Their dresses were all blue—some a darker shade than others. I never saw a space so literally packed as was that house.*4LtMs, Ms 54, 1886, par. 4*

I spoke upon Christ's riding in Jerusalem, His weeping upon the crest of Olivet over the devoted city, because of His mercy and love being rejected. I dwelt especially upon the mercy and love of Jesus in dying for sinful man that he might not perish in his sins. I had great freedom. I could scarcely contain my feelings. How I longed to lead them to the fountain of living waters. I longed to have them see and obey the truth. Many were affected to tears, and several understood English. But we cannot expect that with the errors they have accepted, sound doctrines will be seen by them at once. We must have great patience with them. The pastors have not led them in advanced steps, for they remain stationary themselves. Old customs, traditions, and false doctrines satisfy them.*4LtMs, Ms 54, 1886, par. 5*

I have sought to urge upon the people that God wants them to advance step by step, walking in the light as He is in the light, going forward and upward toward heaven. Truth and duty must now engage their attention. I tell you the Lord will break down these barriers and permit us to reach the people where they are, notwithstanding the efforts of the ministers to prevent this and to keep the people in darkness. The message given to them from heaven will reach them in God's providence. Meanwhile we will watch, we will pray, we will work wherever we can.*4LtMs, Ms 54, 1886, par. 6*

When the meeting closed, all pressed about me to speak with me and to shake my hand. All had words to speak in thanks to me. I pointed them up to thank God. One who spoke in French said, "My sister, you have worked well tonight." While I was speaking, some of the people who could talk French tried to translate to their Italian friends, but none of these things disturbed me.*4LtMs, Ms 54, 1886, par. 7*

When we arrived at Brother Bourdeau's, we found letters from

America, and how eagerly we perused them. You will have to have the experience in order to appreciate this pleasure of receiving news from friends from whom you have been separated a long time.*4LtMs, Ms 54, 1886, par. 8*

April 19

Raining still. Remain indoors. Could not go to my appointment at Villar Pellice, five miles. Elder Bourdeau went, however, and the room was crowded, and more than one hundred were outside who could not get in. Elder Bourdeau went on foot. The people expected to hear me, but I could not go because of rain.*4LtMs, Ms 54, 1886, par. 9*

This is a hard field, but we are to sow beside all waters. These valleys have been watered with the blood of the Christian Waldenses, and it must be that the seed of truth will spring up and bear fruit to the glory of God. We will work, we will pray, and we will believe. It is no harder a field than Jesus found when He came to our world. He had hearts fully as hard, fully as difficult to reach. It was then as it is now, the teachers stand directly in the way of the message of mercy and truth's reaching the people. Jesus met with discouragements, and so do we. He worked on earnestly, unselfishly, so must we. A Paul may plant and an Apollos water, but God giveth the increase.*4LtMs, Ms 54, 1886, par. 10*

We feel an intense interest for these Waldensian valleys, that the light of truth shall be set upon a candlestick that it may give light to all in these valleys. God has given us our work, and He has not left it for us to choose the easiest places. We must work wherever we can, in opposition, in discouragement, in hope and fear and much trembling, lest our labors will be in vain. We must meet obstacles and in faith surmount them. It is no easy matter to come up square against forms and customs and tradition and try to show them a better way. Lord, help us; Lord, bless us; Lord, open the way before us, is my constant prayer. The light shines, and its rays will shine in upon the moral darkness of the people in these Piedmont valleys.*4LtMs, Ms 54, 1886, par. 11*

April 20

A rainy day, but we will not let one shade of the outside gloom into our hearts or into our home here. We must make sunshine in cheerfulness, in grateful praise to God, that we have a precious Jesus who loves us and is this moment interceding for us. Praise His holy name. We have devoted the day to writing. Have an appointment three miles out, at St. Johns. We hired a horse and carriage that was covered and did not get wet. We found a small hall full, and there were in the congregation eight who understood English. One was a man who had spent three years in England and learned English. He interpreted for me once. There were two ministers and one school teacher and his wife present. These understood English. The Lord blessed me in the presentation of the truth. Nearly all greeted me heartily by shaking of hands and expressing their thanks for the good words spoken. I did not get to rest until about midnight. *4LtMs, Ms 54, 1886, par. 12*

April 22

Early in the morning the clatter, clatter, clatter of the wooden shoes forbids sleeping. It is market day. Men, women, and children are rushing over the stone pavements, dragging hand wagons or carrying baskets and bundles on their heads. There is bright sunshine today, and all are preparing to exhibit their wares in the market place. Here comes a woman with a long stick on her back from which is dangling a dead kid. Two more peasant women with dead kids hanging from a pole on their backs; a woman has a live kid in her arms; a man passes with three dead kids, and now there is a full cart full of the same article—kids for market. In the market everything is displayed—drygoods of a very nice quality, socks, yarn, silk handkerchiefs, all kinds of vegetables, and an array of shoes from the finest grade to the most clumsy wooden shoes which go clatter, clatter, clatter, making a deafening sound. *4LtMs, Ms 54, 1886, par. 13*

April 23

Rode out again to St. Johns and had a very interesting meeting. The Spirit of the Lord was in our midst, His power and Spirit were upon me in great measure. I know that others felt the presence and blessing of God. Many shook hands with me and expressed their

thanks for that discourse. One minister said, "That was a beautiful text. I praise God for the words spoken tonight." His brother, a minister, said, "I never heard humility spoken upon as you have treated it tonight." My text was *Mark 9:33-37*. Others spoke in Italian, others in French. Although I could not understand their words, I did understand the quivering lips and the tearful eyes. I left an appointment for the next Tuesday. And as soon as we stepped into the carriage, the rain just poured the whole three miles. W. C. White was outside the cover and got very wet. It was eleven o'clock before we could get comfortably to bed. I did not sleep until about one o'clock. My heart was filled with such yearning of soul for these who were in darkness and who needed the light of truth. My earnest cry went up to God for special help, special wisdom to meet this people.*4LtMs, Ms 54, 1886, par. 14*

This much of my diary I write you, but if I get this in the mail—I must send it without delay. I wish to say that good news has come to us from Italy. One intelligent worker in the Baptist church has come out decidedly on the Sabbath. He will, if he holds fast, be a great help. I hear that Brother Conradi baptized twenty at Lausanne last Sabbath and will baptize six more this week. This has taken some of the best working members from the Methodist church. The churches are terribly stirred up, both in Torre Pellice and in Lausanne. The ministers cannot stop this work. Brother Bourdeau writes that he has large congregations in Villar Pellice and in St. Johns. The ministers say they do not know what to do. They have said and done all they could, and yet the people will attend these strange meetings to hear strange doctrines. They have the promise at Villar Pellice of reinforcements in the line of a new minister to see what he can do. I spoke in Geneva once on our return route from Italy and three times in Lausanne. The work will go—praise the Lord, it will go—and man cannot hinder the work of God. Well, it is too dark for me to see to write.*4LtMs, Ms 54, 1886, par. 15*

I did mean to get this into the mail, but failed. I will send it today. We have mail days to send letters to America—Monday, Wednesday, and Friday. These days there is generally a close application to writing.*4LtMs, Ms 54, 1886, par. 16*

I have written a long letter to Brother Littlejohn, asking Addie to

replace the one thousand dollars to this mission in Basel. It was cut off from this mission to give to her. I asked Littlejohn to place one thousand by its side and help us in our great need. I am doing all I can, and so is Willie, to get something started in the line of books printed at this office that will bring in some returns.*4LtMs, Ms 54, 1886, par. 17*

I can tell you, children, that there is not much chance for idleness here. Every one has all that he can possibly do. I can see no way to leave here until one year from now. Brother Whitney will, we think, go to the conference. W. C. White and I shall not go. This is our plan—W. C. White to remain to see to things here while Whitney can go to the conference.*4LtMs, Ms 54, 1886, par. 18*

Mother.

I will add a few words more. Are you children, while associated together, growing in grace? I feel an interest for Frank and Hattie. Where are these dear children standing today in the Lord's vineyard? What are they doing for Jesus, who has done everything for them? Is there not danger of your all making child's play of life? God wants you to rise to a noble, elevated standard. Jesus has left nothing undone on His part that you should not be elevated, ennobled, sanctified. Are you seeking God most earnestly? Are you active in the service of Jesus Christ? Are you leaning upon your own strength, or are you making God your strength? Moments are precious—not one is to be unemployed.*4LtMs, Ms 54, 1886, par. 19*

God has given you ability, both of you, Frank and Hattie. He requires far more of you than you give Him. He asks your whole heart, your undivided affection. Your hearts are altogether too insensible to the love of Jesus which He has given you. You need to be excited to love and good works by the sight of Calvary. You need to abase yourselves and exalt Jesus. We are in the great day of Atonement. Be careful how you do your work. Do it to God's glory.*4LtMs, Ms 54, 1886, par. 20*

Give the child God has given you a right mold of character. She is entrusted to you not as a mere plaything, but as one who has a soul to receive correct impressions, to become lovely in disposition and character, fitting up for Christ's kingdom.*4LtMs, Ms 54, 1886, par.*

Oh, let your hearts be broken before God. Overcome every defect in your characters, for unless you are pure and holy and undefiled you will not have a place in the kingdom of God. Let your life express the meekness of Jesus Christ. Let not pride of heart keep you separated from Jesus. Jesus loves you, and He is disappointed in you because you fall far below what you may be. God will work for you if you will place yourselves in right relation to Him. But you need His grace daily. You need to study the Scriptures to be better acquainted with the Word of God. You need to grow in reverence and trust and love to Jesus, and you need to know your own weak points of your character, and then appreciate the blood of Jesus Christ which cleanseth you from all sin. You should bring piety and religion into your everyday life. Grow in self-distrust, but depend more and more on God. Grow solidly in Christian experience. Your example will be a blessing to others. *4LtMs, Ms 54, 1886, par. 22*

How much have you grown in grace and the knowledge of your Lord and Saviour Jesus Christ? Are you not dwarfs in religious growth? Look and see if you have an experience proportionate to the light which has been shining upon your pathway. Your accountability will be according to the light given. My precious children, what a victory we must gain to enter the holy city of God! If we lose heaven, we lose everything. *4LtMs, Ms 54, 1886, par. 23*

Now may the Lord bless these words written to you in love. I have risen before four o'clock and have written this before my breakfast. I beg of you to make a business of serving God. You have not yet learned to be faithful soldiers of the cross of Christ. It is late in the day but by diligent, earnest effort you can make a success of perfecting Christian characters. Children, unless you learn these lessons you will never, never join the happy family in heaven. *4LtMs, Ms 54, 1886, par. 24*

May 16

I do wish I could see you and talk with you, but do not move impulsively; do not, in your business, embrace too much. Bind about as much as possible. In my last letter I wrote you that we were going to a picnic. We did so. We rode out several miles. The

party went in the cars, and it was a respectable-looking company. They had to walk three miles from the cars and three miles back to the cars, which was all the exercise they needed for once.*4LtMs, Ms 54, 1886, par. 25*

After arriving at the mansion on the hillside, they went one mile up, up, up to an old castle. This castle was built upon a rocky eminence, strikingly romantic. First there was a wall, many feet high, which enclosed the court. In this court was a garden, well cultivated. Then the dwelling rooms were built inside this rocky wall. This castle is about twelve hundred years old. The sight from this wall was most grand. There were windows in the wall, and holes for muskets to pour fire upon besiegers.*4LtMs, Ms 54, 1886, par. 26*

There are many ruins of these old fortified castles in Switzerland and other parts of Europe. After we had enjoyed the beautiful scenery from this height, we went slowly down. It took me quite a while to climb this eminence, Willie helping me, and some time to get down—but I did it, lame as I was. I do think, children, that Switzerland contains some of the most beautiful scenery that is not equaled by any in our world. It is impossible to describe this view. If I can get a description you shall have it. I think Sister Boners [?] is now translating it from German into English.*4LtMs, Ms 54, 1886, par. 27*

There are other interesting points, two more of equal eminence, all in sight of each other. There were four sisters who were Catholics, but did not live very pleasantly together. They had a very large amount of money and selected sites on these mountain heights for building. One stands very near us in Basel. It is a beautiful view—a chapel and houses connected with it, called St. Margaret's. I never tire of looking upon this scenery. Another is St. Chrischana, which we shall visit next. One other sister built on this summit of a richly wooded hill five miles from Basel. There is an ancient church of St. Chrischana. Ages ago it was built there and dedicated to the virgin saint. It fell into ruins and so remained until the last forty years when it was rebuilt and dedicated to Christ, although it still retains its old name, Chrischana. Around this center are grouped several houses, the largest of which will accommodate some sixty persons.*4LtMs, Ms 54, 1886, par. 28*

These buildings constitute the training college and headquarters of the Pilgrim Mission. The company educated there is gathered from the peasantry of Germany and Switzerland—young men who have been accustomed to manual labor and who are willing to labor still as it may be required of those who purpose to engage in missionary work, either in their own lands or in the uttermost parts of the earth, on any mission of a pilgrim.*4LtMs, Ms 54, 1886, par. 29*

Immediately opposite the Cathedral are the students' premises, including a spacious dining hall, the rooms devoted to study, and the dormitories—the whole bristling with life. The students were everywhere, save in the dormitories. Some were engaged in study, others were working in the extensive printing establishment, or in the bookbinding department, or in some other manual employ. For it may be noted there are tailoring and shoemaking departments in active operation, as well as gardening and field operations to be attended to, and certain hours of the day are given by most of the students to labor for which their hands are best fitted. The whole of the work necessary for the carrying on of the institution seems to be performed on the spot. The students wait on themselves, and keep their own premises in order, no servants being employed in their quarters. A homelike feeling pervades the place and an earnest religious life animates all its proceedings. It is refreshing to think that all who dwell there are of one heart and one aim, that aim being the highest which can animate the mind of man. Here is where Ertzenberger received his education.*4LtMs, Ms 54, 1886, par. 30*

Well, I have wandered from my subject. After we came from viewing the castle, we spread our lunches upon tables in a park under horse chestnut trees and took our dinner. The hotel furnished the party with milk, hot and cold, and with butter. After dinner we held a meeting in the open air. I spoke to our party upon God in nature, then other exercises followed. We had several from the hotel to hear us, and I hope on the whole that it was not time spent in vain. The workers in the office needed this recreation. They are very diligent workers, excellent young men. Brother John Vuilleumier and Brother Fry, who embraced the truth since we came to this place, are my interpreters. Fry in German; John in French. I tell the workers here that they should grow constantly, for it may be they

will be called to present the truth to the people who are in darkness. The Lord does help me. I know He gives me His blessing in rich measure, and I am not discouraged.*4LtMs, Ms 54, 1886, par. 31*

May 19

Here my letter had to stop. I had a great weakness come over me. My heart was affected, and it seemed for a little time the lamp of life was to be extinguished. Yesterday was a very bad day for me. For three days I have been down with nervous prostration. I have a little more strength this morning. I have appointments in three different places: Neuchâtel, Chaux-de-Fonds, Bienne. We must start with our carriage tomorrow. W. C. White, Sarah McEnterfer, and John Vuilleumier, interpreter, accompany me. Our carriage is easy, and I hope it will prove a blessing to me. Mary remains at Basel to see to the book we are getting through the press—morning talks and history of the work in Europe. Our household are usually well. My hope and strength is in God. I have worked so constantly that I am really worn out, but God will help me. I have faith and put my trust in the promises. Be of good courage, and the Lord will bring you out all right.*4LtMs, Ms 54, 1886, par. 32*

Mother.

Ms 55, 1886

Visit to Bobbio, Italy

Bobbio, Italy

April 25, 1886

Portions of this manuscript are published in *VSS 400*; *CTr 29*; *2MR 303-304*; *5MR 273*.

Sunday, April 25, 1886. We rode up to Bobbio which is two miles above Villar Pellice. We left the horses and carriages at a stable and then climbed up, up the winding path of the steep ascent to the house which was occupied by the Vaudois in the time of their persecution by the Catholics.⁴*LtMs, Ms 55, 1886, par. 1*

On our way to this place we were much surprised to meet hundreds of people who had attended services—some the Catholic service, some the Protestant chapel. All, both men and women, greeted us respectfully as we passed through the crowd. I was informed that many of the company had come down from the mountain summit to which they resort in summer with their cattle—cows and goats and flocks of sheep. The houses in the valleys are left almost entirely empty.⁴*LtMs, Ms 55, 1886, par. 2*

We attended our appointment at Villar. The room could not possibly hold one third of the people. The seats were removed and placed in the yard in the open air, with the canopy of heaven for a covering. Women and young girls, with but few exceptions, were dressed with white cap-like bonnets, white as snow, with quilted fronts, and light and dark colored blue cotton dresses. They looked neat in their Sunday best. Between three and four hundred composed the congregation. But one third could be provided with seats. The rest were obliged to stand through the services. I expected the novelty of having a meeting in the open air would lead some to feel at liberty to amuse themselves and disturb the meeting, but I was happily disappointed. With but few exceptions they were as quiet and orderly as in a meetinghouse, and the only disturbance was when some new ones would come in to find a place favorable to hear. To hear a woman speak and to have services in the open air

was to them an entirely new thing. After I had spoken a few moments there was the best of attention. A solemn hush seemed to be upon the people. Young men and young women looked serious. Many were in tears. My text was *Matthew 9:28-30*. The congregation were, many of them, intelligent men and women. I presented the truth in its simplicity, that old and young could understand. This was the manner of Jesus' preaching. He taught the people in simplicity. He used no large words that the unlearned could not understand. The unlearned, the veriest child, could understand His words. *4LtMs, Ms 55, 1886, par. 3*

Jesus declared in Nazareth, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised." *Luke 4:18*. How many of the professed ministers of Jesus Christ are copying this example of our divine Teacher? *4LtMs, Ms 55, 1886, par. 4*

The elder of the Baptist church sent a request by one for the privilege of asking some questions and making some remarks after the discourse. Some prominent members of his church were present. He stated he wished to present his ideas. Elder A. C. Bourdeau said he would have a few words with the gentleman first, else he could not give him permission to speak. He chose not to have an interview, and the meeting passed off without anything unpleasant. None of these men will open their churches for us to speak to their congregations, and yet when we have to crowd into little rooms and go out in the open air, they would press their opposition to the truth even under these circumstances. We rode back to Villar and two meetings were held—one Bible reading and one giving instruction as to the best and most successful manner of giving Bible readings and doing missionary work. *4LtMs, Ms 55, 1886, par. 5*

[April 26]

April 26 we had profitable conversation with Brother Biglia in regard to his future field of labor, as he is now desirous to give himself fully to the work. *4LtMs, Ms 55, 1886, par. 6*

We see how difficult it is to reach the hearts of the people with the truth when customs, traditions, and the testimony of the fathers are brought in to take the place of the Word of God. Fables are ready and presented to every one who has any inclination to turn from the truth of the Bible. The spirit that is prevailing in Italy and in every place in Europe is to make of none effect the Lord's great moral standard of righteousness. Here, especially in these Waldensian valleys, as far as doctrine and faith and vital godliness are concerned, it is exactly the reverse from the ancient Waldenses. There seems to be a most discouraging condition in regard to religious faith. The teachers do not lead the people to the light of the Bible for they themselves are ignorant of the Scriptures and the power of God, and the greatest effort is made to shut out any advance light that may come to the people. God can change this order of things, and He will do it. He will break this spell upon them.*4LtMs, Ms 55, 1886, par. 7*

We felt distressed and sore at heart to have men, professing to believe the Lord is soon coming, as does Elder Grant, confuse the understanding of a people who know so little of the Bible and excite their prejudice and opposition against the law of God; and while claiming to be sanctified, transgress the commandments, standing by the side of one who is filled with bitterness against the truth. These men have done their work in sowing the seed which they will harvest in the near future. We were obliged to say some things in answer to the statements these two men have made, which places them as bearing false witness. If they did not originate the falsehoods they have uttered, they have loved them and eagerly gathered them up, going back forty years and gathering up reports from some of those who have been reproved for their dishonesty, their sins and wickedness.*4LtMs, Ms 55, 1886, par. 8*

Notwithstanding these reports have been answered and proved to be false, yet that makes no difference to these men who love to have it so. And why is Elder Grant so earnest to present me in this light while he unites in his work with men who break God's law and whose spotted characters leave wretchedness and ruin in their track wherever they go? Can these claim holiness after God's standard? No, but after their own standard.*4LtMs, Ms 55, 1886, par.*

The testimony of those who have heard the calumny of these men is that one of these—Elder Grant or Mrs. White—must be wrong. I answer them, I have no controversy with anyone. It is not my work to devote my time to the vindication of myself and the denial of the reports of these men. They love this kind of work. They have educated themselves for years in this work, and they know not any other way. You have a sample of a similar work done by the scribes and elders and Sadducees in Christ's day. If the pure and spotless character of Christ, all His precious teachings and the works of mercy and love that He wrought, did not guarantee Him freedom from reproach and from the tongue of slander, what could the followers of Christ expect? The very bitterest and most vile implications came from those who stood in high places.*4LtMs, Ms 55, 1886, par. 10*

When some things which had been spoken against me were repeated to me, and the remark was made, "Both cannot be right. The one who reports these sayings or the one of whom these things are said must be wicked," I answered, "Elder Grant has never come to me like an honest man who loved his neighbor as himself and asked me if these things were so." While he claims to be sanctified, he is dealing in slander and falsehoods. That which he dares not utter in public he will talk in private families. But if they falsified the purest Model that the world ever had, what may I expect? I could go around from place to place and call the people together and testify to the falsity of these statements, but did Jesus do this? He told the men who accused Him, "Ye are of your father the devil, and the lusts of your father ye will do" (*John 8:44*); and those who do just as the accusers of Christ did have the denunciation of Jesus Christ.*4LtMs, Ms 55, 1886, par. 11*

There is nothing which wings its flight so swiftly as calumny. Nothing is uttered in a smoother tongue. Statements may be made that it is with grief and sorrow they say these things; but while the words are as smooth as oil, the poison of asps is under the tongue. Nothing is listened to and relished with more readiness than slander. Nothing is dispersed more widely. Should you attempt to meet it in one place, and root it out, it will appear with added intensity in another. The tongue of slander is never tired. It keeps itself in constant employment. Sometimes it drips honey, sometimes

gall. It assails or insinuates according to circumstances. It hides a curse under a smooth word and administers poison. "What shall be done unto thee, thou false tongue?" (*Psalm 120:3*) the prophet exclaims. The treatment is hot coals of juniper.*4LtMs, Ms 55, 1886, par. 12*

The work of Satan is to accuse the brethren before God day and night. Then we may expect that those who do not reverence God, who break His commandments and teach others to do so, will not respect the work or character of anyone who does not believe just as they do but, who is engaged in doing a work entirely the opposite, who is keeping and teaching others to keep the law of Jehovah.*4LtMs, Ms 55, 1886, par. 13*

I would remain entirely silent upon this point were it not for those who know me not, who have had no knowledge of my work in seeking to win souls to Christ, either in speaking or in writing. I take no credit to myself in this work. The Lord has put His Spirit upon me; and as the end is near, the Lord has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Israel their sins." *Isaiah 58:1*. I have a work to do—not pleasant at all times, or agreeable—but I will not consult my wishes and choose the easy part of saying Peace, peace, when there is no peace for the transgressor. Warnings must be given, messages from heaven must be borne to them. Whether they will receive or reject the voice of God speaking to them, the warnings must come to them all the same.*4LtMs, Ms 55, 1886, par. 14*

It is not the work of the messengers of God to make men believe. This is left to the will of the individual. And the positions men take in receiving or rejecting the message God sends them determines their case. Their names will be registered in the book of life if they are loyal to God. If they choose to war against the law of Jehovah, then they take sides with the first great rebel, the prince of darkness and all evil. There can be none of this special enmity between fallen angels and fallen men who are engaged in the same work of making void the law of God. Both are evil, both have forsaken God. While the Jews claimed to believe in God and worship Him, Christ calls them children of their father the devil, doing his work,

possessing his spirit. [*John 8:44.*] So not all who claim to have the knowledge of the Scriptures and to be teachers of the people are safe guides. Some have rejected light given them of God because it did not come in the manner and suggest the things agreeable to their ideas. *4LtMs, Ms 55, 1886, par. 15*

Christ said of these teachers, “Ye do err, not knowing the scriptures, nor the power of God.” *Matthew 22:29.* They had blocked out their own way of being saved in the place of taking God’s way. They had forsaken the path of self-denial, had mingled the commandments of men with the commandments of God, and presented and urged all upon the people as if direct from God. The commandments of God were not kept by them and carried into the practical life, and the purity which distinguished the life and character of Christ was dropped out of their religion. Evil, wherever it exists, is in rejecting light and truth and departing from the living God; and then there is enmity always against those who cherish the light and walk in its rays. *4LtMs, Ms 55, 1886, par. 16*

These words would not have been written except to put some honest souls on their guard. When men claim to be sanctified, see wherein the sanctity consists. Is it in slander? In falsehood? Does it consist in tearing down God’s great moral standard of character, and tearing down every one who does not agree with them in doctrine? Then know that they claim sanctity by a standard they have made for themselves. They are not only breaking God’s law, but teaching others to break it. Beware of the man—or the woman—who tells you he is sanctified and holy. You cannot have a more sure evidence that in heart he is the exact opposite of what he professes. Those who have no reverence for the holy law of God and can say such bitter things against it, and will pervert the Scriptures and wrest them from their true meaning, will not have any compunctions of conscience to assail the characters of those who stand in defense of that law which they are trampling in the dust and upon which they pour contempt. *4LtMs, Ms 55, 1886, par. 17*

The work of seeking to do good to those who are in midnight darkness is uphill work. Jesus met the spirit of prejudice, envy, and opposition at every place where He entered with His teachings.

There was an element to resist Him, and this element was the strongest among those who claimed the greatest piety. It was the Jewish nation who made the work of Christ so exceedingly hard. Jesus, the great Teacher, had a work to do in introducing a new principle into the hearts of men who claimed to be righteous above all others, but who taught for doctrines the commandments of men. When there had been no power to rise above this deceptive influence, the divine Teacher brought to man divine aid to help him in his depraved nature, with a renovating moral energy, so that he would not love sin, but be endued with a hatred of sin. Through this divine aid he could resist the natural passions which held sway within his heart and overcome day by day the temptations of the great adversary of souls, who claims dominion over the earth.*4LtMs, Ms 55, 1886, par. 18*

This principle must come alone from the One who kept all His Father's commandments, who was without stain or spot during the great rebellion in heaven. There is not enmity between fallen angels and fallen men. Both are evil, both are doing the same work, both are in apostasy and rebellion, both claim to be that which they are not—angels of light—and are covering their transgression with robes of righteousness and apparently pure angel garments. They deceive the children of men.*4LtMs, Ms 55, 1886, par. 19*

Evil, wherever it exists, will always league against good. So fallen angels and fallen men will join in a desperate companionship. The lofty prince of darkness calculated that if he could induce men—as he had induced angels—to join in the rebellion, he should have them as his working agents, his allies, in every enterprise against heaven. There was no enmity between himself and the spirits who had joined him in the effort to change or annul the law of God and make his own word and his own commands equal with that of Jehovah. Whatever contentions there might be among themselves, which were many, in one thing they were united as with iron bands—that of opposing the law of God and with determined energy tearing down the great moral standard which governs all intelligences in Paradise and in the many worlds which God had created.*4LtMs, Ms 55, 1886, par. 20*

We see and feel the same work of Satan carried forward in our

world through his generalship, to unite all diverse elements on one point—that is, to make void the law of Jehovah. Not all the human race will fight against Satan. The enmity is exercised through the Spirit and power of God. Only a portion of the race will return to their loyalty to God. All who stand on Satan's side of the question will perish in their sins. Satan is the root of rebellion and transgression, and all who are engaged in doing the same work of transgression will receive the same wrath of God, and therefore all will finally perish, root and branch.*4LtMs, Ms 55, 1886, par. 21*

Sin is the transgression of the law; and never was there a being on earth who had so intense a hatred of sin as Jesus Christ, who came to destroy him who had brought sin into our world. All sin was odious in His sight. It was the purity and holiness of Christ which stirred up against Him all the malice and hatred of those whose carnal hearts were not in harmony with God's law. He provoked from the despisers of God's law the assaults of reprobate spirits. A perpetual reproach was thrown on a proud and sensual generation by the spotless life of the righteous Son of God who did no sin, neither was guile found in His mouth. If vice had not received so severe a rebuke from the Son of God in His blameless life, the multitude would never have been worked up to demand His crucifixion. All who follow Christ will bear the reproach and the shame and contempt that Jesus bore for them. They can expect no better portion in this life than that which was given to our Lord. If the Master of the house suffer, how much more they of His household. See *Matthew 10:24, 25.4LtMs, Ms 55, 1886, par. 22*

April 27

We have another beautiful morning. The snow-covered Alps look beautiful with the sun resting upon them. Brother Bourdeau, Brother Geymet, W. C. White and his wife, and I started, some on foot and some in a carriage, to ascend the mountains to Angrogna. We went up and up. We had a strong horse and carriage, but much of the way I was the only one in the carriage. This is the most striking scenery we have yet seen. It resembles Colorado very much in its wild rocky mountains, precipices, gulches, deep ravines, and very narrow valleys. These mountains of so great height are cultivated to the very summit. Dwellings are like nests, glued to the

mountainsides, and houses are built upon the tops of the mountains. There are three villages in this mountainous place.*4LtMs, Ms 55, 1886, par. 23*

These villages were once inhabited by the Waldenses. But the Catholics came in from Milan and Turin, both strong Catholic cities, and persecuted the Waldenses. One village that we are now in has been burned several times. The inhabitants were driven from their homes and burning buildings, surrounded by their inhuman persecutors, and driven off from a high precipice. We left the carriage and walked on the very spot where those poor souls were compelled to go. It is a beautiful, level, grassy plot of ground, and hundreds, yes, thousands, could be congregated here. I was thinking what a beautiful place for an out-of-door meeting. Here a large congregation could be assembled to hear the truth.*4LtMs, Ms 55, 1886, par. 24*

A venerable looking Vaudois, about sixty-eight years old, was at work in the field. He gave us information concerning the events that had taken place which are mentioned in history. He led us along to the edge of this smiling, grassy field, and we looked over an abrupt, deep precipice, hundreds of feet down. Here the poor souls were driven. Being too few to help themselves, there was no escape for them. They were thrown off from this height upon the jagged rocks which composed a part of the embankment of the precipice and into the deep ravine below. And the only reason was that they did not receive the Catholic faith, but made their home in these wild mountain regions to escape their persecutors and that they might worship God according to the dictates of their own conscience. Thousands found their graves in the ravines below this precipice.*4LtMs, Ms 55, 1886, par. 25*

We read in Luke of a time when an attempt was made upon the life of Christ, when He announced His mission in Nazareth. See *Luke 4:18-29*. The first impression made upon the hearts of the people by the Spirit of God broke down their prejudice, and they witnessed to the gracious words that proceeded from His lips. But unbelief, whispered to them by the enemy, turned the current of their feelings, and next they were filled with madness because they thought Jesus reflected upon them for their lack of piety and loyalty

to God, setting before them their spiritual apostasy. They rose up, thrust Him out of the city, and led Him with no gentle hands to the brow of the hill whereon the city was built, that they might cast Him down headlong and murder Him then and there. But His time had not yet come. His mission was not ended. Heavenly angels guarded Him and held the eyes of the infuriated priests and elders of Israel so that Jesus passed through the midst unharmed to prosecute His work in cities more favorable to the reception of light and truth.*4LtMs, Ms 55, 1886, par. 26*

The very same enmity that was in the hearts of these would-be murderers of Christ was in the hearts of the murderers of the Vaudois—the Catholic religious zealots—making them satanic in their character. These are the religionists who display the cross of Christ and the image of Christ and the apostles and the virgin Mary as objects of worship. While they have the symbol of the cross, they have none of the spirit of Him who bore the cross. Should He come on earth today as at His first advent, they could be of the number who would cry out, “Crucify Him, crucify Him,” as did the Jews [*Luke 23:21*], because the life and mission of Christ would strike directly at the root and foundation of their religion. These men claim to be Christ’s representatives on earth, as the priests and rulers claimed to be the exalted of God in the days of Christ, and as Satan claimed to be an angel of light. He was the first great rebel. He deceived thousands and thought to deceive the Son of God with his pretentious claims, and to overcome Him with his temptations.*4LtMs, Ms 55, 1886, par. 27*

Christ was our example in all things. Where do the Romanists find the first intimation of an excuse for their wicked cruelty? Is it like Christ? No, but it is precisely like the character of Satan and his works. When John felt wounded in spirit because he saw that his beloved Teacher was insulted and treated with contempt by the Samaritans, the indignant spirit of revenge stirred his soul and he asked with deep earnestness, “Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?” *Luke 9:54*. Christ did not justify this spirit for a moment. He replied, “Ye know not what manner of spirit ye are of.” *Verse 55.4LtMs, Ms 55, 1886, par. 28*

The Son of man came not to destroy men's lives, but to save them. The manner of spirit these men are of, who claim to be Christ's representatives upon the earth, yet who would torture and murder, is not that of Christ. They are men moved upon and controlled by the spirit of their master the devil, and by their pretentious claims they deceive many honest souls into the belief that they must be revered and worshiped as Christ Himself. Herod was a murderer. Stirred up by the chief priests, in union with Pilate, he killed the just and holy Son of God while they supplied the place of Christ with a murderer. *4LtMs, Ms 55, 1886, par. 29*

The Catholic hierarchy is not tested and proved by having the Son of God in its midst to reprove its hypocrisy and rebuke its corruptions as Jesus did those of the priests and Pharisees. Its emissaries show the same spirit against Christ's followers and treat them exactly as [they] would treat the Son of God were He in their place. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." *Matthew 25:40*. Christ identifies His interest with suffering humanity. Christ's great heart of love was ever ready to sympathize with suffering humanity and to relieve human woe and affliction. The spirit of persecution of those who claim religious freedom to worship God according to the dictates of their own conscience is not of Christ, for there is not a vestige of this spirit in all His life or in any of His teachings. *4LtMs, Ms 55, 1886, par. 30*

The Lord said concerning Satan, that old serpent, that he should bruise the heel of Christ, but Christ would bruise his head. Thank God, he cannot touch the head. "With the mind I myself serve the law of God" (*Romans 7:25*), said the prophet. The mind and heart are enlisted in the service of Christ, while Satan has enlisted men and fallen angels to join in his company to league against good. They can only bruise the heel, while in the very act, when Satan seems to have triumphed in putting them to torture and to death, the faithful who stand in defense of the law of Jehovah are wounding the head of the great rebel. *4LtMs, Ms 55, 1886, par. 31*

This prophecy of enmity between Satan and Christ is far-reaching. It is a delineation of an unwearied conflict between Christ and His followers and Satan and his angels and fallen men united in a

desperate companionship to reproach, bruise, wound, and exterminate the followers of Christ to the close of time. This controversy between Satan and Christ was carried on here in this world. Satan was constantly afflicting the Son of God and creating prejudice in the minds of men. Not only were Christ's doctrines and teachings perverted, misinterpreted, and wrested from their true meaning, but falsehoods followed Him everywhere. His pure character was assailed, and He was compelled to flee from one city to another because of the spies upon His track. The falsehoods and misrepresentations that the chief priests and Pharisees and Sadducees poured into the ears of the people appealed to the worst passions of adulterers, fornicators, and dishonest men, exciting a burning prejudice that made it almost impossible for Him to live upon the earth for even three years and a half after His public ministry began. Why, then, should those who bear the truth of God to the world be discouraged and fainthearted? Christ has said, "If the world hate you, ye know that it hated Me before it hated you." *John 15:18*. Ye "are not of the world, even as I am not of the world." *John 17:14*. They will "revile you, and persecute you, and say all manner of evil against you falsely, for My name's sake." *Matthew 5:11*. "Yea, the time cometh that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor Me." *John 16:2, 3.4LtMs, Ms 55, 1886, par. 32*

Satan's malignity reached its height when the Lord of glory was crucified, and we may expect in our day that men's hearts will be open to prejudice and to the falsehoods and wicked misrepresentations and slander of those who love this kind of satanic work. It is a wisdom from beneath. It is hell-born, and its results will be as in Christ's day. "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." *John 12:42, 43.4LtMs, Ms 55, 1886, par. 33*

Ms 56, 1886

Traveling in Switzerland

Laufen, Switzerland

May 20, 1886

Portions of this manuscript are published in *TMK 146, 360; 10MR 367-370; 3Bio 343*.

We are about fourteen miles from Basel, sitting upon the grass under a large, widespread oak, which is a shelter to us from the rays of a noontday sun in May in Switzerland. The horse Dolly is unharnessed. John Vuilleumier and Willie are at work rubbing him, using hay in the place of a curry comb; then he is left free to graze and do as he pleases. John and W. C. White walk to the nearest house, which is not far distant, for milk to be used with our dry lunch. A bed has been made for me under the shelter of the friendly tree where I may lie down to rest. Sarah McEnterfer prepares the luncheon, which is spread upon the grass upon smooth Manila paper used as tablecloth. The prayer is made for the blessing upon our food, and the simple lunch is eaten with a relish. W. C. White engages in writing letters on the calligraph. Sarah has arranged the dinner basket, washed the dishes in a stream of water close by, and E. G. White lies down hoping to sleep. She has been sick for several days and has not slept as many hours as health required. John Vuilleumier takes the German and French papers to the house where the milk was obtained, to do some missionary work and obtain names to whom he can send these little messengers of light and truth.*4LtMs, Ms 56, 1886, par. 1*

Being refreshed with a short nap, I begin to use my pen. Not many miles from Basel we had an interesting sight of old towers upon high rocks. These had fallen into decay. We came to a very interesting spot where there were ancient castles. The cars pass through the rocky foundation of one ancient castle which is in very good repair and is inhabited at the present time. One castle at our right was built for a prince, but is now turned into a school room.*4LtMs, Ms 56, 1886, par. 2*

We pass through the defile of the Jura Mountain Range. Beyond these are the Alps. The scenery is indeed very beautiful and interesting. We are now seated near a massive rock which Napoleon Bonaparte approached from the rear; and he planted his cannon upon these very rocks. He set his heart on taking this place, but it is a strong fortification; battlements of rock range on either side of this valley. It is God's great work of masonry, and a passage is left only wide enough for the cars and the carriage road and between the two the swift-running waters of the Birse. Napoleon did not succeed. He was badly beaten and had to retreat.*4LtMs, Ms 56, 1886, par. 3*

There are in this village three ancient castles. One stands at the entrance of the village. We pass through the archway directly under the castle where once stood heavy gates to the entrance of the village. There are stores and workshops. We pass through the city, through another arched gateway under the second castle, and are out of the village enclosure. One large castle at the entrance of the village has been remodeled and looks very pleasant and convenient. These castles have three or four watchtowers. These towers are built round, and extend up high, overlooking the valleys for a great distance. There are small slits of crevices in these towers, and from these openings, with the aid of a spyglass, armies with hostile intent could be at once detected. Napoleon desired greatly to command this place, for it was the entrance to the valleys in Switzerland; but if kept from this point, then they could not take the villages in the valleys.*4LtMs, Ms 56, 1886, par. 4*

The horse is again harnessed, the things packed up, and we hear the cry, "All aboard."*4LtMs, Ms 56, 1886, par. 5*

May 21

We have rested well through the night. We found accommodations in a very nice hotel in the village of Moutier. This is a very beautiful valley. It has seemed as we were winding our course through the defile of the mountains that we should come to where the mountains would block our way, but the road winds on through the openings of the mountains.*4LtMs, Ms 56, 1886, par. 6*

The scenery through which we passed was altogether too majestic,

too awfully grand, to give anything like a description that can compare to the scenery as it really is. The battlements of rocks—the time-worn rocky walls that have stood since the flood, washed with the mountain torrents—stand out smooth as if polished, while rocks diverse from these in shape are seen in regular layers as if art had fashioned them. Here on this ride, from three o'clock until past six, we viewed the most interesting, grand scenery that our eyes ever looked upon. The rocks ascend higher and still higher from the earth, and growing from these rocks are beautiful, dark-colored pines intermingled with the lighter and most beautiful living green of the maple and beech. These rocks are covered to the very summit with their garment of rich foliage which nature has furnished. The heart of these mountains of rocks are tunnels, one after another, many of them close together.*4LtMs, Ms 56, 1886, par. 7*

We have thought we should see nothing more grand and striking than the towering rocky heights of Colorado, but this scenery far exceeds anything we there witnessed. Such wild grandeur, such solemn scenery, carries one back to the period when the waters rose to the highest points of land, and the unbelieving antediluvians perished for their great wickedness in the waters of the flood.*4LtMs, Ms 56, 1886, par. 8*

As we look upon the openings in these rocks—the caverns that open to the sight, the deep channels worn by the mighty cataracts—and the rocks of every conceivable shape, we say, “How wonderful, O Lord, are Thy works in all the earth.” The softening, subduing touches penciled by the great Master Artist in the beautiful arrangement of dress of dark and living green, this beautiful combination of colors to cover the rugged, time-seamed rocks! Then the deep gorges, the noisy, fast-running streams, and the grand mountains covered with forest trees in their beautiful summer robes! The view is grand in the extreme and presents to the senses such high and holy and strong and sacred ideas of God our Maker.*4LtMs, Ms 56, 1886, par. 9*

And then the thought that we may call Him Father! We will not look upon the magnificent works of His almighty power and forget God. This did the inhabitants of the world before the flood. The giant forests—trees that knew scarcely anything of decay—the blooming

gardens resembling Eden, the bubbling fountains, the running streams, the beautiful lakes, the rich minerals, the precious metals—gold and silver and precious stones—were given of God to enrich the earth for the good of men. But all these things did not inspire them with love, with gratitude to the Giver. They looked upon all these precious things of the mountains and the glorious things of the valleys as exclusively their own, as if they themselves had brought them into existence, and the very treasures God had given them as a means of remembering Him, they made the means of forgetting Him.*4LtMs, Ms 56, 1886, par. 10*

My meditations were traveling back. In my mind's eye, there was the picture that had been presented to me of the Eden glories. Marred because of sin, yet although the blight of God was upon it, the curse did not rest heavily. As after the curse man set himself to devising ways and means to indulge in sin and disobedience and forgetfulness of God, the Lord sent the message by Noah that at the end of one hundred and twenty years He would send a flood of waters upon the impenitent inhabitants of the earth. Oh, if they had only repented, God would not have destroyed the inhabitants of the old world!*4LtMs, Ms 56, 1886, par. 11*

But I looked upon deep gorges, the seamed and cleft rocks, the varied shapes and structures, and then thought how the people had brought all this curse upon themselves because of ingratitude to God and disobedience to His law. The torrents of rain descending from the heavens above, the fountains of the great deep broken up, the trees which men had enjoyed and idolized uprooted and swept away with the inhabitants, the groves, the palaces, the costly works to satisfy the pleasure lovers—all swept away. Those places where men had placed their idols and worshiped the works of their own hands were filled with masses of rubbish and earth, and rocks which were concealed under the surface of the earth were thrown up above the earth, covering the most lovely places that man had adored and glorified. The fruitful trees, the shady avenues, the beautiful forests and gardens they had enjoyed were utterly destroyed. The lovely home God had given to man was turned to a broken, uneven surface, and the earth was a frightful solitude. Here before me was the evidences of the destruction of the old world by a flood because the law of God was not observed.*4LtMs, Ms 56,*

1886, par. 12

And then I looked forward in prospect to the day of the Lord's coming, cruel both with wrath and fierce anger, to lay the land desolate and destroy the sinners thereof out of it. The mountains shake and tremble before the tread of the Lord's hosts. The Lion of the tribe of Judah, the Conqueror, comes to be glorified in His saints—those who love His appearing. Before the glory of Him who is to reign, the mountains will tremble and bow, the rocks will be moved out of their place; for once more will the Lord shake not alone the earth, but the heavens also. The scattered ones who have fled for their lives to the rocks, the dens, the caverns of the earth, because of the fury of the oppressor, will be made glad at the voice of God.*4LtMs, Ms 56, 1886, par. 13*

As John, exiled upon the Isle of Patmos, was startled from his contemplation of [the works of] God in nature and as on bended knees he was praying to Him, he hears a voice, saying, "I am Alpha and Omega, the first and the last." [*Revelation 1:11.*] At the sound of the voice, John falls down in astonishment as if dead. He is unable to bear the sight of the divine glory. But a Hand raises John up, and the voice he remembers as the voice of his Master. He is strengthened and can endure to talk with the Lord Jesus. So will it be with the remnant people of God who are scattered—some in the mountain fastness, some exiled, some pursued, some persecuted. When the voice of God is heard, and the brightness of the glory is revealed, and the trial is over, the dross removed, they know they are in the presence of One who has redeemed them by His own blood. Just what Christ was to John in his exile, He will be to His people who are made to feel the hand of oppression for the faith and testimony of Jesus Christ. These very martyrs will one day be resplendent with the glory of God because He has faithful ones who have been loyal where the world, the churches, have made void His holy law. These were driven by the storm and tempest of persecution to the crevices of the rocks, but were hiding in the Rock of Ages; and in the fastness of the mountains, in the caves and dens of the earth, the Saviour reveals His presence and His glory.*4LtMs, Ms 56, 1886, par. 14*

Yet a little while, and He that is to come will come and will not tarry.

His eyes as a flame of fire penetrate into the fast-closed dungeons and hunt out the hidden ones, for their names are written in the Lamb's book of life. These eyes of the Saviour are above us, around us, noting every difficulty, discerning every danger; and there is no place where His eyes cannot penetrate, no sorrows and sufferings of His people where the sympathy of Christ does not reach. They reach the persecuted ones everywhere. Inasmuch as ye have done this to one of the least of My brethren, ye have done it unto Me. Every deed of darkness that Satan united with wicked men may do, Christ's eyes like a flame of fire detect, and it is noted and registered by the great Heartsearcher. *4LtMs, Ms 56, 1886, par. 15*

The child of God will be terror stricken at the first sight of the majesty of Jesus Christ. He feels that he cannot live in His holy presence. But the word comes to him as to John, "Fear not." [*Verse 17.*] Jesus laid His right hand upon John; He raised him up from his prostrate position. So will He do unto His loyal, trusting ones, for there are greater revelations of the glory of God to be given them. *4LtMs, Ms 56, 1886, par. 16*

There is also to be a revelation to the transgressors of the law of Jehovah—they that made void the law of God, that have taken their stand on the side of him who thought to change times and laws. From the terror-stricken myriads comes the cry, "The great day of His wrath is come; and who shall be able to stand?" *Revelation 6:17. 4LtMs, Ms 56, 1886, par. 17*

We can never describe the scenery, for it is indescribable. This view of Switzerland by carriage ride makes me desire to travel more by private conveyance. We have roads that cannot be excelled. The public roads are kept in excellent condition. Men are employed and make it a business to break up stone very fine. This crushed stone is kept constantly applied, and these roads are white as limestone and as level as the floor. There is not a bad depression, not a hole, not a rut or anything of the kind. When it rains, men have it as their business to scrape all the mud from the road. It is left in piles along the roadside, to be taken off in a cart. There is seldom much dust flying, because of the care taken of the roads, and this is seen in Europe everywhere. We are traveling in a low, heavy, covered

coach with four persons, and luggage that makes the load equal to five persons, but the carriage rolls so easily on these roads that one horse easily draws such a load.*4LtMs, Ms 56, 1886, par. 18*

If anyone can look upon this scenery without being impressed with the greatness and majesty of God, his heart must indeed be unimpressible. I do so long for a closer connection with God. This God of majesty and might may be our Father, our Friend, our hope and crown of rejoicing.*4LtMs, Ms 56, 1886, par. 19*

Ms 57, 1886

In Norway and Sweden

Christiania, Norway

July 8, 1886

Portions of this manuscript are published in *3Bio 347-349; EGWE 203*.

I had written you quite a lengthy letter, but W. C. White says I must not send it now, for there are ideas he wishes to retain to make an article. So twice you have lost a letter you otherwise would have had. Well, I will write out some things more.*4LtMs, Ms 57, 1886, par. 1*

We left Orebro June thirty and had a great time getting on the cars. We made close calculations, which is not always safe to do. Sarah and I went on our way all safe and arrived ten minutes before the time, but W. C. White was coming on with a lot of baggage in a small handcart. The last bell was ringing and no Willie. Sarah started up the street to find him when he came running with great speed. He purchased the tickets and afterward our baggage came just in time. The handcart wheel had come off, and he had to hold up one side of the cart while another was drawing it; but when Sarah found them she grasped what baggage she could. Two women came running with loads of baggage, and we were rushed into a compartment with three gentlemen. And what a sight was W. C. White, with perspiration running down his face, every nerve strained, his pulse going on the gallop! I was so anxious and troubled that I could not get calmed down for some time.*4LtMs, Ms 57, 1886, par. 2*

Our principal business that afternoon was to change cars. Our accommodations were not very excellent, but hard and trying; but the last part was better, much better. We met Oyen and Cecelia Dahl at the second change of cars. They had come from Stockholm and were traveling on the same train, but not in the same car. Sister Matteson and Brother Olsen's son, Oyen and Sister Dahl, went in third class; we in second.*4LtMs, Ms 57, 1886, par. 3*

We went as far as the cars went that night, and at half-past nine o'clock we were making our way, by the still shining sun, to a hotel. We found good accommodations for our party, but I was too weary and sick to sleep much. Fire had been set to some brush, which filled our room with smoke, which was anything but pleasant. This place was Charlottenberg, a small place pleasantly located.*4LtMs, Ms 57, 1886, par. 4*

In early morning we were again on the cars. Had a compartment all to ourselves, and there was some sleeping done by us all, I assure you. It was a rare thing for me to sleep as I did that forenoon. We reached Christiania at 11 o'clock. We had some very nice scenery of beautiful lakes and islands, places of resort; and as we approached Christiania, there were mountains and hills which made it much pleasanter than the flat lowlands of Sweden. But there is abundance of rocks, rocks, rocks, as if sown there, as if some vast mountain of rocks had tumbled to pieces. How the people can live in these countries is a mystery to me. I do not wonder that so many emigrate to America. There was nothing of special interest on this journey.*4LtMs, Ms 57, 1886, par. 5*

We took a hack from Christiania and came to the rooms which were prepared for us—two rooms. The first was for W. C. White, with single bed, sofa, and chairs like the sofa, upholstered. Then we entered our room through W. C. White's. Here was a single bed and a bed lounge for Sarah, washstand, pitcher, and towels, etc., etc. There was a hall and then a kitchen, and a woman to cook for us and do our work. So you see we were provided for. Miss Casperson, who accompanied Brother Oyen from American here, does our work. The new paint has affected my eyes and my throat so that I am afflicted, but otherwise I am gaining somewhat.*4LtMs, Ms 57, 1886, par. 6*

I spoke Sabbath to our people in the new meetinghouse. I spoke with great plainness and did not cut the corners of the truth to please anyone. I have been writing pointed testimonies for this church that are in a demoralized condition through several reasons—a neglect to keep the Sabbath properly and a tolerating of meddlers. There are talkers here whose tongues are set on fire of hell. What shall be done to cure these talkers is the difficult problem

to solve. After the discourse there were many good testimonies borne, interpreted to me by Brother Clausen.*4LtMs, Ms 57, 1886, par. 7*

At half-past ten p.m. we rode in hack to the steamer and rode that night about one hundred and ten miles to a place where Brother Edwin Olsen had been laboring. Thirty had embraced the truth, some excellent people. The name of the place is Laurvig. This has been and still is cursed with fanatics. The holiest class that claims the name. One claims to be God, another Christ, and every species of error exists here; yet the standard of truth has been planted in this place, and it may bring out numbers still to the truth.*4LtMs, Ms 57, 1886, par. 8*

There are many acres of beech forest which is the only beech grove in Norway. There is an ordinance that no beer or strong drink shall be sold on these grounds. This is a wonderful thing in Europe, for every available spot near a house which could have the slightest attractions is converted into a beer garden. This is so in Sweden, in Switzerland, and in Germany and Denmark. But here the beautiful beech forest, with its noble, majestic trees, is not disgraced with the drunken brawls of the inebriate. Here are many attractions for pleasure seekers as well as for invalids. Mineral springs have great repute here as a curative of many ills. We climbed a rocky ascent and could view the surrounding country to a great extent and look upon the waters of a lake which makes the scene one of beauty.*4LtMs, Ms 57, 1886, par. 9*

At four o'clock we went to a hall and had a good audience. I designed to speak to the hearers words that would not in any way offend them, but the Lord gave me a message to the people in regard to the false theory of sanctification, and I brought the law to bear as close upon them as they ever heard it.*4LtMs, Ms 57, 1886, par. 10*

I did not know what would be the result, for it was not in the style of Norway, but in true American style. It almost frightened Brother Edwin Olsen, for he said they had never had such talk as that before; but I had to give them the message the Lord gave me for them, and I could not get away from the subject to any other. I

presented before them the true Bible sanctification in contrast with the false, and the Lord gave me much freedom in doing this. Brother Edwin Olsen came to the hotel and stated that the believers were very much pleased and benefited, and that it was just what they needed. *4LtMs, Ms 57, 1886, par. 11*

Monday morning at 9 o'clock we stepped on board the steamer to return to Christiania. The scenery was beautiful, as we did not go out of sight of land, and the waters were smooth; but I was sick—not seasick, but in a high fever. Was unable to sit up and took no dinner. We arrived at Christiania about four o'clock. We visited the bathhouse and took thorough bath, but the distance was too great; in returning I was very weak and could scarcely walk to our rooms. I continued very much indisposed. Next night took a bath at home, which seemed to break the fever. It is the paint, I am sure, for all three of us are affected more or less. *4LtMs, Ms 57, 1886, par. 12*

July in Norway seems like October in America. I wear all the clothing I have worn in winter in Switzerland and have them provide an extra ulster much of the time to keep me comfortable; so as yet we have not seen or felt any warm weather. *4LtMs, Ms 57, 1886, par. 13*

Tuesday Brethren Olsen and Matteson came from Denmark. They report an excellent meeting there, that the work is further advanced than in Sweden, for they have had more labor. I was glad to hear this report. I conversed with them Wednesday quite freely in regard to the condition of the church—the elements in it which have degraded the church by much talking. One told Matteson that he lied, right in meeting, and accused another of being a thief—and all this in meeting. Her tongue seems set on fire of hell, and yet they are so blind that some voted for this woman to be on the board, and she is on the board. I talked decidedly in regard to this matter and showed them the way they had neglected to do their duty. They wanted me to bear my testimony. I told them it would do no good. My testimony was not received by those who wanted to do as they pleased, and they must do this work themselves, for God would say to them as to Joshua, “Neither will I be with you any more except ye destroy the accursed from among you.” *Joshua 7:12*. This work has been neglected and the reputation of the truth greatly demerited by

the very ones who claim to believe it.*4LtMs, Ms 57, 1886, par. 14*

This morning, July 11, I meet with the committee and bring before them another matter. Within the enclosed yard, within a few feet of the office and meetinghouse and directly beneath us in the basement of the building composing the old office, are premises rented out to a blacksmith; and while services are being held, there is the ringing of the hammer, the pounding, and all the noise which can be made in a blacksmith's shop. So the prayers and preaching and exhortations on the Sabbath are mingled with the sound of the hammer and the anvil, while in the next apartment is a marble shop where tombstones and monuments are manufactured, and there is the sound of the chisel and the hammer upon the granite and marble. This has been going on for six years, and how God can look with any favor upon a people claiming to believe the truth and yet so blinded to the fitness of things seems incomprehensible to me.*4LtMs, Ms 57, 1886, par. 15*

I present this before the people this morning, for I would not leave this place until I do this and free my soul from this burden. I marvel not that the church are not in a higher state of spirituality. I wonder that they are in as good a condition as they are; and if God will help me, I will set this matter before them in its aggravated character as God sees it.*4LtMs, Ms 57, 1886, par. 16*

I spoke yesterday upon the solemn scenes of the judgment, and we had a very solemn meeting. Matteson spoke and confessed somewhat his neglect of dealing faithfully in the church. Olsen made some excellent remarks which Oyen interpreted to a number of us who could not understand the language. Many testimonies were borne, but the work has not touched the bottom yet. It is surface work. I told our brethren plainly I would not get under the church here as I did in the fall when I labored for them without sparing myself. It was months before I recovered from the effects of this labor. But it has made a change here for the better at great cost to health and strength when, if the workers had kept up to standard, bringing up the people, all this extra wearing, tearing labor would not have [had] to be done.*4LtMs, Ms 57, 1886, par. 17*

I am feeling the labor I put forth in Sweden. It was needed there,

and much labor is needed here. But how hard it is to take up dropped stitches, how hard to put a new mold upon a people, when they have been permitted to go on year after year in a demoralized condition! Sometimes it seems that my sense of these things will kill me, while those who have received this mold seem as unconcerned as if they were perfect before God.*4LtMs, Ms 57, 1886, par. 18*

I tell you it is impossible for our brethren to come to Europe and rush from place to place and rush out of Europe and do any great amount of good. They need to stay long enough to get hold of the inward working of things and then begin to reconstruct, to remodel. Had we come here and remained only about three months, that which we might have attempted to do would not be one-quarter done and would have slid back again. It must be work, hard work, constant work, effort made upon effort, by pen, by voice, by influence, line upon line, precept upon precept, until the leaven of reform leavens the lump. I tell you that it is much harder than to take the work from the commencement, because those who have become established in a wrong course think the Lord has blessed them in doing this, and it is next to impossible to make them see that they should make any improvements. The moral tone once degraded and demoralized cannot be brought up without a most thorough conversion. The Spirit of the Lord alone can help the people in this state of things. This is wearing work. My heart is sick and sore and pained beyond anything I can express. Now we must work with all our might and mind and soul to bring in altogether a different order of things.*4LtMs, Ms 57, 1886, par. 19*

Ms 58, 1886

Visit to the Hansen Home

Christiania, Norway

July 1886

Portions of this manuscript are published in *8MR 122-123*.

By invitation we visited Brother and Sister Hansen in their island home. They had a retired residence which was reached by a half-hour's ride upon the steamer from Christiania to the island or peninsula. Here we met brethren and sisters from America.*4LtMs, Ms 58, 1886, par. 1*

Brother Hansen took us in a rowboat to the king's summer palace on this island. There are buildings in which the family of the king spend some time in summer. They overlook the lake, and it is a very beautiful location for its fine scenery. These grounds are kept in order, no one living in the tall mansion, but one has charge of the buildings. Here are treasured antiquities of kings. Many things were curious and ancient. There was a museum of old costumes of the kings. There were the bridal dresses of the queens—heavy, white satin, trimmed with silver and gold. The trail was several yards long, and in walking an attendant followed the queen, holding up the long trail of her dress. My mind was active while looking upon these things. I was considering that those who love God and keep His commandments are members of the royal family, and they shall be kings and priests unto God. Those who have the precious white robes of Christ's righteousness will have a wondrous garment purchased for them by the blood of Christ.*4LtMs, Ms 58, 1886, par. 2*

Not far from this palace is a church hundreds of years old. It is in a retired spot in the borders of a grove of forest trees. It overlooks the lake, and it is a very beautiful location. These grounds are kept in order. No one is living in the tall mansion, but someone has charge of the buildings.*4LtMs, Ms 58, 1886, par. 3*

We were to leave Christiania, Norway, July 16. I spoke for the last

time to the church from (*Philippians 2:1-5*): “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus.”*4LtMs, Ms 58, 1886, par. 4*

The Spirit of the Lord moved me to speak plainly to the church and to present before them the necessity of a thorough change in the characters of all those who claim to be children of God. Then they would come to worship God with subdued hearts, with reverence. They would feel that the house of God, which in His mercy had been built for the worshipers, was a sacred place—not a place for unholy feelings, malice, faultfinding, and bitterness of spirit. They would, if united to Christ, have the mind of Christ and would preserve order in the house of God.*4LtMs, Ms 58, 1886, par. 5*

I presented before them the importance of their being in accordance with the light God had given them in the observance of the Sabbath. This house dedicated to God would not bring them at all nearer to God. Their hearts must be cleansed from all their spiritual defilement before the Lord would signally bless them as His chosen people. The work has begun in the church. Let it go forward to completion. Let there be no half-hearted work, but thorough repentance, thorough conversion to the truth—which many church members have never experienced.*4LtMs, Ms 58, 1886, par. 6*

There should be deep repentance and confession and forsaking of the sins which have shut away the sweet spirit of Christ from the church. When this work is carried forward as it should be, there will be not one or two, but many who will fall upon the Rock and be broken. When the heart welcomes Jesus and He abides therein, then there will be love, tenderness, compassion, and all bitterness and evil speaking will be forever put away. We then called for those who would take a decided position on the Lord's side to come forward. Many responded. Good testimonies were borne and fervent prayers were offered by Brethren Matteson and Olsen. We

hope this advancement is but the beginning of a decided advance move upon the part of every church member. Our meeting closed at a late hour.*4LtMs, Ms 58, 1886, par. 7*

July 16 we stepped on board the steamer for Copenhagen. Many friends accompanied us to the steamer, and a very fine bouquet of flowers was handed me as a token of friendship. I love flowers. Jesus said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." [*Matthew 6:28, 29.*]*4LtMs, Ms 58, 1886, par. 8*

We rested well in our stateroom. This passage on the water was very pleasant. We saw the early morning sun at three o'clock. We were scarcely out of sight of land. The scenery of the landscape was very fine. When we reached Copenhagen, Brother Brorsen and others were waiting for us. Our party was taken to a hotel. We climbed sixty-five stairs to reach pleasant rooms, high up. We had a very light lunch for our breakfast, but we obtained nothing more to eat until four o'clock. This is the customary hour for dinner.*4LtMs, Ms 58, 1886, par. 9*

Our location is pleasant. There is a botanical garden just opposite us. We walk through this garden nearly every day. Here we had early morning meetings. I spoke to those assembled about thirty minutes. Elder Olsen interpreted for me in these meetings; Elder Matteson in the evening when I spoke at length. The meetings seemed to be a blessing to those assembled. After I had spoken there was a social meeting. Many excellent testimonies were borne.*4LtMs, Ms 58, 1886, par. 10*

There have been several valuable additions to the believers in this place. Those who have received the truth have come very cautiously. Some have been six months searching their Bibles like the noble Bereans to see if these things that had been taught them were the truth. One of these was a retired sea captain. He was connected with the Methodist church. He was the teacher of a Bible class. He understands and speaks English. The class he taught were much attached to him, and he hoped, by moving with great wisdom, to bring some of these along with him to rejoice in the light

of truth. But the minister was troubled and said they could not have this; he could no longer teach the Bible class. He bore evidence of moving understandingly. His testimonies revealed the deep interest of his heart in the work. In one testimony he said the light had gone from the East to the West, and now he thanked the Lord that He was sending the precious light of truth from the West to the East.*4LtMs, Ms 58, 1886, par. 11*

In one of our meetings after I had spoken to the people in regard to the light that is shining in our world, a stranger arose to speak. He said he had not been to Copenhagen for years. He could not see anything good in Copenhagen, but he thanked the Lord he had come. He never listened to such things as he had heard in this meeting; it was wonderful. He believed that the time had come spoken of by Joel the prophet: "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit." *Joel 2:28, 29*. He seemed to be deeply moved and expressed a desire to go with this people. He attended the Sabbath school and bore another testimony. It was something he had never seen anything like before; he must go home and tell his Baptist brethren all about the things he had seen and heard in these meetings.*4LtMs, Ms 58, 1886, par. 12*

After one of our meetings, the wife of this man came to me, grasped my hands, and saluted me. I learned she had been a firm, consistent believer for several years. Her husband had opposed her. She stated—interpreted by Sister Matteson—that she was so glad to see me. She was acquainted with me by reading my books, and she never expected to have the privilege of seeing me and speaking to me.*4LtMs, Ms 58, 1886, par. 13*

There is one brother and his wife who recently embraced the truth. He is a first-class carpenter and earns good wages. When he made his statement of his faith to his employer and told him that he could not work on Saturday, his employer did not discharge him, but kept him and allowed him to keep the Sabbath.*4LtMs, Ms 58, 1886, par.*

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I had these thoughts: whatever trade men may learn, it always pays to be thorough, to be constantly learning and perfecting themselves to do their very best. Such men will find employment when many who are less capable and efficient will not be retained. Such men, who are thorough in their business, will be thorough and efficient in their religious life. God grant this may be the case with this dear brother.*4LtMs, Ms 58, 1886, par. 15*

Some have embraced the truth who are firm and decided; and although some have to take lower positions because they keep the Sabbath, yet they are not discouraged, but are fully decided to obey the truth, to keep God's commandments. In this great city are others who are fully convinced and are seeking to arrange their business so they can keep the Sabbath according to the commandment. We hope the leaven of truth will continue to work in this city. We noticed one encouraging feature—that they were all earnest to have special efforts made in these large cities, well knowing that all such labor involves responsibilities and personal efforts.*4LtMs, Ms 58, 1886, par. 16*

Elder Matteson remained two or three weeks to labor after we left. If those who have the light will reveal to those in moral darkness the living and true God, in holiness, condescension, goodness, and love, they will be a power for good in the world. We are among a nation of idolaters, and this is especially true in Copenhagen. These souls may not, many of them, bow down to graven images, but their affections are placed upon earthly things. The truly converted souls will, like Daniel, Ezra, and other faithful servants of God, be God's witnesses amid the almost general apostasy. They will catch the divine rays of light shining from the Word of God and reflect this light on the world. If the servants of God under the Old Testament were to shine brightly, as lights, how much more brightly should those living in this age shine. We have not only all the light those faithful ones had, shining down to our time in firm, steady rays, but all the increased light that has been shining from the Word of God, from His dealings with His people, and from the manifestation of His greatness and His majesty.*4LtMs, Ms 58, 1886, par. 17*

When the Christian church was established, the light of heaven was in their midst, and its bright beams diffused light everywhere. God

has given the individual members of the church in these villages natural faculties adapted to exert an influence on other minds. God expects every one who has the knowledge of the truth to improve in ability by putting to exercise the talents He has lent them. The pen, the power of speech, the sanctified affections are to be used in His work of enlightening the world and in working in God's lines. God is constantly renewing, sanctifying, elevating and increasing the moral power of the light-bearers to do a great amount of good. God has brought truth to them. They see it, they love it. The believer sees that he has a Bible full of important truth, and God's voice is heard and acknowledged in His Word. This to him is a treasure superior to everything else. He no longer asks what is agreeable to self and his own interests, but what is God's will, what is for His glory and for the good of his fellow men? How shall I be instrumental in the salvation of souls? Let every one who claims to believe the truth in these cities feel the burden of souls. If he is indeed a partaker of the divine nature, he will feel the burden, he will love as Christ loved, he will work as Christ worked, expecting the reward at the end of the warfare. *4LtMs, Ms 58, 1886, par. 18*

Saul's life was most pitiful. None need to envy the honors of a king whom God does not bless and honor. Saul felt that his soul was divorced from God, that he no longer had His favor, but was left to his own will and his own judgment. It is a fearful thing to be left to the damning power of evil. It is a terrible calamity to sin against light and to grieve the Holy Spirit of God away forever. The king was forsaken of God. Saul's life was one of unsubdued pride and remorse. There was living at Endor a famous sorceress. She was called the witch of Endor. Saul, in his desperation, went to this woman for counsel. He concealed his identity as king of Israel by assuming the common apparel of a citizen. He went in the darkness of night. The very man who had made laws to cleanse the land of familiar spirits and wizards sought one himself. This witch knew the sentence had been passed to put all such characters to death, and she did not discern that her visitor was the king of Israel until his request was made to bring up Samuel. Then she discerned the true state of things. "Wherefore," said she, "layest thou a snare for my life, to cause me to die?" [*1 Samuel 28:9.*] Saul gave his oath that no punishment should come upon her. *4LtMs, Ms 58, 1886, par. 19*

Samuel did not come from the dead. There is no earthly or satanic power that can bring up a child of God from their rest in the grave—nothing but the voice of the archangel and the trump of God. But Satan will work marvels for the guilty rejecters of truth who have connected themselves with him. And Satan did personate Samuel. Here was a revelation of satanic power. And the very one who had tempted Saul to rebellion, disobedience, and stubbornness now charged his crime home upon him and uttered a declaration against him in his speedy ruin.*4LtMs, Ms 58, 1886, par. 20*

Oh, how much the vitalizing Spirit of Christ is needed in every church, if it is to be a growing, working church. It is not a form that you need so much as the spirit of Christ—piety, deep, earnest, practical piety. In Christ we can do all things; without Christ we can do nothing.*4LtMs, Ms 58, 1886, par. 21*

Ms 59, 1886

Sketch of Journey to England

NP

September 1886

Portions of this manuscript are published in *3Bio 354*; *EGWE 216-217*.

In company with Brother Aufranc and Sister McEnterfer, we left Basel September 14 at half-past nine o'clock p.m. We were fortunate in having a compartment where there were three passengers besides ourselves—an English-speaking lady and her two children. There was not room for us to lie down, with the exception of myself. The seats were very hard, and we could not obtain much rest or sleep; we were very glad to hail the first tokens of the day. At twelve o'clock we crossed the channel, which is always rough.*4LtMs, Ms 59, 1886, par. 1*

There was a crowd on the boat, and, as we had second-class tickets, we were assigned a position in the boat that was anything but desirable. We thought best to pay our two English shillings each for a more favorable position in the boat [than] to sit upon benches without cushions, and in the confusion of all the sailors passing before us, coming and going, and passengers on every side with white, sick faces with a wash bowl before them. Sarah became very sick and lay down upon the baggage, for she could not sit up. There was no other way but for me to be sick. The boat was pitching and rolling. One moment I would be in a profuse perspiration and the next a chill. But few men and women escaped being sick.*4LtMs, Ms 59, 1886, par. 2*

How glad we were when the boat reached its destination. We had been only two hours on the boat, but long enough to get generally stirred up, for everything seemed to be in motion, and it was joy to leave the boat and look upon something that stood still.*4LtMs, Ms 59, 1886, par. 3*

Our party had scarcely strength to roll up our bundle. We were

weak, nervous, and trembling. This delayed us some minutes, but we found it was to our advantage, for all the second-class cars were occupied and the conductor opened a first-class apartment, and for the first time we rode in a car that was equal to the palace cars in America. The conductor said he would see that we went through to London all right. It was a great blessing to lie down upon the soft, cushioned seats and give ourselves up fully in our weakness to rest and sleep.*4LtMs, Ms 59, 1886, par. 4*

We were conveyed [in London] in a cab quite a distance to the great Northern depot, deposited our baggage, and went only a short distance to the Great Northern Hotel. Here we were conducted up several flights of stairs to the fifth story and found pleasant, commodious rooms and excellent beds. We were weary enough to sleep well.*4LtMs, Ms 59, 1886, par. 5*

We left London at a quarter-past five A.M. for Great Grimsby. Changed cars twice. We were glad to meet Brother Wilcox and Sister Ings at the cars, and soon we were in the mission home, being welcomed heartily by Brother and Sister Lane.*4LtMs, Ms 59, 1886, par. 6*

I awoke early in the morning with a great desire for the Spirit of the Lord in large measure to be imparted to me. I arose early and sought to draw nigh to God. I felt wholly inefficient for the work before me unless the Lord should help me then and there. How could I be a help and blessing to others unless my own soul was quickened and abundant grace supplied? I must work for the Master, giving myself unreservedly to Him; and, catching the divine rays of light from Jesus, I must impart them to others. This is the work of every Christian. He must live to do others good. There were important questions to be settled; and without the wisdom that cometh from God, we should make very imperfect work. I was in great need of physical strength and spiritual enlightenment. Without more than human wisdom, we would accomplish nothing. We have a part to act. Without Christ, all we do will be defective. We must sow the seeds of truth; we must sow no tares.*4LtMs, Ms 59, 1886, par. 7*

My soul yearned after God, and I was enabled to exercise some

faith in the promises of God and wait to see what opportunities I shall have for doing good to others.*4LtMs, Ms 59, 1886, par. 8*

Friday. This day opens without fog or clouds, but a strong east wind. I joined [our workers] in their early morning meeting. I gave a short talk to those assembled. "Draw nigh to God, and He will draw nigh to you." *James 4:8*. About thirty were present. I felt that Jesus was very near us and that to bless. There were a number of excellent testimonies borne; and I hope and pray that this day may be a blessing to those who have come in to the meetings.*4LtMs, Ms 59, 1886, par. 9*

The meeting in England, from the commencement to the close, was one of great labor for me as well as for others. We had some precious seasons, but not all that we might have had. We did not break through and receive the rich blessings that we might have had. The Spirit of the Lord is grieved with the spirit of self-sufficiency so natural to the human heart. There is not that living faith and love that should exist in large measure with those who have the solemn work before them of giving to the world the last message of warning.*4LtMs, Ms 59, 1886, par. 10*

How important are these councils where business is being transacted which shall reach into eternity. And earnestly should every one seek God and make most earnest efforts to rid the soul of everything of a selfish character, that love and union and harmony may characterize these meetings. None should watch to see if they cannot find an opportunity to dissent from their brethren's propositions.*4LtMs, Ms 59, 1886, par. 11*

Ms 60, 1886

Sermon/The Mission of Christ

Tramelan, Switzerland

December 26, 1886

Portions of this manuscript are published in *HP 370*; *UL 374*.

(Sermon at Tramelan, December 26, 1886. Second discourse in Town Hall; four hundred present. John Vuilleumier translating.)*4LtMs, Ms 60, 1886, par. 1*

Text: *Titus 2:11-14.4LtMs, Ms 60, 1886, par. 2*

This is the mission of Christ—to give salvation to all who will be reconciled to God.*4LtMs, Ms 60, 1886, par. 3*

He came to turn sinners from their sins. He has invited the penitent to come to Him with all their sins and iniquity. In the day of judgment there will be no excuse for sinners, for all has been done for man that could be done to bring salvation within his reach and to bring to him divine aid that he might perfect a Christian character.*4LtMs, Ms 60, 1886, par. 4*

After Adam and Eve had fallen, the gospel was presented. They were told that a Saviour would be provided and that the Seed of the woman should bruise the head of Satan who was the instigator of sin, and that Satan should bruise His heel. *Genesis 3:15*. Christ “was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him.” *Isaiah 53:5*. When He came to this world, He laid aside the glory that He had before the world was, and He clothed His divinity with humanity. What a display of unselfishness on the part of our Saviour! Christ saw that it was impossible for man to overcome and become a conqueror in his own strength.*4LtMs, Ms 60, 1886, par. 5*

It would be well for our minds to be carried back to the time when the Son of God was made flesh. Behold Him in the manger, and remember how the angel of the Lord appeared in great glory to the

shepherds who were watching their flocks by night and announced to their joy a Saviour born in Bethlehem. There was also a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." *Luke 2:14*. There were also wise men who had been guided from the east by a star to the place where the child Jesus had been born. They came to worship Him, and they brought their gifts to Jesus—gold, frankincense, and myrrh. This was oblation offered by these men who were neither Jews nor Gentiles, but were men who had lived up to the best light they had. They had been searching the Scriptures, and as they traced the lines of prophecy, they ascertained about the time that Christ would come. *4LtMs, Ms 60, 1886, par. 6*

When Christ entered upon His mission at His baptism, heaven was opened and the glory of God encircled Him, and a voice was heard to say, "This is My beloved Son, in whom I am well pleased." *Matthew 3:17. 4LtMs, Ms 60, 1886, par. 7*

Many read of this circumstance and do not realize that it particularly concerns them, but it is by this proclamation that we may know that Christ is accepted as the Beloved, and His long arm encircles the human race, while His divine arm grasps the Infinite, giving to humanity special power. What force has this to the race of mankind? It means that heaven is opened to the sons and daughters of Adam. After the transgression heaven was shut, and man was separated from God because of the transgressions of His law. Christ gave Himself as a substitute and surety for man and thus opened a way by which man could be brought back into harmony with God. Thus all that would avail themselves of the proffered mercy could be saved. Oh, what a work was this! It was making a martyr of Himself, but through Him men are placed where they can become sons and daughters of the Most High. *4LtMs, Ms 60, 1886, par. 8*

Let the words spoken from heaven, "This is My beloved Son," have an effect upon our hearts. These are precious words. The gates have been left ajar, and man can have access to the Father. *4LtMs, Ms 60, 1886, par. 9*

After the baptism of Christ, He was led by the Spirit into the wilderness, eating and drinking nothing for forty days, and Satan tested Him on three leading temptations. The first was on the point of appetite, but in this Christ came off conqueror. He met Satan with the Word of God, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." *Matthew 4:4*. Satan knew also how to quote Scripture, and he knows how to lead into temptation. *4LtMs, Ms 60, 1886, par. 10*

Jesus passed over the ground where Adam fell. He knows just how to help those who are tempted on appetite. Yet how many there are who have fallen on the same point, just because they do not go to Christ for help, and will sell their God-given reasons for a glass of stimulant. The mental power has degenerated from generation to generation. No one can realize the power of sin on the human race until he can understand what Christ suffered in order for us to perfect a Christian character. When we are tempted we should remember Jesus, who fasted forty days in our behalf. *4LtMs, Ms 60, 1886, par. 11*

The second temptation was on the glory and honor of the world. "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." *Luke 4:5-7*. But in this our Saviour came off victor. *4LtMs, Ms 60, 1886, par. 12*

The third temptation was on presumption. "And he brought Him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence." *V. 9*. And then Satan quoted Scripture to Him, and Jesus met him in the same way, and Satan left the battlefield a conquered foe, and it is possible for everyone to become victor. *4LtMs, Ms 60, 1886, par. 13*

John, while in vision, saw a company clothed in white robes. An elder asked him who they were. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them

white in the blood of the Lamb.” *Revelation 7:14*. They were seen in the temple of God. This will be the result for all who will lay hold of the merits of Christ and wash their robes in His blood. Every provision has been made so that we can sit with Christ upon His throne, but the condition is that we be in harmony with the law of God. We must forsake all unrighteousness and comply with the conditions; then all heaven is opened to our prayer. *4LtMs, Ms 60, 1886, par. 14*

Christ says, “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” *John 5:7*. Here is a precious promise, and the Lord would have us take hold of His Word and by faith lay hold of the promises. Oh, that all would place themselves in that condition where they would feel the need of a Saviour and be forgiven and cleansed from all unrighteousness! *4LtMs, Ms 60, 1886, par. 15*

We cannot afford to lose heaven. We ought to have our conversation on heavenly things. There, there is no death nor pain. Why are we so reluctant to talk of these things? Why do we dwell upon earthly things? The apostle exhorts us to have our conversation in heaven. *Philippians 3:20.4LtMs, Ms 60, 1886, par. 16*

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” *Colossians 3:1-5.4LtMs, Ms 60, 1886, par. 17*

Here is everything to think of. Christ will soon return to gather those who are prepared and take them to this glorious place. “So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” *Hebrews 9:28.4LtMs, Ms 60, 1886, par. 18*

Do we love to think of this event, or do we want to put it off? We

must set our affections on the things above. The more we talk of Jesus, the more we shall reflect His divine image. By beholding we become transformed. We need to bring Christ into our religious experience. When you assemble together, let the conversation be on Christ and His salvation. Here is a subject we want to talk of. The more we talk of Jesus, the more of His matchless charms we shall behold.*4LtMs, Ms 60, 1886, par. 19*

We are not to study the world's standard, but the Word of God. Let us contemplate the great work that has opened a way for our salvation. Shall we be careless in this matter? Christ has brought salvation within reach of all, and we want to lay hold of the hope that is set before us. Satan has almost everything his own way, because we do not resist him. We place ourselves within his reach. We must set a sentinel to guard against his attacks. Eternal life is worth everything, and we should be willing to sacrifice, for it is worth persevering effort. Every one can have access to the Man of Calvary. He will give us of His Spirit.*4LtMs, Ms 60, 1886, par. 20*

Should we have to suffer for Christ's sake, we should not complain, when we consider what has been done for us. We should extol the Son of God and thus bring heaven near to us and put our whole trust in God. If this advice were followed, we should not have so many trials in this life. We should rejoice in place of complaining.*4LtMs, Ms 60, 1886, par. 21*

Yesterday was Christmas. Did you do as the wise men did by offering your gifts to Jesus? Or has the enemy changed the order of things and directed the worship to himself? The gifts are now bestowed upon friends instead of Him who has made so great a sacrifice for us. All the gifts should flow in another channel, where they could be used in the salvation of men.*4LtMs, Ms 60, 1886, par. 22*

The New Year is just before us. Shall not the gifts be turned to a better account than heretofore? Shall not confession be made, and shall we not avail ourselves of the blood of Christ, who is able and willing to cleanse from all sin? For our sakes Christ became poor.*4LtMs, Ms 60, 1886, par. 23*

In the last great day we shall be judged in accordance with what we

have done. Christ will say, "I was an hungred and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" *Matthew 25:42-44*. Christ will then say, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me." *V. 45*. And Christ will say, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." *V. 41.4LtMs, Ms 60, 1886, par. 24*

Christ came and set the example in sacrificing; and if we are Christ's, then we will do the works of Christ. Instead of pleasing ourselves, we will be seeking to do others good and to impart benefits to suffering humanity. And unless this is done, we can not expect to have a part with Christ. *4LtMs, Ms 60, 1886, par. 25*

There are souls to be saved all around us, and each has a work to do to be reconciled to Christ. This is the work to take hold of in the New Year. We are living for time and eternity, and we want the light to flash upon our pathway, and in return we want to extend its blessings to others. The only way to be representatives of Christ is to love one another; and if we reflect the image of Christ, then when we enter the gates of the city, it will be said, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." *Matthew 25:21.4LtMs, Ms 60, 1886, par. 26*

Let each strive to have a better record for the coming year, and live so near to God that you may be surrounded with the atmosphere of heaven, and thus be a representative of Christ. *4LtMs, Ms 60, 1886, par. 27*

Ms 61, 1886

Diary, January - March 1886

Basel, Switzerland

January 1 - March 21, 1886

Portions of this manuscript are published in *EGWE 148*.

Labors in Switzerland—No. 4

New Year's Morning, January 1, 1886

Basel

We have a cloudy morning. Light fall of snow. Clear before noon. It is bright sunshine. We make no provision for New Year's. Have written thirty pages of note paper today.*4LtMs, Ms 61, 1886, par. 1*

January 2, 1886

Basel

I have had a singular dream last night. I thought I was attending meeting in a new place. A lady introduced her husband as a doctor. As soon as the introduction was ended, I saw, directly opposite me, W. C. White looking so natural, but very serious, I thought. I turned to those around me and said, "It is Willie White risen from the dead." I embraced him and kissed him. Said I, "W. C., you have come a long journey." "Yes," he said, "but I must return." "How did you get up here?" Said he, "The doctor brought me in his carriage." I turned to the friends. Said I, "What a wonderful miracle is this!" Willie said, "Mother, I have a message for you. I would like to see you alone." I went to find a place of retirement, but I could not find Willie; and while searching the house, he was gone.*4LtMs, Ms 61, 1886, par. 2*

This morning Kristine came into my room very early and wished to talk with me. She stated she wished to be a Christian and to be baptized today. Oh, how thankful I felt that she had strength to do

this—to identify herself with the people of God.*4LtMs, Ms 61, 1886, par. 3*

January 2, 1886

Basel

It is rather unpleasant and cool today. Meetings were held as usual. Sabbath School in forenoon. I spoke to those assembled at half-past ten from *John 5:28, 29*. I was followed by two interpreters, German and French.*4LtMs, Ms 61, 1886, par. 4*

In the afternoon two were baptized. One was Kristine Dahl, a young girl living in our family. She came with me from Christiania, Norway. Her mother and sister, living in Norway, both believe with us and both were very anxious for Kristine, that she should believe the truth. She has now taken her stand and prays with us at the family altar. We all read at family prayers, some of us read in English. Mary in French.*4LtMs, Ms 61, 1886, par. 5*

The sacrament was administered in the afternoon. After a discourse on baptism, three were immersed, and then followed the ordinances. We received several letters from America.*4LtMs, Ms 61, 1886, par. 6*

January 4, 1886

Basel

Walked out with Mary and little Ella. It was very disagreeable under foot. The rain and sun had melted the snow, so it was wet and muddy under foot. We called upon Sister Ertzenberger, but she was prepared to walk out to call upon Brother Aufranc. We walked with her and called upon our Brother and Sister Aufranc. He has served as translator for the office in Basel for years. His health has failed, like many others, when obtaining an education. He studied too hard to obtain his diploma and entered upon his work a broken-down man. He has been much afflicted of late and if we may judge by present appearances will not be able to serve in any capacity long, for he is a broken-down man.*4LtMs, Ms 61, 1886, par. 7*

January 5, 1886

Basel

This has been a day of labor for me in preparing and writing communications. Some have been struck off on the calligraph and some written by my hand. Sent many pages to Brother Ings and several pages to Brother and Sister Lockwood. This has taxed me sorely. My head pains me. My left eye is inflamed, but I am glad the letters are off and I will now feel free for a time. Sent letters to Brother Butler and W. C. White.*4LtMs, Ms 61, 1886, par. 8*

January 6, 1886

Basel

Arise as usual at four. Enjoyed a sponge bath and went to work, but grew faint. My head ached. Was obliged to lie down, and the morning reading and prayers were without me. I had a sick day all through Tuesday. Could do but little.*4LtMs, Ms 61, 1886, par. 9*

January 7, 1886

Basel

We rode out, Sister Whitney accompanying me. We took little comfort.*4LtMs, Ms 61, 1886, par. 10*

January 9, 1886

Basel

Spoke to the little church in Basel, Switzerland, from *Hebrews 6:18-20*. I felt some of the blessing of God while speaking to the people.*4LtMs, Ms 61, 1886, par. 11*

January 10, 1886

Basel

Arose early. Dictated a letter to Elder D. T. Bourdeau. Sarah McEnterfer copied on calligraph. Walked out with M. K. White for

exercise. Wrote ten pages.*4LtMs, Ms 61, 1886, par. 12*

January 11, 1886

Basel

Brother Whitney returned last night. I had an ill time this morning. Some difficulty of the heart. Was not able to write through the day. There seems to be great prostration upon me.*4LtMs, Ms 61, 1886, par. 13*

Tuesday, January 12, 1886

Basel

Wrote ten pages.*4LtMs, Ms 61, 1886, par. 14*

January 14, 1886

Basel

I rested better last night than I have done. Walked out with Ella. I was unfortunate enough to get lost in the streets of Basel, Switzerland, and no one that I met understood English and could tell me my way to our printing office; but after walking one hour, we found the railroad that went by the street where we lived. We followed the track and found ourselves in the right road to our home. I felt really grateful to God for this, for I might have been much troubled to find my way because I could come across no one who understood English. When we reached home we found our friends much troubled, and all were about to go in search of me, when they saw me in the distance.*4LtMs, Ms 61, 1886, par. 15*

January 15, 1886

January 23, 1886

Basel

I spoke to the people upon the rebellion in heaven, Satan's work upon the earth, and the mission of Christ to our world.*4LtMs, Ms 61, 1886, par. 16*

January 25, 1886

Basel

Received letters today from America from W. C. White, from Elder Canright, from my twin sister Lizzie Bangs; Great Grimsby, England, from Elder Sands Lane. Interesting letters⁴*LtMs, Ms 61, 1886, par. 17*

January 28, 1886

Basel

My heart was drawn out in prayer to the Lord for health and strength. My eyes have pained me for more than one week. My head has been congested, forbidding my using the pen, but my prayer is ascending to God for healing power to come to me and fit me up for His work. He will hear, He will not turn me empty away. I shall be healed. I shall be renewed by His power to continue my writings. The Lord Jesus seems very near to me today, and I will trust in Him with unwavering faith. I have precious seasons of prayer and communion with God.⁴*LtMs, Ms 61, 1886, par. 18*

January 29

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Brother Whitney has received letters from Russia, from India, from Italy—from parts of Italy our people have never yet visited. They express great thankfulness for the *Signs*. One from Italy wishes Brother Whitney to thank Sister White for the articles in the paper. He said they had been a great benefit to him, and not to him only, but to many others who read them. The writer of the letter said he had come across an almost worn-out paper, French *Signs*, and was so interested he sent for them, wishing to become a regular subscriber. The letters from Russia and India are really encouraging, showing that the standard of truth is being raised in all countries. From France there comes a letter from a young man who has accepted the truth from reading the French *Signs*. He

presented the arguments in favor of the Sabbath.*4LtMs, Ms 61, 1886, par. 19*

January 30, 1886

Basel

I spoke to the people today upon Cain and Abel, followed by two interpreters in French and German.*4LtMs, Ms 61, 1886, par. 20*

February 20, 1886

Basel

Spoke to the church in Basel—followed by two interpreters—upon how Enoch walked with God. All were deeply attentive, and in the afternoon social meeting many spoke of being profited by the discourse given. This effort wearied me much. Was obliged to lie down the remainder of the day.*4LtMs, Ms 61, 1886, par. 21*

February 27, 1886

Basel

Spoke to the church upon Noah and the destruction of the old world by a flood. I wrote twelve pages upon the trial of Christ.*4LtMs, Ms 61, 1886, par. 22*

February 28, 1886

Basel

It is snowing quite fast. The ground is already covered with a white mantle of snow. I have written twelve pages today.*4LtMs, Ms 61, 1886, par. 23*

March 12, 1886

Mailed today to Daniel Bourdeau eight pages letter paper; Ademar Vuilleumier two pages letter paper; to A. C. Bourdeau seventeen pages, partly letter paper and nine pages of scratch book. Wrote two articles for workers at Lausanne. Monday, wrote eight pages to

R. G. Lockwood, two pages for Johnny. *4LtMs, Ms 61, 1886, par. 24*

Friday, wrote eight pages note paper to Elder Rice; six to Eliza Burnham. *4LtMs, Ms 61, 1886, par. 25*

March 17, 1886

Mailed four pages to A. C. Bourdeau, five pages to Mary Chinnock, four to Professor Brownsberger, six pages to Brother Lockwood. *4LtMs, Ms 61, 1886, par. 26*

March 19, 1886

Left Basel at two p.m. for Bienne, sixty miles from Basel. We were four hours on the route. We saw mountain scenery. *4LtMs, Ms 61, 1886, par. 27*

Spoke to a room crowded full in Brother Virgil Vuilleumier's house. Brother Ademar Vuilleumier translated for me. The text was, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. ... Sanctify them through Thy truth; Thy word is truth." [*John 17:15, 17.*] The people manifested deep interest. *4LtMs, Ms 61, 1886, par. 28*

Slept but little during the night. We assembled about the breakfast table. Four women were seated at table, all with plain white sacks over their full [?] skirts. These skirts are quite nice. They are black, quilted on the bottom. Our food was baker's bread, hot milk, fresh butter, and a dish of sauce—a simple preparation, and healthful. All ate heartily. *4LtMs, Ms 61, 1886, par. 29*

I spoke in the forenoon from *James 3:13-17*. I had much freedom in speaking. I was advised to sit down because of my crippled ankles, but I chose to stand, even with pain and inconvenience. The people seemed to receive the message given them. Supported by W. C. White, I ventured to walk on the ground a short distance, which I have not ventured to do for weeks. *4LtMs, Ms 61, 1886, par. 30*

March 21, 1886

Bernese Alps

The sky is clouded, but the sun's rays are beaming upon the snow-covered Alps, making a most magnificent picture. We see on the right one yard terraced by stone walls to the very top of the mountain. The peaked Alps seem to touch the heavens. There is a beautiful lake. The Alps appear more distinctly. We see the house Chorske [?] built.⁴*LtMs, Ms 61, 1886, par. 31*

Ms 62, 1886

Diary, April 1886

Italy

April 15-29, 1886

Portions of this manuscript are published in *OHC 34, 139, 253; CTr 248, 322; 1MR 309-310; 2MR 307-309; 5MR 274; 6MR 295; 10MR 370-371; EGWE 176, 179-184.*

Second Visit to Italy

April 15, 1886

Left Basel en route for Italy. We see beautiful scenery—valleys nestled in among the mountains; high-peaked, unique houses; steep, hilly, and towering mountains. To our right, on steep rocks upon the very top of a high mountain, is an old castle, built in 1660, and partly hewn out of the rock. It is now used as a prison and arsenal.*4LtMs, Ms 62, 1886, par. 1*

This is a mountain region. The brown earth, mingled with the bright green, graces the orchards. The houses are thickly settled. The roofs rise in a most remarkable, homely, unattractive style. We see little chapels, oblong, rounded like a tower at the ends. A very pretty little valley. The background is walled in with high, regular-looking rocky walls.*4LtMs, Ms 62, 1886, par. 2*

We pass on to Aarburg, a wide, extended valley in the highest state of cultivation. A man is ploughing with a horse for leader and two cows behind. The fields of living grain are irrigated by trenches conducting the water from the mountains. Interspersed are planted forests of pines. The rise of grounds, mound-like, clothed with their dress of living green, with pine groves look very beautiful. We came to quite extensive forests of pines that have been planted. We pass rocky mountains, towering towards the heaven, appearing to touch the sky above, and we pass gorges where we look down hundreds of feet below us to the noisy waters running over the rocks. The water presents a green hue.*4LtMs, Ms 62, 1886, par. 3*

I have thought that there could be nothing to exceed the grandeur of the Colorado mountains, but we see that which is fully as grand and which awakens in the soul reverence for God. We seem to behold His majesty and His power in His marvelous works. The varied scenery in the towering mountains and rocky heights, the deep mountain gorges with their rapid, noisy streams of water coming from the mountains above, the many cataracts that come tumbling down from the tops of the mountains, the waters breaking as they strike the rocks and scattering into spray like a veil render this scenery altogether one of surpassing beauty and grandeur.*4LtMs, Ms 62, 1886, par. 4*

Mountains contain God's blessings. I have seen men and women look upon the majesty of mountains as though they were really a deformity of nature. They would sigh and say, "How needless! Let me have the level plain, the broad prairies, and I should be happy." The mountains contain treasures of blessings which the Creator bestows upon the inhabitants of the earth. It is the diversity in the surface of the earth, in mountains, plains, and valleys, which reveals the wisdom and the power of the great Master Worker. And those who would banish from our earth the rocks and mountains, the wild gorges and the noisy, rushing streams, and the precipices, as unsightly deformities in nature, and would have a smooth level—their senses are too limited to comprehend the majesty of God. Their minds are bound about with narrow ideas.*4LtMs, Ms 62, 1886, par. 5*

God, the great Architect, has built these lofty mountains, and their influence upon climate is a blessing to our world. They draw from the clouds enriching moisture. Mountain chains are God's great reservoirs to supply the ocean with its water. These are the sources of the springs, rills, and brooks, as well as the rivers. They receive, in the form of rain and snow, the vapors with which the atmosphere is charged and communicate them to the parched plains below.*4LtMs, Ms 62, 1886, par. 6*

The irregular mountains of the earth we should look upon as God's fountains of blessings from which flow forth the waters to supply all the living creatures. Every time I look upon the mountains, I feel gratitude to God. My heart is lifted up in praise to Him who knows

the wants and needs of man. If the earth had been a uniform level, there would be stagnant marshes.*4LtMs, Ms 62, 1886, par. 7*

April 16, 1886

Milan, Italy

We arrived at Milan about eight o'clock p.m. A hack took us to the hotel, where we had good accommodations for the night. It was some time before we could compose ourselves to sleep. In the morning we had a season of prayer. Took breakfast, then walked in to see the great cathedral which is one of the largest in the world.*4LtMs, Ms 62, 1886, par. 8*

April 17, 1886

Torre Pellice, Italy

Slept well last night. In one of the upper rooms occupied by Brother A. C. Bourdeau, we met the little few who are keeping the commandments of God. Notwithstanding it was a rainy day; there were twenty assembled. *1 Thessalonians 4:16-18*. I had much freedom in speaking to the few. The little few assembled were blessed. We felt that indeed we had the presence of Jesus in this upper chamber. My own heart was softened and subdued by His presence.*4LtMs, Ms 62, 1886, par. 9*

Only the day before we had viewed one of the most costly structures in Europe, the giant cathedral. As I walked through this lofty building which had been hundreds of years in being constructed, as I looked upon the men and women coming and going, touching the holy water and making with it the form of the cross, and as I viewed the worshipers bowing with greatest reverence before the graven images—Christ upon the cross, the Virgin Mary, and the apostles—I felt a coldness almost like the chill of death come over me. I contemplated these worshipers. I thought of how little of the real true spirit of the cross of Christ enters into these worshipers.*4LtMs, Ms 62, 1886, par. 10*

I felt no inclination for such a religion of forms and ceremonies and image worship. Several women were waiting their turn before the

confessional box. One was kneeling, confessing her sins to the priest within. How I long to point these deluded souls to Jesus Christ alone—the only One who can pardon the sinner, the one Mediator and the only one between man and his God! My spirit was stirred within me as I saw intelligent-looking men and women down to the very beggars look with clasped hands and with devotion and rapt reverence to these images. I wanted to cry out, “Jesus and Jesus alone can forgive sins, and He alone is worthy to receive honor, and glory, and majesty.” A costly, magnificent building! Beautiful the structure, but—like the religion—cold as marble within, the heart untouched with the glowing fire of God’s goodness and love!*4LtMs, Ms 62, 1886, par. 11*

Here in this little upper chamber of a dwelling house, there was nothing in the exterior to charm the eye, nothing in the interior to absorb or attract, but we had a Guest that day, and we all felt the warmth of His love and the value of His pardon. This precious Jesus could forgive sin. There was no uncertainty here. It was a precious season. I had not one desire for the grand temple and its cold worship. I prize the warmth of Jesus’ love. I sought to impress upon my hearers the privilege and opportunity now within their reach of becoming more and more like Jesus in character, becoming more refined, more ennobled by the sanctifying power of the truth.*4LtMs, Ms 62, 1886, par. 12*

We must be learners. Truth as it is in Jesus is not cold and lifeless and formal. Love of Christ will pervade the soul. Truth is full of warmth, of evidence from the presence of Jesus. While we shall be meek and lowly of heart as we learn precious lessons from the school of Christ, we are growing strong in His strength, and yet meek as a little child. Whosoever shall claim to believe the truth and yet be unpleasant in his words and deportment commits sin against God.*4LtMs, Ms 62, 1886, par. 13*

We have a message to bear to the world. It involves a cross. The truths are unpleasant because they require self-denial and self-sacrifice. Then how essential that those who bear the truth, as they speak the truth faithfully, shall by every word and act show that the love of Christ moves them. Truth is never repulsive, but is always lovely, and those who live the truth as it is in Jesus should study

how to present the truth so that its loveliness may appear. But many cover its loveliness with their coarse, rough words and uncultured and uncontrolled spirit. Self is mixed and mingled with all they do and all they say.*4LTMs, Ms 62, 1886, par. 14*

Oh, that all who name the name of Christ would feel that they are disloyal to the Prince of life when they present the doctrines of the Bible in a manner to make the truth repulsive! Christian tact is heavenly wisdom, full of mercy and good fruits.*4LTMs, Ms 62, 1886, par. 15*

This has been a season of refreshing to my soul. I love Jesus, and I want more of His Holy Spirit and His patience, meekness, and the sunshine of His presence in my heart.*4LTMs, Ms 62, 1886, par. 16*

April 18, 1886

Torre Pellice

It still continues to rain. In the early morning there is the novel sound of clatter, clatter of wooden shoes on the rocky pavement. No more sleep for any one after this constant travel and clatter of many feet clad with wooden shoes. I have taken some cold.*4LTMs, Ms 62, 1886, par. 17*

I look out upon the sky draped with clouds, upon the Alps covered with snow, and then upon the fresh green grass, the plum and cherry trees covered with their pure white sweet blossoms, and I see a divine providence at work for the good and blessing of all. The sunshine is more agreeable than clouds and rain, for present convenience and present cheerfulness and joy, but the clouds and the rain have their work to do in causing vegetation to flourish and in making all things look new, smiling and flourishing in nature. The God of nature knows just what we need, and that which will be for the good profit of His creatures He will bestow. I am grateful for a divine Mind to order things both in sunshine and in clouds and storm.*4LTMs, Ms 62, 1886, par. 18*

Notwithstanding the rain, we decide to fill our appointment five miles from here, up in the mountains at Villar Pellice. We hired a horse and covered carriage, but the horse would not go faster than a

walk, so we were late to our appointment. *4LtMs, Ms 62, 1886, par. 19*

Elder Bourdeau opened the meeting and talked some with the people. The house was literally packed. The peasant women were intelligent looking, dressed neatly with their white caps—or shaped more like bonnet—with heavy quilted ruffle front. Both men and women were mostly of the intelligent class of people, and they listened, crowded as they were, for one hour while I spoke to them of Christ's riding into Jerusalem and weeping over the devoted city because of His rejected mercy and love. I tried to point them to the mercy of love of Jesus in coming to our world to die for sinful man. Brother Bourdeau interpreted. *4LtMs, Ms 62, 1886, par. 20*

How my heart longed to lead these souls to the fountain of living waters! How I longed to have them see and obey the truth! But we must not expect that things will move fast. The pastors have not led them in advanced steps, but their labor has been to prevent them from advancing, to keep them in the old customs and traditions, and give them nothing new. God wants us to advance, leading the people step by step upward and onward to God and heaven, to truth and duty, to be engaged in the work that He has given them to do. The Lord will lead the people, notwithstanding the efforts of the pastors to keep them in darkness, if they will only hear the message given to them from heaven. *4LtMs, Ms 62, 1886, par. 21*

When the meeting closed a man seemed anxious to speak to me and shake my hand. This I was more than willing to do. Many thanked me for the words spoken, and one said, "You worked well today." Some before me understood English, and they seemed to enjoy the season much. Some few tried to take the words interpreted into French by Brother Bourdeau and translate them into Italian, for some present could not understand either the French or the English language. There were about one hundred present—some coming for about seven miles. *4LtMs, Ms 62, 1886, par. 22*

We are constantly praying and planning how to reach this people who know so little of the truth contained in the Scriptures, and who know so little of what is required to be children of God. When we returned, we passed over the ground much faster than we

ascended. Found letters from America, from Healdsburg, which we read with interest.*4LtMs, Ms 62, 1886, par. 23*

April 19, 1886

Torre Pellice

It continues to rain softly, a drizzling, dreary rain. Devote the day to writing. Mailed twelve pages to Brother and Sister Lockwood. Brother A. C. Bourdeau went in the rain five miles to attend appointment. He had to go on foot.*4LtMs, Ms 62, 1886, par. 24*

It is a hard field, but not any harder field than Jesus had to work in—no harder hearts than Jesus had to meet, no greater discouragements than Jesus met daily. Then all we can do is work on, sowing the seed of truth, and trusting in God to give the increase. We so much desire that a work shall be done here. A light set on a candlestick, that it may give light to all that are in the house. God has given us our work, and He has not left it for us to choose the easiest places. We must work wherever we can, in storm, in sunshine, in opposition, anywhere and under any circumstances, meeting obstacles and in faith surmounting them, meeting difficulties and going through them by faith and earnest prayer. It is hard work to meet prejudice, customs, and forms, and try to show the people the better way.*4LtMs, Ms 62, 1886, par. 25*

All day it has rained and seems very gloomy, but now is the time to bring in the sunshine of cheerfulness. The hope, the courage must appear, surrounding us with an atmosphere of fragrance rather than of gloom. Our prayer to our heavenly Father is that light may shine in upon the moral darkness of the people here in these Piedmont valleys.*4LtMs, Ms 62, 1886, par. 26*

April 19, 1886

Torre Pellice

True measure is everything. It is the very law of God. He puts His law into the least of men's acts and dealings, that learning and living it they may be elevated, ennobled, and sanctified in heart and affection—faithful in the least, the mere wheat measure. They shall

live and rule among the greatest, to be entrusted with the divine cause, to take the power and grace brought to them through Jesus Christ and by the will of God build up a character after the divine model, preparing for the glory to be revealed. To love God supremely and his neighbor as himself is the whole duty of man. The spiritual measure is God's measure of the man. Elevated and ennobled through divine grace, he is a true man; but these true men are not appreciated by men unenlightened by the Spirit of God, because men have made false signs, false values, and have let them stand in place of God. *4LtMs, Ms 62, 1886, par. 27*

God sent a man with a measuring line in his hand to measure Jerusalem in the sight of His delegated prophet. And He sent a message of another angel after him. "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." *Zechariah 2:7*. Ezekiel saw in the vision a man whose appearance was like brass. He stood in the gate of a house and he measured all the building with the reed in his hand—all the little chambers and doorways and arches and pillars, and the great gate looking toward the east, and every least item was recorded, according to the measurement by the reed. See *Ezekiel 40-43*. Then the glory of God came in and at the end He said, "Show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. ... This is the law of the house; Upon the top of the mountain the whole limit thereof shall be most holy. Behold, this is the law of the house." *Ezekiel 43:10-12.4LtMs, Ms 62, 1886, par. 28*

We do now most need to see persons whose characters and works measure life and things by the exact measurement of God. A righteous life in honest, faithful dealings makes the whole righteous stature and structure. *4LtMs, Ms 62, 1886, par. 29*

April 20, 1886

Torre Pellice, Italy

We have a rainy day, but we do not become discouraged. The rain has now fallen steadily since last Friday night. We devote today to writing and reading manuscript. We hired a horse and carriage and rode out to St. Johns to attend appointment. We had the small hall full. There were some intelligent hearers present who understood

English: the two Brethren Mons [?], their wives and the son of one, a school teacher and his wife who was an English lady. The Lord helped me to speak with great clearness and power to those assembled upon walking in the light. It was past 10 o'clock when we reached home. There was but little sleep for me that night. I was studying the situation of this people. The Vaudois ministers are satisfied to be supported, to keep the people in a state of ignorance. They are religiously without life and practical godliness and are content to remain so.*4LtMs, Ms 62, 1886, par. 30*

April 21, 1886

Torre Pellice

It has ceased raining and the sun shines brightly. M. K. White and I walk out, the first opportunity we have had since coming to this place five days ago. We hired a carriage and rode out, Sister Bourdeau and Sarah accompanying us. We drove very slowly, for the horse, although strong, had no idea of hurting his constitution. We passed through the stone works where many are employed working on the large flat stone. We passed over a long bridge and saw a nice house in a beautiful high location. It is some government house I am told.*4LtMs, Ms 62, 1886, par. 31*

Met Mr. Mallon who lives at St. Johns. His family were with him. We spoke with them. Brother Biglia arrived here. He called on Mr. Mallon and expected to meet him as he had done, but was treated very rudely. We had met him only about an hour before. Brother Biglia had not heard of his apostasy, and he was greatly shocked. He asked where A. C. Bourdeau lived and if Brother White had arrived at Torre Pellice. He answered roughly he knew nothing about them and he had nothing to do with them. We had met the man only one hour before. His spirit seems to be satanic. Brother Biglia found his information from some other source. He went up with Brother Bourdeau to Villar Pellice five miles from here.*4LtMs, Ms 62, 1886, par. 32*

April 22, 1886

Torre Pellice, Italy

I arise this morning thankful to my heavenly Father for a good night's rest. About five o'clock the clatter of the wooden shoes upon the stone walk forbids sleep. I have prayed most earnestly that the Lord would give wisdom that we might know how to give counsel and advice to others. We are wholly helpless unless we have special help and counsel from the God of wisdom.*4LtMs, Ms 62, 1886, par. 33*

There are now crowds of men and women hastening to the market place with their baskets of produce to sell. One cripple, whose limbs look as if they could not bear him up, is drawing a handcart filled with dry goods, cloth, flannels, cotton cloth. Now comes a woman with a stick over her shoulder from which is dangling a dead kid. We see two more peasants with dead kids hanging upon their back to sell. A man is passing with a live kid and a woman with a live kid in her arms as you would carry a kitten. A man passes with three kids hung upon a stick borne from his shoulders. A wagon drawn by a mule and filled with dead kids for market has stopped before the window where I am sitting.*4LtMs, Ms 62, 1886, par. 34*

Brother A. C. Bourdeau reports that last night, April 21, the meeting room was crowded and there were from one to two hundred outside who could not find an entrance. Brother Geymet spoke to those out of doors who could not get in while A. C. spoke to those in the house. There is certainly an interest to hear the truth that should have special attention.*4LtMs, Ms 62, 1886, par. 35*

W. C. White, Mary, and I enjoyed a very pleasant walk.*4LtMs, Ms 62, 1886, par. 36*

In the afternoon we visited the Catholic church. Several nuns passed in as we were about to enter and bowed to us. There were, I should think, about one hundred worshipers there, chanting.*4LtMs, Ms 62, 1886, par. 37*

April 23, 1886

Torre Pellice

Last night we were taken by our hired team to the meeting three miles distant. It had not rained through the day, but began to rain a

little before we stepped into the carriage. We had a room full and more of the better class than Tuesday evening previous. Both evenings there were some of the first class. My text was *Mark 9:33-37*. The Lord gave me great freedom in speaking. His power was made to be felt in my weakness. *4LtMs, Ms 62, 1886, par. 38*

Many shook hands with me and expressed their thanks for that discourse. Mr. Mallon said that was a beautiful text, and his brother said, "It is the first time I have heard humility spoken upon; it was good, so good, but I will not praise you, I praise the Lord." Others said some things in Italian and others in French for which I was none the wiser. I could not understand a word. Gave out an appointment for next Tuesday night. *4LtMs, Ms 62, 1886, par. 39*

Soon after we stepped into the carriage it began to rain and then to pour down from the heavens. Mary and I were protected with cover, but Brother Biglia and Willie, on the front seat, had to take the rain in full, but they were well protected. W. C. White was driver. We reached home and retired at eleven o'clock, but I could not get let down enough to sleep until one o'clock. I awoke at half-past five in the morning. It is raining again today, but the Lord knows just what kind of weather to send, and I am satisfied with His providence. *4LtMs, Ms 62, 1886, par. 40*

Sabbath, April 24, 1886

Torre Pellice

W. C. White and I walk out. The rain has ceased. Elder A. C. Bourdeau went five miles out to attend his appointment. The house could not hold the people. Many went away and more than one hundred stood out of doors. Elder Bourdeau raised his voice so that all might hear, but this was difficult. There is a Vaudois church and a Catholic church in this place, but the Protestant church is as firmly closed against us as is the Catholic. We will have to reach the people through God in some way. A tent is sent for, and that will be tried ere long. *4LtMs, Ms 62, 1886, par. 41*

A letter came to Elder A. C. Bourdeau of inquiry as well as objection to the Sabbath. He will answer the next time he speaks. *4LtMs, Ms 62, 1886, par. 42*

Today there is Sabbath school, then I speak to a small company of hearers who, with few exceptions, keep the Sabbath. My text was, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." *1 Peter 3:15.4LtMs, Ms 62, 1886, par. 43*

I sought to impress upon my hearers the importance of meekness in opening the truth to those who are in darkness. There are too many who love to fight, and they have not the meekness of Christ. This is a great work, and most solemn, and must be carried forward in great wisdom. Our words must be well chosen, our deportment of that character that will recommend the truth we profess, because of its sanctifying power upon our own character. The Lord blessed me in speaking and the people in hearing. In the afternoon there was a social meeting. Good testimonies were borne, an evidence that the word spoken in the forenoon had been received and was making impressions upon hearts to the good of souls and to the glory of God.*4LtMs, Ms 62, 1886, par. 44*

Sunday, April 25, 1886

Torre Pellice

We had this morning a fair sky. The air seems just cool enough to be bracing.*4LtMs, Ms 62, 1886, par. 45*

Had consultation in regard to the manner of laboring to reach the hearts of the people. Brother A. C. Bourdeau read a letter from Mr. Mallon. Satan is working through this man to perplex and annoy those who would work to advance the truth in these valleys. The man is determined to be Satan's agent to the bitter end. We must think and pray over this letter. He threatens to appeal to the law, because he says an undue influence was exerted over him which led him to embrace the truth. He claims to have lost means thereby. He has been loaned sixteen hundred dollars by our people before he apostatized, and I think he purposes by some blackmailing to obtain judgment against us, and withhold the money or secure a portion of it for silence money, but we shall trust all in the hands of God and make no compromise. Let him do his very worst. The Lord can take care of us and take care of His work and His people. We

trust Him to do this.*4LtMs, Ms 62, 1886, par. 46*

W. C. White, Mary White, Brother A. C. Bourdeau visit Brother Vaucher [?] to have a missionary meeting at 11 A.M. We—Brother Bourdeau and wife, W. C. White and M. K. White and myself—ride to Bobbio, which is about two miles from Villar Pellice. We left our horses and carriages in a stable and walked up the steep ascent to the house which was occupied by the Vaudois. Catholics surrounded and attacked the house, and although they held out long, they were overcome. Some escaped, many were wounded, and some fled to a cave close by—where we took our lunch—and were smoked out by these demons in the form of men.*4LtMs, Ms 62, 1886, par. 47*

We were surprised to meet so large a number of people who had just come from meeting. There were hundreds, Catholics and Protestants. The women and young girls were dressed, with but few exceptions, with clean, blue cotton dresses and white and neatly done up bonnets with wide quilted ruffles, resembling a lace cap. We had a praying season near the cave mentioned, and then slowly descended the steep hill to get in our carriages and go to the place of meeting.*4LtMs, Ms 62, 1886, par. 48*

We found a large number assembled, altogether too many to get into the house. Seats from the house were arranged in the yard before the house, and there the congregation was accommodated with room, although not more than half could obtain seats.*4LtMs, Ms 62, 1886, par. 49*

I expected the novelty of having a meeting in the open would lead some to feel they had a license to amuse themselves and be unruly. But with few exceptions the congregation were as quiet and orderly as in a meetinghouse. It was entirely a new thing under the sun for them to hear a woman speak, and yet after I had spoken a few moments there was the best of attention. I spoke to about three hundred people. Some were seated upon the wall of the enclosure, some on steps that led to the meeting room above. The piazza above was well filled with people. It was to all a novel meetinghouse. We had the canopy of heaven above us for a covering, the earth—which is the Lord's—beneath our feet. And

this, God's house, was free. Sect and doctrine may exclude us from the meetinghouses, but in case of necessity we can speak to the people in the open air.*4LtMs, Ms 62, 1886, par. 50*

My text was *Matthew 9:28-30*. The congregation—many of them—were intelligent looking. All were dressed neatly—the women and children in their peasant dress of blue calico and dainty little white bonnets. I wished to present the truth in simplicity, that all could understand, old and young. I had much freedom in speaking. The Elder of the Baptist or Vaudois church and some of his prominent members were present to take notes and designed to show opposition; but I preached Christ and Him crucified, and our meeting passed off pleasantly.*4LtMs, Ms 62, 1886, par. 51*

The Elder of the Protestant church requested that he have the privilege to ask some questions and make some remarks. Elder A. C. Bourdeau sent him word that he wished to see him and converse with him first, but this did not suit him, and he gave it up. These men will not open the doors for us to preach in their church, and yet they would oppose in our own place of meeting. There are certainly some impressions being made on this community.*4LtMs, Ms 62, 1886, par. 52*

The largest number of the audience live in houses on the mountainside, all the way up to the very summit. We drove our carriage as far as any carriage could go. The only means old or young have is to walk up the mountain on a narrow footpath and carry up their provisions on their backs. They bring down butter, eggs, and cheese on their backs. A donkey or mule is sometimes used for this purpose, but these are rare. Two meetings were held in the room for meetings, after we returned from Villar. A Bible reading was given upon missionary labor, and another meeting was held in which W. C. White spoke in regard to the best manner of doing missionary work. Both meetings were profitable. We were impressed by the spirit of Christ's teachings, the striking simplicity. When He was surrounded by large numbers, oft of the lowly class, how simple was His manner of teaching. Christ's teachings were oft before thousands and in simple figures that the lowly could understand.*4LtMs, Ms 62, 1886, par. 53*

Monday, April 26, 1886

Torre Pellice

It is a beautiful morning. We have some conversation with Brother Biglia in reference to Cocorder. His life and his character are very bad. He has a very soft, musical voice, and he insinuates himself in families and seduces young girls. He has one or more illegitimate children. This is the man who claims that the law may be kept only in spirit, and this is the spirit in which he keeps the law. This is the man Elder Grant stands up with to sweep away the law of God.*4LtMs, Ms 62, 1886, par. 54*

We rode out after having a consultation with Brother Biglia in regard to the field of labor he should accept and do what he could to convey the truth to the hearts of the humble class. In the evening we had an interview with Brother Mallon, a young man who has attended our meetings quite regularly. He is leavened with the doctrine that the law of God does not mean the ten commandments. This was the position Grant took here in the valleys, and those who see how unpopular it would be to accept the Sabbath of the fourth commandment are ready to accept this, to them, pleasing fable.*4LtMs, Ms 62, 1886, par. 55*

The spirit that is now prevailing in these valleys to evade the truth is wonderful. Everything as far as doctrine and faith are concerned are exactly the reverse from the ancient Waldenses. What will awaken the people professing godliness to be firm for the truth and duty? Maybe persecution. The perils of the times may arouse in them the spirit of faithfulness and religious fervor and steadfastness to the faith. Certainly perils are before us; and if these perils of the last days will bring into exercise the power of piety and self-denial and cross-bearing, which has died out of their churches, we may see an army of faithful ones brought out of the Piedmont valleys and from the Alps mountains who show the graces of the Spirit of Christ as true followers of the true Shepherd.*4LtMs, Ms 62, 1886, par. 56*

In the days of persecution, men and women and children were educated to take the Bible as it reads. Abounding fables were discarded. There were those who stood firm amid the test and trial, amid sword and flame, who counted not their lives dear unto

themselves. Their faith was tried, purified. The principle that sustained these true followers of Jesus was, "The love of Christ constraineth us." [2 *Corinthians* 5:14.] They overcame by the blood of the Lamb and the word of their testimony. They counted the cost of their profession. Truth was richer and dearer to them than life in disobedience and sin. They had the testimony that their ways pleased God. In the strength and grace given them of Jesus, they counted not their lives dear unto themselves, so that they might finish their course with Jesus. They suffered for the truth's sake. They were persecuted and tortured, not accepting deliverance by sacrificing the truth. They went into the dens and caves of the earth. These souls we can look upon, of whom the world was not worthy. *4LtMs, Ms 62, 1886, par. 57*

Tuesday, April 27, 1886

Torre Pellice

We have another beautiful morning. There is no fog in northern Italy. The atmosphere is good. Brother Bourdeau, W. C. White, Brother Geymet, M. K. White, and I left Torre Pellice for Angrogna. We had a good strong horse, rather a heavy carriage. We went up, up, up. All walked nearly all the way but myself. The scenery resembled that of Colorado—deep ravines, high mountains, and very narrow valleys. The mountains are cultivated to their very highest points, and houses are built all along the mountains to the summit. We have most romantic scenery. *4LtMs, Ms 62, 1886, par. 58*

Angrogna was once inhabited by the Waldenses, but the Catholics came in from Turin and burned the first village. More than once the inhabitants were forced from their burning buildings. They were surrounded by their persecutors, who were demons in the shape of men. We walked over the beautiful green sward of level tableland. A Vaudois, a sensible, venerable-looking, white-haired man led us through this beautiful place which ended abruptly. A ledge of sharp, rugged rocks composed a part of the embankment and projected out from the sides of the precipice hundreds of feet below. There the Vaudois were hurried and thrust off from this precipice for no other reason but religious prejudice, because these souls had not

yielded heart, soul, and body to the service of Catholicism. We are told that thousands were driven off from this precipice to be mangled and torn to pieces or instantly killed by their descent upon the sharp and jagged rocks. Some bodies were suspended upon the pointed rocks, which fastened in their clothing, and their remains were found two or three weeks afterward. And this is the church which claims to be a successor in the direct line of Jesus Christ and the apostles!*4LtMs, Ms 62, 1886, par. 59*

We read in Luke [where] Christ, in the synagogue of Nazareth, announced Himself as the anointed One, as He read from the prophet Isaiah: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. ... And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.” *Luke 4:19-22.4LtMs, Ms 62, 1886, par. 60*

Then Satan whispered his unbelief, and they said, “Is not this Joseph’s son?” [*Verse 22.*] Then He told them plainly the true position. How quickly the current changed, and they were filled with madness and rage because Jesus set before them the true spiritual apostasy. They “rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong.” *Verse 29.* But Jesus was protected in His mission by the heavenly angels. Passing through the midst of them unobserved, He went His way.*4LtMs, Ms 62, 1886, par. 61*

The same enmity that was in the hearts of the apostate Jews, that would lead them to murder the Son of God, was in the hearts of these Catholic religious zealots and made them altogether satanic, to persecute those who were struggling for religious freedom and to lead hundreds of souls to the edge of fearful precipice and dash them over upon the ragged rocks. These who pretend to be Christ’s vicegerents upon earth do the works of their father the devil. When did Christ leave them an example of putting to death either Romans

or heathen because they did not believe His doctrines?*4LtMs, Ms 62, 1886, par. 62*

When John saw the insult put upon his Master in the deportment showing insult and contempt toward Jesus, he felt the wound for his Master, and asked: “Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?” *Luke 9:54*. Christ answered, “Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them.” *Verses 55, 56.4LtMs, Ms 62, 1886, par. 63*

Herod and the wicked authorities killed the Just One, but Christ never killed anyone, and we may attribute the spirit of persecution—because men want liberty of conscience—to its origin—Satan. He is a deceiver, a liar, a murderer, and accuser of the brethren. He loves to see human misery. He exults in distress, and as we view the cruel persecutions of those who would obey God according to the dictates of their own consciences, we may know that this is the mystery of iniquity. The Lord said to Satan, that old serpent, “It [the Seed of the woman] shall bruise thy head, and thou shalt bruise His heel.” *Genesis 3:15*. Christ in a special manner bruised the head of the serpent, but the prophecy is far-reaching. It is a declaration of an unwearied conflict between Christ and His followers, and Satan and his angels and human agencies on this earth, to the close of time.*4LtMs, Ms 62, 1886, par. 64*

This conflict was opened upon the Son of God. He was afflicted, He was despised and rejected of men, a man of sorrows and acquainted with grief. The Majesty of heaven had to leave the scene of His labor again and again because of Satan’s bruising His heel, and finally Satan’s malignity reached its utmost power when Satan inspired and controlled the minds of wicked men to crucify Him. He has followed the children of God, causing them disaster and death. But woe to those agents who have lent their powers to be controlled by Satan to harm God’s little ones! Isaiah, Daniel, and St. John have in prophecy announced these very struggles and conquests which God’s people would pass through, and the triumph of Satan in his supposed victories.*4LtMs, Ms 62, 1886, par. 65*

The enmity of Satan will continue fierce and determined against the

followers of Jesus. Christ has said to His faithful ones, “They have persecuted Me; they will also persecute you.” *John 15:20*. There can be no enmity between fallen angels and fallen men who have practiced the very works and sport of Satan. Both are evil—both have forsaken the good, the pure, the holy character which distinguished the life of Christ. Evil, wherever it exists, in rejecting light and truth and departing from the living God, will always league against the righteous and obedient. Fallen angels and fallen men join in a desperate companionship. This is the very union that the persecutors of the faithful entered into. *4LtMs, Ms 62, 1886, par. 66*

Satan made his calculations that if he could induce men, as he deceived and induced the angels who joined in his warfare, he should have them as his allies in every enterprise against heaven. Jarrings and discord, envy and jealousy, hatred and fraud were the elements that reigned among Satan’s kingdom; but when opposing Christ and those who believed on His name, they were bound firmly together as the bands of steel. The no-law question was their present truth. *4LtMs, Ms 62, 1886, par. 67*

Persecution of the Vaudois has ceased, but they are not the people they once were. Shepherds are hired to be missionaries, but they have lost their power, their faith. They have not walked in the light. Piety and the beauty of holiness are not seen in the church. They have become sectarian. Errors and traditions and formality characterize the church. The truth, Bible truth, they will not receive. The living faith may be cherished by a few. The Bible is not opened to the people. There is a constant jealousy lest some shall come in to take away their congregations from them. The people are taught to look to their ministers alone. *4LtMs, Ms 62, 1886, par. 68*

If God has a message to this people, as He has sent messages of warning and reproof, the way is barred so it shall not reach them. The ministers will not, like the noble Bereans, search the Scriptures to see if these things are so, that as faithful watchmen they may warn the people. A firm breastwork is preserved that seemingly the truth cannot enter. But we have faith that the arrows of the Almighty will penetrate the barriers, that the people held in bondage may see what is truth. The ministers give false interpretations to the Scriptures—spiritualizing away the literal interpretation. Ignorance

of the Scriptures exists. The people are fettered and blinded and are but a few paces removed from the spirit which prevails among Catholics, and Protestant reformers have planted themselves where they will not move forward. God has light for them—peace and joy if they will have it; but they refuse—perfectly satisfied.*4LtMs, Ms 62, 1886, par. 69*

The Lord has light and truth if they would receive it, to awaken the old fire of zeal and practical godliness, but they refuse the only means God has ordained to reach His people by the barriers they have themselves erected. Superstition, unbelief, and ignorance prevail here in Italy among these Vaudois. Has the glory forever departed from this people, the descendants of the Waldenses? The religion, systems, and forms have sunk into apostasy. Will they never rise again?*4LtMs, Ms 62, 1886, par. 70*

There is in Christianity that which these churches do not possess. The truth does not present ideas mingled with traditions and fables. The religion of Jesus Christ presents the truth, pure and undefiled. It will bear investigation, and honest seekers after the truth will have it. True religion does not excite the mind and feelings, but appeals to the intellect and to the heart. It is constantly developing and rising higher and higher heavenward. God can work for this poor people.*4LtMs, Ms 62, 1886, par. 71*

In the days of the apostles the truth was mighty to the pulling down of the strongholds of Satan. The fire of devotion was kindled. All felt that they must have a living Saviour, for Christ had risen from the dead; and, trusting in a living Saviour, they were braced to receive martyrdom. God can effect great results by small means. Men of common abilities, humble men, may connect themselves with Jesus Christ. “The entrance of Thy words giveth light; it giveth understanding unto the simple.” *Psalms 119:130*. Men who devote their lives to God will feel the power of God’s Word in their hearts. They will feed the souls starving for the bread of life and the water of salvation.*4LtMs, Ms 62, 1886, par. 72*

Declamations are made from the pulpit as empty and Christless as was Cain’s offering. The glowing fire of Christ’s love has never burned upon the altar of the hearts. Their discourses are filled with

the testimonies of the fathers and human opinions and traditions— cold, unimpressive, without heavenly moisture. Subtlety and human inventions can be met with subtlety and human artifice. The Word of God alone, taken just as the voice of God to man, clothed with power and majesty, will clog the wheels of the reasoning machine. The Scriptures opened to the people in clear, forcible arguments reveal truth in its simplicity, but with such power that the hearers will say, as they said of Christ, “Never man spake like this man.” [*John 7:46.*] God will tear away the trammels which hold the people in the Waldensian valleys. *4LtMs, Ms 62, 1886, par. 73*

These were in ancient times a people who looked with a horror upon the abominations of the church of Rome and sought to worship God in peace, according to the Word of God. They could not do this without coming into collision on every side with the opinions of Rome. While they [the Vaudois] had not a clear and distinct view of justification by faith, these were a step behind the Waldensians, who in purity of doctrine composed a long line of witnesses to the truth. They made their homes in the Piedmont Alps. The seclusion helped to maintain their purity. From the mountain heights, Waldensians protested against the corruption of the Roman church. They contended for the faith once delivered to the saints: that Christ is our Mediator, and His merits alone can cleanse from all sin. And yet their faith needed elevation. True progress did not mark their course; for they were tintured with the customs of Rome. But gradually the clouds of error were rolling away in other parts of the world. Just as soon as Rome saw that men were searching for truth, digging for truth as for hid treasures, and not receiving their faith from Rome, then she was stirred. The Roman piety was the only piety that must be current. *4LtMs, Ms 62, 1886, par. 74*

Wednesday, April 28, 1886

Torre Pellice

Attended my appointment last night and felt it my duty to stand in vindication of the law of God. I had been told, “Mrs. White, the people will hear you speak until you will say something upon the Sabbath and the law, and then they will come no more. You will

have empty seats.” Nevertheless, I felt it my duty to speak plainly in regard to the law of God which was being made void in our world, not only by those who do not profess to have the fear of God before them and to be governed by religious principles, but by those who claim to love God and worship Him. And this is the reason it is so difficult to reach the unbelievers. In Christ’s day the greatest difficulty He had to meet and the ones who most obstructed His work in saving souls by the light of truth were the teachers of the people, the priests and the rulers.*4LtMs, Ms 62, 1886, par. 75*

Now if the people had not been afraid of these priests and rulers, and if they had not placed such entire confidence in them because they were educated men, then they would have commenced to think and study and search the Scriptures for themselves. They allowed the priests and rulers to be conscience for them, and Christ called these teachers false teachers, blind guides. They interpreted the Scriptures to suit their ideas. They wrested the Scriptures, and Christ once said to these professedly pious men, “Ye do err, not knowing the scriptures nor the power of God.” [*Matthew 22:29.*] He said on another occasion, “Ye pay tithe of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” [*Matthew 23:23.*]*4LtMs, Ms 62, 1886, par. 76*

Now the terrible responsibility of the position of these great men and teachers of the people was not understood. They led them wrong. Blinded and prejudiced themselves, they led the people who were not as well informed as they, and who were willing to be led without taking the trouble to study and search the Scriptures for themselves, so that they all united in rejecting Christ with priests, rulers, and people, and they did the terrible deed of crucifying the Son of God.*4LtMs, Ms 62, 1886, par. 77*

April 29, 1886

Left Torre Pellice at five o’clock A.M. A. C. Bourdeau accompanied us to Turin. Here we had nearly two hours before the cars went to Geneva. We were glad to be well situated in the cars at last. The scenery is very grand on this route. With pen in hand, I sketch down the scenery as the cars move swiftly along. Now on either side of us

rise almost perpendicular mountains, pointing towards the heavens, and between these mountain gaps are seen in the distance mountain peaks above mountain peaks. These mountains are cultivated in patches to their very summit. We see the goats feeding among the high rocks, where it appears there is not a green thing, and how they can keep their foothold appears a mystery. We come to fertile valleys. The plain, level land is highly cultivated on either side. There are orchards and horse chestnut trees. Villages are quite frequent here and there on the mountain sides, and in the valleys are planted forests of evergreens. Then we come to rocks, bleak and bare like masonry towering up to an immense height. We pass through a tunnel and look down thousands of feet into a wild rocky ravine where the green waters are running over the rocks. And we see mountains of rocks again on either side of the deep ravine. Now is the green valley, first on one side, then on the other, and a stream of water flowing through.*4LtMs, Ms 62, 1886, par. 78*

Then we reach again the high precipitous mountains. Houses are built, terrace after terrace, to the mountaintop, that looked as if hanging like nests to the very rocks. These huge masses of rocks of every conceivable shape rise high up thousands of feet, their sides and summit jagged, and between the rocks are yawning fissures, many feet in depth.*4LtMs, Ms 62, 1886, par. 79*

Our track was cut through the heart of rocky mountains. Upon the highest rocky eminence we saw reservoirs were being built of stone, round and pointed, resembling towers. We came to a village. It is very old. Its name is Chiomonte. It stands two thousand feet above the level of the sea. These houses are roofed with dark brown flat stones, which give them an ancient appearance. The mountains rise up thousands of feet above the village, and houses are located in the very rocky heights, one above another, and little bright green patches of land reveal their farms.*4LtMs, Ms 62, 1886, par. 80*

Why the settlers should build in such high places, where no carriage can possibly go, is more than we can conjecture. Some houses are built upon rocks and surrounded with rocks. High above them, and sometimes below, are little patches of living green.*4LtMs, Ms 62, 1886, par. 81*

We pass through tunnel after tunnel. We emerge from one quickly to enter another. With pen in hand I have not chance to write more than one word before we are enclosed in darkness. We emerge from the fifteenth tunnel, and a beautiful scene is opened to our view. Down, down, a long way below us is a valley which is nicely cultivated land. This smooth plain of grass and grain of living green extends to some distance. There are houses far below us. there is a stone wall—large, but in ruins—while on the tops of high mountains are buildings and ruined castles.*4LtMs, Ms 62, 1886, par. 82*

And now we come to precipitous mountains, with houses at the base. High up on the sides of the mountain is quite a large village meetinghouse, rising in silent grandeur from the rocky heights which are its foundations, and the towers a little farther on are revealed, and smaller villages in among the rocks.*4LtMs, Ms 62, 1886, par. 83*

Then we can discern where sheep and shepherds with their flocks of goats are feeding. Women and men are both employed in tending their flocks. We had some most beautiful views of God's mighty power in the things of nature. In America no one would attempt to cultivate that which appears to be rocks, nothing but rocks, but the little patches of green tell us there is some soil there. Here are terrace after terrace, up hundreds of feet, built of rock walls to keep the little narrow strips of cultivated land from being washed away.*4LtMs, Ms 62, 1886, par. 84*

We pass through a tunnel seven miles long. We pass mountains and ravines and come to where the houses have not so ancient an appearance, and we strike another village that looks hundreds of years old and mountains very high, with villages built upon their sides. In the ravines are swift-running streams, beating against the large boulders in their rapid flow. Now we come to a cleft in the mountain. From top to base is lying deep in snow. Rocks, massive, grand old rocks! Amid these have been planted a pine forest. Rocks, rocks, and yet high, very high up, are dwelling houses—little patches of grass or grain compose their mountainside farm. Oulx is the name of this place. Here goats and sheep make their way and find something to live on, but it is difficult to tell what. We come to a small, old-looking village, hundreds of years old, and next a forest

of planted pines by the railroad track and extending up the mountain steeps.*4LtMs, Ms 62, 1886, par. 85*

At 3 P.M. we enter a corner of France. We left Italy at the station back, Madan [?], about twelve o'clock and entered Switzerland; and after travelling some hours we reached this place, France, which is a beautiful country, and the climate is mild and healthful. This scenery is composed of hills and mountains, with beautiful trees. The earth is now most lovely, clothed in her garments of living green; the trees are covered with the loveliest green foliage, and the fruit trees, many of them, are in full bloom. The apple, plum, peach, and the horse chestnuts and hedges of lilac make the air fragrant with their blossoms. There are trees that bear a rich pink and red blossom resembling a tulip in shape. There are also trees with pure white blossoms of the same description. These broad valleys with the mountains in the background are clothed with forest trees. Up on the high mountain summits are built round towers and observatories and castles.*4LtMs, Ms 62, 1886, par. 86*

The varied scenery is a scene of indescribable loveliness. As I look upon the marvelous works of God in nature, I am filled with amazement at the ingratitude of men, that their hearts are not drawn out in love and adoration to God. This earth could be enjoyable, most akin to heaven, if it were not for the perversity of men, whose hearts are set in them to do evil and that continually.*4LtMs, Ms 62, 1886, par. 87*

If everything in God's works looks to us so beautiful, and the majestic mountains and towering stern old rocks have attractions, how far exceeding it in beauty, in grandeur and loveliness, was the world before the flood, which was destroyed because of man's sinfulness. God had surrounded them with the precious things of earth because He loved them. But these blessings were turned into a curse, and they used the precious things of earth to gratify their pride and to glorify themselves until the Lord destroyed them and the earth which was defiled by their violence and corrupting works. Even now, if the curse of sin were not corrupting the earth, it would be a happy place, but every place inhabited by human beings is debased with sin.*4LtMs, Ms 62, 1886, par. 88*

The rocky mountains rise abruptly and seem to tower upwards, reaching to the very heavens. At my left is a grand old castle standing upon the mountaintop, and in the distance rises another mountain far above. The peaks reach almost to the heavens—a mountain that to human eye appears inaccessible, rising thousands of feet above the level—and on the very summit is a tower. It may be for observation. The ambition of man will not be restricted. And we come to scenery that appears to our senses as indescribably grand. Mountain peaks rise above mountain peaks, the massive, curiously splendid shaped rocks that were heaved up by mighty agencies and sculptured by the storms of ages—the bare, naked crags, rough hewn. Then there comes a little tableland high between jutting rocks. Up, up nearly to the top, men have made their dwelling. There are seen the peach and plum and cherry trees in full bloom.*4LtMs, Ms 62, 1886, par. 89*

I turn my eye from the mountains to the valleys. There are long stretches of hedges of lilacs in full bloom, the chestnuts with their white blossoms, and trees that look like the chestnuts—a red pink, almost red. Then the beautiful green trees, the apple trees, the peach, the plum, the cherry, with their fragrant blossoms, and the fields of green waving grain. Then, lifting my eyes, I see in the background in striking contrast the Alps covered with their eternal snows.*4LtMs, Ms 62, 1886, par. 90*

This place I have described is Chambering [?] in France. It has 18,550 inhabitants. This is a place thickly studded with houses. The houses, many of them, look very old, but the situation is one of surpassing loveliness. There is a diversified scenery, both tame and wild, grand and awe-inspiring mingled. This is the prettiest and grandest varied scenery combined I have seen in Europe.*4LtMs, Ms 62, 1886, par. 91*

I begin at once to meditate—has the message of truth reached these cities and villages? Has its sound ever reached this city? I see evidences of Catholic religion in the cemeteries and the crosses and the stone arches, whereon are images of Christ, the Virgin Mary, and the apostles. I see people pass these and bow and make the form of the cross. I am told that there are only a few scattered Protestants in these cities and villages we have

passed.*4LtMs, Ms 62, 1886, par. 92*

The inquiry arises, How are these people to be reached? How is the message of warning to be given to them? Where are the men, the missionaries, who will feel the burden to enter these places with our publications and who will open the Bible to one here and one there? They need not expect to get the crowds, for they cannot reach them. God has ways and means to break down the walls of religious prejudice that have been built up to keep away the truth from the people. Our heavenly Father gave His own dear Son a ransom for man; and after such an infinite sacrifice has been made to save them, He will not leave them without warning and destitute of the light of truth.*4LtMs, Ms 62, 1886, par. 93*

I see old stone buildings that must be centuries old going to decay, and man is passing away. He will live again, but how will his destiny be determined? Men are inclined to sin, to transgress the law of God, and what need of these senseless images made with man's hands to symbolize God? Our heavenly Father has furnished us with tokens of His greatness and His majesty. Especially is this so in a wonderful degree in these mountainous regions.*4LtMs, Ms 62, 1886, par. 94*

The great God has reared His mighty structures in the granite rocks, in the towering mountains, in clefts, in the gulches, in the gorges, and in the castle rocks and the caves of the earth; and with these surroundings of evidences of God's power, how thankless the heart that needs images of man to worship! The heathen who worship nature, the works of the divine hand, are idolaters, but does not their worship strike the senses as more sensible than the worship of images, having the mould and impress of finite man? Everything about us teaches us from day to day lessons of our Father's love and of His power, of His laws that govern nature and that lie at the foundation of all government in heaven and in earth.*4LtMs, Ms 62, 1886, par. 95*

These rich tokens of God's matchless power, if they will not call the mind to the Creator of heaven and earth, if they will not awaken gratitude in these dull and thankless hearts, will images and shrines of dead men do this? We look upon nature, we see the fields

clothed with their carpet of living green, we see the variety of His works in this house God has builded for man. Every part of this house differs, it may be, from another, but we trace in unmistakable tokens the handiwork of the great Architect. There is beauty in the valley's awful grandeur, in the solemn, massive, cleft rocks; there is majesty in the towering mountains that look as if they touched the heavens. There are the lofty trees with their delicately formed leaves; the spires of grass, the opening bud and blossoming flower, the forest trees, and every living thing—they all point the mind to the great and living God. Every faculty of our being testifies that there is a living God, and we may learn the most precious lessons from the open book of nature in regard to the Lord of heaven. *4LtMs, Ms 62, 1886, par. 96*

In this study the mind expands, is elevated and uplifted, and becomes hungry to know more of God and His majesty. We have awakened in our hearts feelings not only of reverence and awe, but of love, of faith, of trust and entire dependence upon One who is the giver of all good. And as I look at His marvelous works and see the evidences of His power, I instinctively inquire, "What is man that Thou art mindful of him? and the son of man, that Thou visitest him?" *Psalm 8:4*. All the greatness and glory of these wonderful things in God's house can only be appreciated as they are connected in the mind or associated with God; and the future home of bliss He is preparing for those who love Him. The precious things of the lasting hills we enjoy, but these will be as nothing compared with the glories that shall be awarded to the worshipers of the true God. *4LtMs, Ms 62, 1886, par. 97*

We shall have in this life cold and heat, fogs, storms, and tempest, the oppressive heat of summer, but in heaven will be no extremes. We may in the place of bowing to images, the works of men's hands, bow to God and through the name of Jesus receive the rich blessings of heaven. These images are said to be representations, to call the mind to the real, but there are thousands of minds that know not how to rise any higher, and remain in ignorance of the true and living God, through these very miserable substitutes which take the place of God in the human mind. The Lord has made all these cheap, dumb idols entirely unnecessary to keep the living God in mind. His own handiwork is presented before us, whichever

way we look, wherever in God's house we may make our home.*4LtMs, Ms 62, 1886, par. 98*

Ministers and teachers should esteem these solemn lessons which are in this great house of God so full of interest that, as they shall learn the lessons from the book of nature, they can call the attention of the people and educate them to study the Lord's book of nature, which He has opened before them that they may become acquainted with Himself. Who can doubt His power or His love as he sees the thoughtfulness and wisdom of God in all His arrangements? God wants that men should not center their hopes and experience in men, but learn the lessons which He teaches every devout and attentive mind. The Lord would have us discern His wisdom. We may study the book of nature, discovering the glory of God in every page that is laid open for our inspection. God's work, how mighty! It is, indeed, past finding out!*4LtMs, Ms 62, 1886, par. 99*

It is the work of Satan to draw down the minds from the grand evidences of God's majesty to inferior things, as images of Christ and the apostles, and praying to them and reverencing the senseless bones of reported saints. God has spread His works before our senses. These testify of His power, and the souls that are bowing to these images may be uplifted and become elevated through the revelations of God in His created works, and they may be inspired to worship Him who is the only true and living God.*4LtMs, Ms 62, 1886, par. 100*

Men may trace, in the broken surface of the earth, the evidences of the flood. Men thought themselves wiser than God, and altogether too wise to obey His law and keep His commandments and obey the statutes and precepts of Jehovah. The rich things of earth which God had given them did not lead them to obedience, but away from obedience, because they misused their choice favors of heaven and made the blessings given them of God objects to separate from God. And because they became satanic in their nature, rather than divine, the Lord sent the flood of waters upon the old world, and the foundations of the great deep were broken up.*4LtMs, Ms 62, 1886, par. 101*

Clay, lime, and shells that God had strewn in the bottoms of the seas were uplifted, thrown hither and thither, and convulsions of fire and flood, earthquakes and volcanoes, buried the rich treasures of gold, silver, and precious stone beyond the sight and reach of man. Vast treasures are contained in the mountains. There are lessons to be learned in God's book of nature.*4LtMs, Ms 62, 1886, par. 102*

While we talk freely of other countries, why should we be reticent in regard to the heavenly country, and the house not built with hands, eternal in the heavens? This heavenly country is of more consequence to us than any other city or country on the globe, therefore we should think and talk of this better, even an heavenly, country. And why should we not converse more earnestly and in a heavenly frame of mind in regard to God's gifts in nature? He has made all these things and designs that we shall see God in His created works. These things are to keep God in our remembrance and to lift our hearts from sensual things and bind them in bonds of love and gratitude to our Creator.*4LtMs, Ms 62, 1886, par. 103*

We see in the broken face of nature, in the cleft rocks, in the mountains and precipices, that which tells us a great wrong has been done, that men have abused God's gifts, forgotten the Creator, and that the Lord was grieved and punished the wicked transgressors of His law, and as the result we have its effects in creation. Storms rage with destructive violence. Harm comes to man and beast and property. Because men continue to transgress God's law, He removes their defense. Famine, calamity by sea, and the pestilence that walketh at noonday follow because men have forgotten their Creator. Sin, the blight of sin, defaces and mars our world, and agonized creation groans under the iniquity of the inhabitants thereof. God has given us faculties to be cultivated, to be improved to His glory and for eternity.*4LtMs, Ms 62, 1886, par. 104*

These mountains and caverns and clefts of the rock which we behold have a history. Martyrs have perished here, and these places will never reveal their sacred trust until the Life-giver shall call them with the voice of the Archangel and the trump of God from the rocky caverns, the dungeons, the caves, and the clefts of the rocks. They died in exile, some by starvation, others by the cruel

hand of man. They walked with God, and will walk with Him in white because they are found worthy.*4LtMs, Ms 62, 1886, par. 105*

This earth is not deprived even now of angel visitors. They come in the guise of men. They communicate to the children of men, but their eyes are holden and they know them not. All that God has given us in the treasures of the earth is to draw our minds to Him. The most wonderful sacrifice has been made in our behalf, and shall anything come between our hearts and our God?*4LtMs, Ms 62, 1886, par. 106*

What a sight will it be when the dead shall come forth from their graves among these Waldensian valleys! I was informed that, not far back, in these Catholic villages, when working about buildings or digging in the ground, there are found heaps of bones of human beings, and in these bodies are seen long spikes, sharpened at both ends, attached to the back skull bones and running down the back. These things stir the enmity of Protestants to the depths of their souls. A little may be revealed now and then, but chapters of the book of history of sufferings will never a page of it be opened, that any one may obtain a glimpse of the work of Satan, accomplished through wicked men claiming to be serving God. The mountains, the dens, the caves of the earth, the dungeons lying beneath the monasteries have a history which the great retributive day of God's judgment will reveal. From these hidden pits where human beings have been buried will start into life those who counted not their lives dear unto themselves, who valued integrity of soul to God above ease, above property, above life itself. From beneath the molding majestic walls is ground cursed by the Roman power, but sanctified by the blood of martyrs; and as the blood of Abel cried to God from the ground, so will the blood of these slaughtered ones cry to God from the ground for vengeance.*4LtMs, Ms 62, 1886, par. 107*

Ms 63, 1886

Journey From Italy to Switzerland (Supplementary Account)

NP

[April 29, 1886]

See *Ms 62, 1886*. Previously unpublished.

On the cars from Torre Pellice to Geneva the mountains are stretching upward to a very great height on either side of us. These mountains are cultivated nearly to their summit. We come now where we look down thousands of feet, and there is a ravine in which is a swiftly running stream. It is [a] mountain of rocks on either side of this deep precipice. We see most beautiful green valleys and orchards, houses all built in the mountainsides.*4LtMs, Ms 63, 1886, par. 1*

We come to a village, very, very old—Chiomonte. There are many houses built standing two thousand feet above level sea. The roofs are of broad, flat stones which give them an ancient appearance.*4LtMs, Ms 63, 1886, par. 2*

Now the mountains run up thousands of feet above the village, and houses are built upon the steep mountain sides to the very summit which seems to touch the heavens.*4LtMs, Ms 63, 1886, par. 3*

We come to another precipice. We have passed through ten tunnels, one following another in such quick succession that I have been able to write only this one page. We pass now a tunnel. Below us is seen, way down in the valley, which is nicely cultivated, walls of rock that once composed a building, but it is now in ruins. Up hundreds of feet is quite a large village—tunnel. This is a varied scenery. Now is the terraced mountain. Rocky walls are built to keep the mountain from washing away; and then there are the little patches of green mingled with the brown cultivated land; and this is repeated again and again.*4LtMs, Ms 63, 1886, par. 4*

Up, up, thousands of feet we pass through a tunnel seven miles long. There is a flock of goats up amid rough, bare rocks. Above

these cragged, rugged rocks, there are houses built.*4LtMs, Ms 63, 1886, par. 5*

Now we come to more modern houses and again a village—ancient buildings, centuries old—tunnel—ancient village very old. Up on the side and summit of mountains are dwelling houses. In the ravines is a swiftly flowing stream. There is snow in a gulch, very deep. This snow reaches from the top of the mountains to the gulch below. Rocks, rocks, nothing but rocks, except there has been planted pines for a forest—tunnel.*4LtMs, Ms 63, 1886, par. 6*

Flocks of goats upon the apparently bare rocks very high up. Rocks, rocks, and yet away up hundreds of feet there are dwelling houses and little patches of grass. It is surely curious to see the mountain trail made in the side of the rocky mountain. Oulx is the name of the place. Here the goats and sheep make their way and find something to live on. It is difficult to tell what. Small old village—a forest of evergreens that has been planted by the railroad track and on the mountainsides.*4LtMs, Ms 63, 1886, par. 7*

France, 3 P.M. We are passing now through a corner of France. We left Italy at Modane about twelve o'clock and entered Switzerland, and now we are in France—a beautiful country surrounded with hills and mountains; beautiful trees; the earth is in her new dress of green; the trees covered with the brightest green foliage; the varied scenery of indescribable loveliness. This earth would be indeed beautiful if it were not for the foul blot of sin that corrupts it in every place where human beings inhabit it.*4LtMs, Ms 63, 1886, par. 8*

The rocky mountains rise abruptly, and the tops seem to touch the heavens. At my left is a grand old castle situated upon the mountaintops; and still higher towers a mountain that, to human eye, appears inaccessible, thousands of feet, and on the very summit of the highest point is a tower. Ambition of man will do great things. This is a beautiful valley. Forests rise above fresh snow-clad mountains. Hedges of lilacs, horse chestnuts in full bloom, and a tree just like the chestnut filled with blossoms—deep pink. Chambery in France has 18,550 (eighteen thousand, five hundred and fifty) inhabitants. This is a thickly settled place. The houses look very old, but it has for situation a beautiful valley. It is wonderful to

see the trees—apple, plum, peach trees, horse chestnuts in full bloom—and inhale the fragrance; and then in striking contrast only a little from this are the snow-covered Alps.*4LtMs, Ms 63, 1886, par. 9*

This is indeed the most beautiful tame and wild scenery blended I have looked upon in Europe; but there is one thing that spoils it all—Catholics have a stronghold in all these beautiful places.*4LtMs, Ms 63, 1886, par. 10*

And the inquiry arises, How are these people to be reached? How is the message to go to them? How will they be warned? We can only wait the providence of God. He has means and ways by which He can reach the people. The work is the Lord's. He so loved man that He gave His own life a ransom, and He will love them by giving them opportunities to know what is truth.*4LtMs, Ms 63, 1886, par. 11*

I see a large granite structure. On its top are towers, and on the highest points of rock towering [upwards] that seems to touch the very heavens is placed a cross upon this battlement of rocks, dark and without verdure, stretching for a distance. This is Aix-les-Bains, the great watering place—not sulphur springs. There is an immense building on the right, four thousand, four hundred inhabitants; on the left are high pointed mountains; at the base a beautiful valley with its cultivated lands and very fine poplars. It was dark when we passed this point before.*4LtMs, Ms 63, 1886, par. 12*

This town is of modern mold. We come to a valley planted with rows of poplars. On the left are high, sharp ranges of rocks, vineyards, lake, beautiful rocks, sharp and edgewise.*4LtMs, Ms 63, 1886, par. 13*

Ms 64, 1886

Diary, April - May 1886

Switzerland

April 30 - May 23, 1886

Portions of this manuscript are published in *3MR 228-229, 373-374; 5MR 27-28*.

Labors in Switzerland—No. 5

April 30, 1886

Geneva

We arrived at Geneva about eight o'clock last night. We found Brother Daniel Bourdeau's family waiting at the depot for us. We found ourselves in a rainstorm. Our baggage was soon placed in a truck and we were taken to Brother Bourdeau's house, where we were comfortable and cordially entertained. We retired early, as we had risen at four o'clock in the morning. *4LtMs, Ms 64, 1886, par. 1*

We rested well until about five o'clock, then arose and commenced writing. Mary and I visited a bathroom and were refreshed by a good bath. Then I lay down about half an hour. Could not sleep, and arose and engaged in writing. *4LtMs, Ms 64, 1886, par. 2*

We had an interview with a gentleman that Brother Bourdeau had become acquainted with. His brother was his companion in Grand Lion Mission, Canada. His name was _____. This man had received letters from Illinois repeating the same scandal that Elder Grant repeated in Torre Pellice, Italy. One of the editors of a paper received the same scandal and printed it. One of the same denomination, a man of influence, sent him a reproof and told him that was not the way for a Christian to do—to put down that which they considered error in doctrine by assailing the life and character of individuals. We had a very pleasant interview with this stranger. I gave him *Volume IV of Great Controversy*. *4LtMs, Ms 64, 1886, par.*

Friday night at eight o'clock, after the commencement of the Sabbath, I spoke to a number assembled in Brother Bourdeau's house. The president of the temperance society was present, and several others who understood English. I was much blessed in this meeting and several were in tears. The Lord is not confined to the large assembly. We hope the meeting will do good. A Paul may plant and Apollos water, but God giveth the increase.*4LtMs, Ms 64, 1886, par. 4*

May 1, 1886

Geneva

I did not rest well last night, after speaking and feeling intensely for the souls of those to whom I spoke. It is impossible for me to throw off the burden of the work, the deep earnestness that souls shall be converted to the truth.*4LtMs, Ms 64, 1886, par. 5*

We took the cars at half-past seven for Lausanne. We arrived at Lausanne about ten o'clock and walked directly to the hall hired by our people in which to hold meetings. I spoke from the last verses of the *fifty-eighth chapter of Isaiah*. I was followed by Elders Bourdeau in French, Conradi in German. I felt assured that the presence of the Lord was with us.*4LtMs, Ms 64, 1886, par. 6*

After I had finished my discourse, we had a social meeting. Many testimonies were borne by those who had recently embraced the truth. Three took their position decidedly that day to observe the Sabbath of the fourth commandment. If there is joy in heaven over one sinner that repenteth, there must be joy in heaven over the seventy souls who have, through searching the Scriptures like the noble Bereans to see if these things were so, seen evidence from the Scriptures and taken their position upon the commandments of God. The experiences given by those who have recently come to the truth were earnest and sincere and evidenced that the Lord had been at work with their hearts. We rejoiced to see that the efforts made in Lausanne had not been fruitless. If there can be a light set on a candlestick in this beautiful city, that it shall give light to all that are in the house, we will give God the glory and take courage.*4LtMs, Ms 64, 1886, par. 7*

In the evening I spoke to the Germans, Brother Conradi interpreting. I believe the Lord set home the words spoken to the hearts of many. My text was *Luke 10:25-28.4LtMs, Ms 64, 1886, par. 8*

May 2, 1886

Lausanne

I spoke to the workers today about one hour as to the best manner of reaching the people. Brother Ademar Vuilleumier translated for me. I sought to impress upon the minds and hearts of those present the necessity of daily learning in the school of Christ lessons of meekness and lowliness of heart, that they may be able to reach people through God. We hope this effort will not be lost upon the workers.*4LtMs, Ms 64, 1886, par. 9*

In the evening we met a good congregation in the hall. This evening the translation was in French. All listened with deep interest and I felt deeply for the souls present. Quite a number were in the valley of decision. Bible readings had been given to many families and some very interesting cases were developed, but will they obey unpopular truth? Brother Conradi called upon several in the afternoon of Sunday. We had Bible readings with several. We called upon one lady who had manifested considerable interest in the Bible readings. There was a Methodist minister who had come to the place.*4LtMs, Ms 64, 1886, par. 10*

Friday, May 21, 1886

Leave Basel for Neuchâtel this morning. Go by private conveyance with my own horse and carriage accompanied by John Vuilleumier, interpreter, W. C. White, Sarah McEnterfer.*4LtMs, Ms 64, 1886, par. 11*

Addition to *Ms 64, 1886*

May 20, 1886

Laufen, Switzerland

We are about fourteen miles from Basel. We are now sitting down under a widespread oak, which is a shelter to us from the rays of the noonday sun. The faithful horse is unharnessed.*4LtMs, Ms 64, 1886, par. 12*

May 21, 1886

Moutier, Switzerland

In the hotel.*4LtMs, Ms 64, 1886, par. 13*

May 21, 1886

Tramelan, Switzerland

We have had a very interesting morning's ride, fifteen miles from Moutier to this place. We arrived here about noon. Were heartily welcomed by Brother Roth (pronounced Rote). They have a large, interesting family. Seven boys and three girls are living. One died in the faith a few years since. They are engaged in business and live in a large house. They have a merchant tailor establishment, another department for groceries, another for hats, another for shoes and sundries, and a large bakery establishment. They have a good business and are in very superior circumstances for Switzerland. Their children are all with them in the truth. They have two sharp, intelligent boys—one nine years old, the other eleven or twelve.*4LtMs, Ms 64, 1886, par. 14*

Friday night eleven came from Chaux-de-Fonds and our meeting room was in a good-sized room of Brother Roth's house. I was requested to speak to those assembled, and did so, although I was much tired. I did not sleep until after midnight. When before the people, I feel so deeply in earnest that they should come up to the holy standard erected by our Lord that I am unable to lay off the burden.*4LtMs, Ms 64, 1886, par. 15*

Sabbath, May 22, 1886

Tramelan

The church in this place has an interesting Sabbath school. I then

(after Sabbath school) spoke to the congregation from *Revelation 15:2-4*. The Lord gave me freedom in speaking and the Lord did bless the hearers. The room for meeting was crowded full and many present were affected to tears. *4LtMs, Ms 64, 1886, par. 16*

In the afternoon there was a social meeting and many good testimonies were borne. Nearly all present took part in the meeting. I slept but little that night. *4LtMs, Ms 64, 1886, par. 17*

May 23, 1886

Tramelan

We rode out about five miles. The scenery was beautiful. Tramelan abounds in rich pine forest groves. It is mountainous. There is fine pasturage for cattle. Cows seem to be in great abundance here, and in this respect the milk, butter, and cheese must be far superior to that in Basel, where the cattle are mostly tied up in stables, or used as oxen to work the land. *4LtMs, Ms 64, 1886, par. 18*

After dinner we rode about ten miles out to visit an old convent nearly two hundred years old. On the way the clouds began to gather, the lightning to flash, and the thunders to roll, and soon came a violent shower of hailstones, some as large as hickory nuts. The cattle, cows, and horses were running wildly about as if distracted. We drew up our cover to the carriage, put on our wraps, and were comfortable, but the horse was drawing the heavy carriage up the rising ground and he made haste slowly. Brother Oscar Roth was driving. He called to men at a farmhouse, who threw open the doors of their barn, and we drove in, horse and carriage. We were thankful for a refuge. *4LtMs, Ms 64, 1886, par. 19*

A man and his sister lived in the house joined to this barn—for universally the barn is one half of the house. The smallest half is the dwelling part for the family. These two, brother and sister, are strong Catholics, and they are devoted to the Catholic religion, but they treated us with the greatest courtesy. They wanted to make us a dish of coffee or tea, or serve us with cake and wine, but all this was declined. They urged us to come into the family rooms, but I could sit in the carriage and look out through the large open doors and see the showers of hail, and I did not wish to go into the house

where I would be deprived of this sight. The shower of hail came thick and fast, but the hailstones were less in size. We gathered up handfuls of the hail and ate them.*4LtMs, Ms 64, 1886, par. 20*

The master of the house unharnessed our horse and put him in the stall and fed him with grain. He was well acquainted with Oscar Roth, and he told him that he did not want anything more to do with him since he published such things as he did about the Catholics in the French *Signs*. He said he was greatly offended, and Oscar told him that neither he nor his sister Mary, who was with us, was responsible for these pieces being put in the *Signs*. He smoothed down after a time and said, "Well, we will talk no more about it. We will talk of something else." We look upon this as being an interesting little bit of experience.*4LtMs, Ms 64, 1886, par. 21*

In the morning it was thought to be too warm even to ride out. All the forenoon it was very warm. At about three o'clock we had the thunder, lightning, and hail. Then it was as pleasant and mild as we could wish. After the rain ceased we pursued our journey. We were free from dust and everything in nature looked refreshed and smiling. We were upon a high elevation and the scenery in forests of dark green pine, intermingled with the bright and living green of the maple and ash upon the mountainsides, made a picture in nature that the penciling of artistic skill cannot possibly approach.*4LtMs, Ms 64, 1886, par. 22*

Ms 65, 1886

Diary, June and July 1886

Sweden

June 15 - July 1, 1886

Portions of this manuscript are published in *OHC 139, 212; 3MR 389-390; 4MR 99; 9MR 92, 94; 3Bio 345; EGWE 193-195.*

Second Visit to Sweden

June 15, 1886

We left Basel, Switzerland, in company with Sarah McEnterfer and Kristine Dahl, evening of June 15, at 10:00 o'clock. We were in a compartment with one lady. There are no sleeping cars, as in America. There are compartments which they call sleeping coupes, which would cost our party eleven or twelve dollars for one night's ride. We had narrow seats and it was difficult to obtain much sound sleep long at a time. We were more than glad to have morning come.*4LtMs, Ms 65, 1886, par. 1*

June 16, 1886

We changed cars twice, once at Mainz, then after riding about one hour we changed again at Frankfurt. There we tarried two hours and a half before we left for Hamburg. We were pleased to be once more seated in the cars. When we passed through this place last October it was raining, and we had a similar experience on this occasion. The first part of the journey in the forenoon we had a compartment to ourselves, and there was considerable sleeping done by us all. Then our compartment was filled in with three ladies.*4LtMs, Ms 65, 1886, par. 2*

We met W. C. White at Hamburg. He left Basel in the morning, June 14, accompanying Brethren Whitney and Conradi to Leipzig to attend to business relating to the publishing house at Basel.*4LtMs, Ms 65, 1886, par. 3*

We were obliged to wait two hours at Hamburg. Here we found in this large city the poorest accommodations for travelers. The waiting room was small. Adjoining it was a restaurant, and in this room tables were placed before the lounges, where the passengers could sit, in such a way that you could not be seated unless this table was before you, which was for the purpose of having beer and refreshments placed upon it. We saw only the beer accommodations. Two young men about twenty-five years of age came in and called for beer. First they sipped some kind of liquor from a small glass, then the foaming mug of beer was drunk, and this was repeated at the other tables. Then came the indulgence of the narcotic tobacco, filling the room with the poisonous effluvia. We felt not at home and removed to the long narrow passage called a hall. A chair was brought for me, and the rest had the privilege of standing or sitting on the floor. We were relieved to be again seated in the car.*4LtMs, Ms 65, 1886, par. 4*

We traveled until one o'clock and then were transferred to the boat. We had our stateroom, but it was so arranged that it was not a protection from the tobacco poison. At this late hour—or early hour of morning—men were fumigating themselves with the tobacco smoke which filled our stateroom with the disagreeable, sickening smell. We could obtain but little sleep and felt unrefreshed, unrested the next day.*4LtMs, Ms 65, 1886, par. 5*

June 17, 1886

We were again transferred from the boat to the waiting room. We ordered from the restaurant hot milk and bread, which resembled in its principal make-up that which is called doughnuts in America. We called again for bread and more of the same was brought us. When we had our baggage transferred to the car, we were placed in a compartment with the gentlemen, and it was not an easy matter to dispose of all our baggage. We found by examination that one of our satchels was missing. We knew, upon calling up our thoughts after W. C. White had gone to the custom house and to the boat and returned without the missing article, that the satchel was surely placed in the waiting room and some one must have taken it by mistake. We transferred our baggage to the platform, but on afterthought placed it back in the car, for if the satchel was on the

car with us, our waiting behind twenty-four hours would not be of the least benefit. After we had passed on to the next station, where the train stopped a short time, a gentleman was seen swinging the missing satchel from the car window. He afterwards explained that he was an American and had lots of luggage with him. His daughter, in looking for something, discovered that the satchel—just like one they had—was not theirs, and so we came in possession of our goods once more and were very thankful we did not lose a day by remaining behind.*4LtMs, Ms 65, 1886, par. 6*

We arrived at Copenhagen at about 11 o'clock, and our baggage was transferred to a hack which took us directly to the boat, which would leave in half an hour; so we were favored beyond our expectations and were not obliged to spend a day and night in Copenhagen as we had feared. We were about three hours on the boat, which took us to Malmo. Here we stopped one hour and took our lunch. Here arrangements were made. Then there was no difficulty to find our route. A tall, fine-looking man in the office could speak three different languages, which to us was a relief. We then stepped on the train again, which was to bear us on our way to Orebro. We were told we must change at midnight. We had a compartment to ourselves and made the most of it in sleeping. As night approached we were abruptly aroused and told to change then. All we could understand was, "strax, strax" (immediately), and we would not have to change in the night.*4LtMs, Ms 65, 1886, par. 7*

It was rather difficult for the Swedes to understand us or us to understand them, but we understood we must get out of the car at once and we did so, gathering up blankets, shawls, and satchels and taking them to the platform where we stood in stupid confusion. A porter soon took a satchel and led our way into another car. So we had the compartment to ourselves again, but the seats were without springs, and we found ourselves unable to lie in one position but a short time. The troublesome hip of mine was not inclined to be quiet with such accommodation.*4LtMs, Ms 65, 1886, par. 8*

About two o'clock daylight came, and at four we were again told we must get out of the car "strax" immediately. Not expecting this extra

change we were unprepared, but we gathered up our goods and with them were hustled out on the platform; then we were placed at once in another car, and in about one hour the command came again “strax”—go get out and take another car.*4LtMs, Ms 65, 1886, par. 9*

June 18, 1886

We had by this time become used to being ordered to leave the car “strax”—immediately. This time we wasted one hour in the depot and then were seated in the car which would take us to Orebro without more change.*4LtMs, Ms 65, 1886, par. 10*

When we arrived at the depot at seven o’clock, we looked in vain for some one to meet us, but no one came. We could not talk, neither could anyone talk to us. We left our luggage safely cared for and started on foot for Sister Jacobs, who entertained us when we were here before. We found our good brethren O. A. Olsen, Brother Oyen, and Brother Matteson just up and dressed. Said they had been to the cars for us several times for two days and on this occasion did not expect us, as they were told we could not possibly come in until the noon train.*4LtMs, Ms 65, 1886, par. 11*

We were glad to get with our brethren who could understand and talk English. We were happy to meet Elders Olsen and Oyen, and we had much to say. Rooms had been rented for us all furnished, and we went to them at once and were pleased to see that we could be pleasantly situated through the meeting. We cook and provide for ourselves, and we feel quite at home. This is an important season for those assembled. They may never be as favorably situated again to be instructed. There is an early morning meeting at half-past six, next there is an exercise in bookkeeping, then a training of the colporteurs by Elder Olsen. There is a Bible class also, and preaching in the evening.*4LtMs, Ms 65, 1886, par. 12*

Sabbath, June 19, 1886

[Orebro, Sweden]

I spoke to our people in the afternoon from *Luke 13:23, 24*. I had

freedom in speaking, and the people seemed to listen with deep interest. Afterward there was a social meeting. Elder Matteson interpreted to W. C. White and myself the testimonies borne. We could but say, One Lord, one faith, one baptism. The brethren in Sweden have the very same experience as our brethren in America. This was a good meeting. Brother Oyen spoke in the evening. *4LtMs, Ms 65, 1886, par. 13*

Sunday, June 20, 1886

Orebro, Sweden

Attended meetings in the morning and gave a practical talk. I spoke again in the evening at six o'clock. When we came to the house of meeting, we found the hall full and many at the door who could not find entrance. We slowly worked or crowded our way up to the stand. The Lord gave me much freedom in speaking to the congregation from (*Revelation 22*)—the whole chapter. I saw that quite a number understood English. These came and spoke to me after meeting, with many who do not understand our language. Elder Matteson interpreted. This was a chapter of deepest interest. We could not dwell upon the chapter, so full of precious truth, as we wished. A deep interest was manifested. We felt the Holy Spirit of the Lord was upon the congregation. We felt the precious truth of this chapter, and the congregation manifested the deepest earnestness to get the understanding of the precious words. We hope the Lord will impress the hearts of the hearers with these precious truths, so deep, so far-reaching, so solemn. *4LtMs, Ms 65, 1886, par. 14*

June 21, 1886

Orebro

Attended the morning meeting, but we were locked out. Brother Johnson had the key. We all had to wait from ten to fifteen minutes before we could find entrance to the house. I spoke to those assembled in regard to the man who came to Jesus, saying, "I will follow Thee whithersoever Thou goest." Jesus answered, "The foxes have holes, the birds of the air have nests; but the Son of man hath not where to lay His head." *Matthew 8:19, 20*. I sought to

impress upon those present that they must not be discouraged at trials and opposition, and faint at hardships, for we should surely have these. They are a part of the Christian legacy, and if the Majesty of heaven left His royal throne, left His heavenly home, His honor and His glory, and came to a world where He was not appreciated—where He was despised and rejected of men, why did He come—He who was the only begotten of the Father? To save perishing souls.*4LtMs, Ms 65, 1886, par. 15*

If the Master of the house suffered in order that we might have eternal life, we must not complain, but cheerfully be partakers with Christ of His sufferings. Then we will be partakers with Him of His glory. Whosoever doeth his duty to the blessed Saviour in the home life and in the church life, seeking to sow the gospel seed in all places, some will oppose, misrepresent. Whosoever becomes a faithful steward of the grace of Christ wherever he may be, if for well-doing [he suffers] unkindness and hatred of men, let him represent Christ in meekness and unhatred of men. Let each say in all Christian duties, “They hated me without a cause.” [*John 15:25.*] We should not worry about the mischief of unruly tongues. None of us liveth to himself, and no man dieth to himself. Bear the testimony of truth, and stand faithfully, bearing the last message to a guilty world.*4LtMs, Ms 65, 1886, par. 16*

June 22, 1886

Orebro

I arose at five o'clock. Sought the Lord earnestly in prayer. I believe the Lord, that He will hear and answer me according to His promises. At half-past six attended morning meeting and spoke to those assembled about fifteen minutes from *1 Peter 3:8-12*.*4LtMs, Ms 65, 1886, par. 17*

“Be pitiful, be courteous.” [*Verse 8.*] This is essential for the worker if he would have success. Courtesy gains access to hearts, gives finish and perfection to the character. It is essential that those who work for Jesus Christ shall in character represent the meekness and the gentleness of Christ while they shall be firm as a rock to principle. They are to be kind as well as faithful, manifesting Christian politeness, which is a grace of heaven.*4LtMs, Ms 65,*

1886, par. 18

While they should give attention to the weightier matters of the law, they should preserve and exercise the little proprieties of life. God would have us in our life and character be fragrant, refreshing, and blessing others. In this way we make the truth attractive. The Christian should see the necessity of cherishing whatever is amiable in temper with whatever is firm in principle—being just, true, honest, and yet kind and forbearing, pitiful, courteous. God does not require us to be like a prickly burr, but to cultivate everything lovely and attractive in our manners and disposition, for this is the fruit of the Spirit—love, joy, peace.*4LtMs, Ms 65, 1886, par. 19*

Verses 13-16. We may cultivate the character in the home life that will represent or symbolize the church above.*4LtMs, Ms 65, 1886, par. 20*

1 Peter 4:7-13. Every one in the family circle should have his words and works after the works of Christ. All should stand wholly under the control of Jesus Christ.*4LtMs, Ms 65, 1886, par. 21*

Ephesians 6:10, 11. “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.” *Verses 12-18.4LtMs, Ms 65, 1886, par. 22*

June 23, 1886

Orebro, Sweden

Attended the morning meeting. Spoke a short time upon the necessity of broader plans. “Go forward,” was the word spoken by God to Moses when the armies of Israel were hedged in by the Red Sea and surrounded with inaccessible mountains on all sides. [*Exodus 14:15.*] At God’s command, “Moses stretched out his hand over the sea.” [*Verse 21.*] The waters of the Red Sea parted and stood congealed like mighty walls on either side of them, leaving an open path for God’s people, and they passed over safely. Their enemies attempted to follow in that path of the Lord’s opening, and the mighty arm that held back the waters of the sea was removed. The walls of water, unrestrained, flowed together with resistless

power, bringing destruction to their enemies.*4LtMs, Ms 65, 1886, par. 23*

Testimonies were borne, evidencing that the Lord was moving upon hearts, and they were ready at the command to “Go forward” to obey. What a work is before us! Forward, brethren, forward, and not one step backward! Bear in mind that you are being led by the Lord Jesus. There is a large amount of latent energy lying dormant. If you purify your souls by obeying the truth, you will be directed and led by the Lord Jesus. You will be properly directed, and you can be laborers together with God. Every church might be a power in convincing the world of Bible truth. As you train your capabilities in faith, your mind will unfold under the influence of the Holy Spirit’s guidance. There must be in this country a training of Christian workers.*4LtMs, Ms 65, 1886, par. 24*

June 24, 1886

Orebro, Sweden

Attended the early morning meeting. Spoke a short time to those assembled on the importance of those who thought to give themselves to the work of advancing and of making every effort in their power to qualify themselves for the grand work. I am obliged to speak. The meeting was good. I said, “The Lord is in our midst, and good is being accomplished.”*4LtMs, Ms 65, 1886, par. 25*

I attended the conference meeting in the forenoon and spoke to the brethren upon the importance of working more earnestly and being united in their labor after Christ’s order. I related how we had worked in America, and I could not see but that we must work in the same manner here in the kingdoms of Denmark, Sweden, and Norway, although through an interpreter. It is true the brethren are poor, but no more so than when the work was in its infancy in America. We worked then according to the directions of God with what facilities we had in establishing systematic benevolence and organizing tract societies. We showed by our works that we expected the Lord to do something for us, and the Lord honored our faith. We think that there will be most decided moves from this point and that the Lord will open the way for His message to go to all classes.*4LtMs, Ms 65, 1886, par. 26*

Today large preparations are being made by the citizens to observe their holiday. It is midsummer, and they observe this as we observe the Fourth of July in America. Standards are decorated with flowers. Shrubs, trees, roses, branches of trees—anything that will be a fitting emblem of summer is made the most of. Tomorrow they go out into the grove and spend all day and all night in celebrating the summer.*4LtMs, Ms 65, 1886, par. 27*

June 25, 1886

Orebro, Sweden

It is a holiday. The citizens close their business and make the most of this season marking midsummer. All is festivity. Sunday Schools march by our residence with teachers at the head of different sections, and all seems to be animation and gladness.*4LtMs, Ms 65, 1886, par. 28*

But there is a sadness with it all. Bottles of beer and stronger drinks are continually passing, and we see well-dressed young men staggering in the streets and men of gray hairs reeling the drunkard's reel. These things make my heart ache. I ask, "Can nothing be done in this beautiful city?" One of the most common commodities of merchandise in carts—large wagon loads—is kegs of beer and bottles full of their beer. What can be expected of a people who thus indulge perverted appetite and confuse the brain? If they could be educated to keep the mind clear and the nerves steady and to use their money to give bread to their families, and, those who are wealthy, to bless the poor, what a different state of things would exist!*4LtMs, Ms 65, 1886, par. 29*

I spoke at four in the afternoon to a house filled with interested hearers. The Lord gave me much freedom, and many wept. Here all my talks have to go through the lips of the interpreter, and I see many weeping. I am encouraging every church to be educating and training workers, that companies may be thoroughly organized. As the ablest men are set to work earnestly, they will improve in capabilities. By using their present knowledge, they are becoming qualified to present the Bible truth in its true importance. I entreated them not to delay. Ministers who have a knowledge of the truth are to show all kindness in the work of educating others. Never was

there a time of more solemn features in our experience than the present.*4LtMs, Ms 65, 1886, par. 30*

We are to make plain through our interpreter the solemnity of the binding claims of the seventh-day Sabbath, appointed of God to be observed. Whether our congregation be in number large or small, the light must be given. Through our interpreter—wherever we go we must through our interpreter give the important matter of Bible-testing truth in the third angel’s message, for this is our sign of distinction from the world and our relationship to God. Thus saith the Lord, “Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations. ... It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” “Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.” *Exodus 31:12-17.4LtMs, Ms 65, 1886, par. 31*

The Sabbath was given of God as a sign of the relationship existing between God and His people, a sign of their being His true, obedient people. Thus observing the Sabbath is the Lord’s means of distinguishing God’s people as His obedient subjects.*4LtMs, Ms 65, 1886, par. 32*

Sabbath, June 26, 1886

Orebro, Sweden

Through my interpreter I spoke to the people from *John 7*. This whole chapter is full of grace and truth. Read and be instructed by the whole chapter. We had a good audience. Many strangers were present. I tried to present the true significance of the cross of Calvary, and deep impressions were made upon the people. A gentleman and lady entered when I was nearly through. They listened with deep interest. They remained through the social meeting and listened to sensible testimonies that were a recommendation to the doctrines we profess to believe.*4LtMs, Ms 65, 1886, par. 33*

I tried to present the truth in regard to the delusions of those who profess what is called holiness or sanctification. I am aware that this

is one of the masterpieces of false religion and a satanic delusion. They are the most hopeless of any class, as far as reaching them with the truth is concerned. As they have no reverence or respect for the Bible, they have taken impressions or feelings as their guide, and many of them declare they have no longer any use for the Bible. The Lord leads them. The Lord tells them just what to do in everything. They are even too holy to be obedient to God's sacred commandments. They have taken strides far in advance of the prophets, the apostles, and of Christ Himself who declared, "I have kept My Father's commandments." [*John 15:10.*] They have made them a standard, which is impressions and feelings. *4LtMs, Ms 65, 1886, par. 34*

Those who are indeed sanctified will at least show the meekness of Christ and will never claim to be holy; but if they are unholy, unsanctified, and in deception, they will take any position however inconsistent with revealed truth, for Satan is their leader, not Jesus Christ. They stand under the banner of the great deceiver, and Satan has made this deception the most fatal because they reject the Bible. They say they have no longer any need of the Bible. Thus they claim to be taught by the Spirit. But all such are taught of a false spirit. Christ says, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." *John 5:39. 4LtMs, Ms 65, 1886, par. 35*

As soon as I commenced to speak, and brought in the law of God—not impulse, or impressions, or feelings—as the standard of righteousness, one man grasped his hat and fled. This man claimed to be sanctified. Brother Matteson met him on the boat and talked with him. He said the Lord taught him everything, and he would not look at the Bible, he had an inward teacher so much better than the Bible, he no longer needed the Scriptures. This poor man's heart was not at all under the divine teaching. Had he been thus, he would not have turned from God's voice in His Word to the uncertain voice of his human understanding. *4LtMs, Ms 65, 1886, par. 36*

Satan is willing that all shall claim piety and sanctification if he can use them in his service to deceive those who are both ignorant of the Scriptures and the power of God. God's Word is the only

standard of righteousness, and Satan is well pleased to see God's moral law torn down and manmade standards erected—God's Word discarded, and man's human wisdom in control—while they claim that every thought and word and feeling is inspired of God.*4LtMs, Ms 65, 1886, par. 37*

Still another takes his hat and walks out decidedly, because the law of God is named among them. A lady sits before me, one of the holy, sanctified ones, and whenever the Bible is presented as the rule of life, and the law of God as the only test of character, she touches her neighbor with her elbow and titters and laughs, and puts her handkerchief before her face as if something very comical were being said. Then she whispers and diverts the attention of those about her by her remarks. Of the character of her talk we are not enlightened, but every time the Word of God and the law of Jehovah are mentioned, the same indecorous conduct is manifested, until near the close of the discourse, when she listens decently.*4LtMs, Ms 65, 1886, par. 38*

Will true sanctification to Christ lead its adherents away from common decency of behavior? Will it lead to rudeness, while listening to a most solemn truth from God's Word? Will it lead to evils of conduct, boldness, disrespect, and irreverence?*4LtMs, Ms 65, 1886, par. 39*

What is sanctification? It is to give one's self wholly and without reserve—soul, body, and spirit—to God; to deal justly; to love mercy and to walk humbly with God; to know and to do the will of God without regard to self or self-interest; to be heavenly-minded, pure, unselfish, holy, and without spot or stain. "By their fruits ye shall know them." [*Matthew 7:20.*]*4LtMs, Ms 65, 1886, par. 40*

Was the exhibition before me that day of a character to lead me to have confidence that the Lord Jesus was abiding in her heart? Could I conclude she was a person whose whole will was God's will? It was exactly the opposite. Of this there was nothing in the face, in the deportment, that savored of the sanctification to God of soul, body, and spirit—of which God is the Author—but every token was that of one bold, presumptuous, sinful, and defiant against God and the light of His Word.*4LtMs, Ms 65, 1886, par. 41*

Paul describes their condition. The natural heart is at enmity with God. It is not subject to the law of God, neither indeed can be. Now this false sanctification is eagerly grasped by all who hold their own ideas tenaciously, for their own will to carry out their unsanctified wills under the pretense of doing God's will.*4LtMs, Ms 65, 1886, par. 42*

God weighs motives, purposes, character. All men are weighed in the balances of the sanctuary, and God would have all realize this fact. Hannah said, "The Lord is a God of knowledge, and by Him actions are weighed." *1 Samuel 2:3*. David hath said, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." *Psalms 62:9*. Isaiah says: "Thou, most upright, dost weigh the path of the just." *Isaiah 26:2*. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." *Proverbs 16:2.4LtMs, Ms 65, 1886, par. 43*

The God of heaven is true. There is not a motive in the depths of the heart, not a secret within us, not a design that God does not fully comprehend. But what is the standard of justice? God's law. God's law is placed in one scale, His holy immutable law whose claims are specified, taking, in the first four commandments, supreme love to God, and in the last six, love to our neighbor. "Thou shalt love the Lord thy God with all thy heart, ... and thy neighbor as thyself." [*Luke 10:27.*] From this standard we will not subtract one atom. God requires all the heart, mind, soul, and strength, and "love thy neighbor as thyself." This is placed in one scale, while every individual character has to pass the weighing test by being placed in the opposite scale. And by its just comparison every man's doom is irretrievably fixed.*4LtMs, Ms 65, 1886, par. 44*

Only think of the years we have passed in careless indifference—days passed without thought or sense of responsibility due to God, years when selfish interest alone has been consulted. Sin, rebellion, unbelief—one long struggle against God's will and God's way. In one scale is the perfect, unchanging law of God—demanding perfect, continuous, unswerving obedience—and in the other sin, disobedience, wilful departing from light.*4LtMs, Ms 65, 1886, par. 45*

Shall there be written, “Weighed in the balance, and found wanting”? [*Daniel 5:27.*] If found wanting in the day of God it will be a terrible thing, therefore we want to be closely examining our own motives and actions by the holy law of God, to repent of every act of transgression, and as sinners lay hold of the merits of Christ to supply the deficiency. The blood of Christ alone will do this.*4LtMs, Ms 65, 1886, par. 46*

June 27, 1886

Orebro, Sweden

I spoke in the hall, filled with people, from *Revelation 20:11-15*. The Lord helped me by His Holy Spirit to give a most solemn discourse to this people in regard to the future judgment, when every case would be decided and justified or condemned according to their obedience or disrespect of God’s law and disregard of His requirements. I felt urged to make a most solemn appeal that none should trifle with their soul’s salvation. Eternal interests are to be their first consideration. To do God’s will is to obey His commandments.*4LtMs, Ms 65, 1886, par. 47*

(*Exodus 31:12-18*) specifies the definite day God has specified should be kept. I warned them not to venture to trifle with sacred and eternal interests, that they would surely find that they could not trample upon the law of God with impunity, and that God’s holy law was the only unerring standard to judge every soul, to decide the fitness of every character for heaven.*4LtMs, Ms 65, 1886, par. 48*

Impressions and feelings are no criterion. God’s Word is the only rule of faith and action. All the feelings, emotions, and impressions are unreliable. All their dreams and exercises must bear the test of “What saith the Scriptures?” “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” [*Isaiah 8:20.*] What is the chaff to the wheat? Are impressions, exercises of feeling, ideas, or anything of this character compared with a plain “Thus saith the Lord”?*4LtMs, Ms 65, 1886, par. 49*

Monday, June 28, 1886

Orebro, Sweden

The people are dispersing today. Elders Matteson and Olsen go to Denmark to have a conference with the Danes. We remain in Orebro until Thursday noon. I have taken cold and am threatened with sickness. I can do but little else than lie down and rest and try to prepare for my journey to Christiania, Norway. Sister Matteson is helping Sarah, that she may be free to write out discourses.*4LtMs, Ms 65, 1886, par. 50*

My mind is much exercised in regard to the means and ways of reaching the people in Sweden. There is, I know from that which God has shown me, better material than those who are now keeping the truth. There are here in this kingdom many who have not as much as heard whether there be any third angel's message or second or first. These messages are to be proclaimed to all nations, tongues, and people, and those who believe the truth are not working with zeal and earnestness proportionate to the light which God has given them. Work, brethren, work; secure co-operation of all who will be sincerely in earnest. Gradually will this training unfold the mind and improve the language of every tongue and nation, that they can express the truth. Laymen must educate themselves, training their own minds by much prayer and going forth in humility. In training themselves to explain Bible truth, they are working in safe lines to convict and convert others. Take classes along with you. Have them thoroughly organized to do Christian work in the saving of souls.*4LtMs, Ms 65, 1886, par. 51*

Tuesday, June 29, 1886

Orebro, Sweden

I thought to do much writing today, but my head aches. I am obliged again to say I am sick. How precious will be that home in the city of God where none shall say "I am sick," where there will be no sighing or crying and no more death. [*Isaiah 33:24; Revelation 21:4.*] I suffer here with infirmities and sometimes think that my work is nearly done. Then I consent to give appointments again and have renewed strength to bear my testimony. I was sick when I left Basel, but moved out by faith, trusting in the Lord, and His blessing has rested upon me. I have been sustained in a remarkable manner. I

have consented to visit Christiania, Norway. May the Lord strengthen me to bear the message He has given me to bear to the people.*4LtMs, Ms 65, 1886, par. 52*

Wednesday, June 30, 1886

Orebro, Sweden

The weather is windy and quite cold. Walked out before breakfast. My lameness prevents my venturing to walk out much. The rough stones of the pavements are very hard and dangerous for my ankles, but I think of the words in the Scripture, "Then shall the lame man leap as an hart." [*Isaiah 35:6.*] Oh, will not I appreciate this privilege! Both ankles have been disjointed seriously several times, and I have to guard every step lest I shall be unable to walk at all. I am so thankful I am blessed of the Lord. I suffer much pain, but if I can have my speech, I will endure the suffering with my ankles. The Lord has encouraged me, and I am blessed in understanding how to speak easily and clearly to reach the large company, being compelled to exercise my abdominal muscles in order to talk at all after the affliction of suffering with my broken nose. I then had to learn the most profitable lesson of my afflicted life—to use the abdominal organs.*4LtMs, Ms 65, 1886, par. 53*

Thursday, July 1, 1886

Orebro, Sweden

I am still afflicted with indigestion, loss of appetite, and pain in my head; suffer with sore throat. The wind is strong. I walked out. The parks are very nice places, but beer gardens are connected with these parks, and many resort to these places to gratify perverted appetite. The principal business, I should judge, is merchandise in this commodity, even among church members.*4LtMs, Ms 65, 1886, par. 54*

This day at half-past 12 P.M. we take the train for Christiania, Norway. There was Sarah, W. C. White writing, and we had merely time to take dinner at Sister Jacob's before going to the cars. Sarah and I walked on ahead, waiting for others to come with the baggage on a little cart. They delayed so long we feared we would be left.

Sarah went back to find them. The cart wheel had come off, and they had to hold up one end of the cart and thus came over the rough stones. W. C. White ran to the depot, and we had barely obtained our tickets and stepped into the car before the train was in motion. I decided we would after this make our calculation to be in season and leave a little time for unforeseen difficulties. We changed cars three times on the route. Reached Charlottenberg here at ten o'clock P.M. and found good beds in the hotel near the depot—the same place where we stayed overnight last fall. We called for milk and bread and took some refreshments.⁴*LtMs, Ms 65, 1886, par. 55*

Ms 66, 1886

Diary, July 1886

Christiania, Norway

July 2-15, 1886

Portions of this manuscript are published in *8MR* 123-124; *3Bio* 347, 349, 351-352; *EGWE* 199, 202, 204-205.

Second Visit to Norway

July 2, 1886

Christiania, Norway

Arrived at Christiania some after ten o'clock A.M. Found Brother Clausen and Kristine Dahl and her mother at the depot to meet us. We secured a hack and were taken at once to the rooms in a part of the old office building close by the new building. We find two rooms fitted up comfortably for us and a kitchen to cook in. We will be comfortable here a few days while the meetings last. Brother Hansen called and was very sociable. Glad to see us. Anna Rasmussen also was with us some time. Brother Clausen and wife took dinner with us. We went in to town and bought shoes, which we much needed. Sabbath drew on, and we have daylight until past nine o'clock at night. We are so thankful to make connections. I miss so much the strong arm of my husband to lean upon. He sleeps in Jesus. "Blessed sleep, from which none ever wake to weep." *4LtMs, Ms 66, 1886, par. 1*

Sabbath, July 3, 1886

Christiania

We are not any of us feeling as well as we could wish. I am strangely nervous. Sarah has severe headache. *4LtMs, Ms 66, 1886, par. 2*

I spoke to the people in Christiania from *2 Peter 3:11-14*. I spoke

very plainly to the church upon the necessity of being diligent, to be ready for the appearing of Jesus Christ. Some strangers were in to this meeting. A Methodist minister and his wife were present. We hope the seed sown may do some good. After the discourse we had a very good social meeting, which Brother Clausen interpreted. At half-past ten o'clock we took a hack for the boat and rode on the steamer to Larvik. The berths were all taken in the staterooms. We had beds made on the seats in the ladies' cabin. Eleven others slept in the same saloon. The seats were hard and it was a hard night for us both—Sarah and me. All the windows were closed but one, and it required all the persuasion we could give to get consent to have the privilege of this one window, but we succeeded, much of the time. The water came in once and it was closed, but opened again. It was a long night, and we were so glad to see the preparation by the red eastern sky for sunrise at two o'clock A.M.*4LtMs, Ms 66, 1886, par. 3*

July 4, 1886

Larvik, Norway

We reached this place at five o'clock. Brother Olsen was not at the boat, for it came in one-half hour earlier than the usual time. We started with our satchels to walk up to Brother Olsen's when he came in sight with a carriage he had ordered for us. Sarah and I rode to the hotel where a room was provided for us. After taking breakfast, we slept a large share of the forenoon.*4LtMs, Ms 66, 1886, par. 4*

We took dinner at Brother Olsen's and then walked in a large fine park, a grove of beech trees. It is a very fine place for the people to get out of the city into the country, for it is a woods thickly set with trees. There are buildings in this grove wherein mild, simple drinks, as soda water, are dealt out, but no beer or liquor of any kind can be sold in the place. How pleased we were to have this accommodation.*4LtMs, Ms 66, 1886, par. 5*

I spoke in the afternoon at five o'clock from *Luke 10:25-28*. The hall was not crowded. I was led to a train of thought which exalted the law of God, showing that obedience was required of Adam and no less so of every one of the human family—obedience to all of God's

requirements. I presented before them what constituted true holiness. It was obedience to God, not transgression. Those who love God will cheerfully yield obedience to all His commandments, because it is the law created when the Lord made heaven and the earth. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all the work which God created and made." *Genesis 2:1-3*. This is the Lord's own work, requiring perfect obedience. *4LtMs, Ms 66, 1886, par. 6*

Monday, July 5, 1886

Christiania, Norway

It is a beautiful morning. It has been daylight since two o'clock A.M. We leave this place at half-past 9 o'clock. Sick on the steamer all the way. Was glad to get to our rooms again in Christiania. *4LtMs, Ms 66, 1886, par. 7*

Was sick through the day, yet I am not discouraged. The Lord knows all about the matter. He sees the effect this cold atmosphere has upon my throat and lungs. He is able to relieve me. I have a testimony to bear to this people, and I will bear it in the name and strength of Jesus. I shall not have come this long journey to have the enemy stop my voice and close my lips. I shall speak the messages of warning. I shall be enabled to present the truth as it is in Jesus. I shall be able to exalt the standard of God's law where it has been lowered and left to be trampled in the dust. My prayer is that the Lord will give me grace, and enable me to bear just such a testimony as shall reach the hearts, and break up this self-satisfied feeling that seems to exist, saying, "I am whole and have no need of a physician" when they are sick, spiritually sick, from the crown of the head to the soles of their feet—deceived by sin, unchristian in words, unchristian in works, and yet pleased with themselves, walking in darkness, and flattering themselves that they are in the light. Oh, what deceptions Satan can bring upon the human minds! *4LtMs, Ms 66, 1886, par. 8*

I cry unto the Lord to help me. Infirmities come upon me, and I no

sooner obtain the victory by faith than I am again afflicted, to battle with these things that cause suffering and pain of heart. But for one thing, I thank the Lord—that when speaking before the people, however weak before going to the stand, I have no realizing sense of this weakness. I am lifted above all sense of weakness and can say, “Praise the Lord who hath strengthened me by His own power, that I might speak the truth in freedom and feel its saving power in my own heart.” I will not complain. Satan afflicts me, but Christ restores me.*4LtMs, Ms 66, 1886, par. 9*

Tuesday, July 6, 1886

Christiania

I am again afflicted, but not discouraged. The air is cold and raw. The rooms have been newly painted, and they affect my eyes and my throat. Inflammation is very severe. But I see no way for us but to endure it. Went some distance to the bathhouse for a bath. Felt some relieved. We are all poisoned with the white lead in the paint. We make some purchases in the city.*4LtMs, Ms 66, 1886, par. 10*

We are seeking to devise means to reach this people in Christiania, but how can we reach them? How can we elevate the minds of those who profess the truth to the sacred character of the truth, that they will be truly followers of Jesus, and correctly represent the truth? We feel compelled to acknowledge that the cause of present truth has been sadly disgraced here in Christiania by the unchristian conduct of some of those who claim to believe the truth. Better, far better, had it been if they had never embraced the truth than to hold the truth in unrighteousness. The element of the character of some is to be contentious, to be unsparing with their tongue, to say very wicked things and then claim that the Lord compelled them to do it, that it was their duty to do this. But the spirit is exactly the spirit of the devil, full of bitterness, sarcastic, reproving, saying things that only wound and bruise the soul. I spend much time in prayer. I am receiving grace for every day. Oh, I experience rich blessings.*4LtMs, Ms 66, 1886, par. 11*

July 7, 1886

Christiania

Elders Olsen and Matteson came from Denmark where they had been holding meetings. They bring a good report of the meetings. The brethren seem willing to work and make advancement. They have done remarkably well, poor as they are, in keeping up their finances. We are pleased to see any tokens for good, and we will bless the Lord for His help, which He is willing to give to all who help themselves by doing what they can on their part. We must not complain, but talk faith, hope, and courage, and bring in the sunshine. Faith, that faith we all need, is a working faith. It works by love and purifies the soul. I have a message for this people. Christ had a message to bear to a world where even His own nation clamored for His death and crucified Him because His message did not exalt them in their wicked course of action.*4LtMs, Ms 66, 1886, par. 12*

July 8, 1886

Christiania

Our meetings commence in Christiania. I had quite an earnest conversation with Elder Matteson in regard to retaining members in the church who were unworthy, that the blessing of the Lord would not come into a church where there were members whose course of conduct was unchristian, their spirit fierce and overbearing, critical, and denouncing. The Saviour has told us the course we should take in dealing with these offending ones, and the Bible rule should be followed. If they do not repent and reform, then they should be separated from the church, for they greatly weaken the church.*4LtMs, Ms 66, 1886, par. 13*

I said, I am sorry I came here, for I do not see how I can help you. There seems to be no chance for me to get hold unless I plainly show how matters in the church have been left lax and loose, and sinners have had their own way and done as they pleased, if they felt like it, which feeling was generally present. They would talk in an unchristian manner. They developed a spirit of envy, of jealousy, of hatred against their brethren, and called it the Spirit of God, and yet there was no action taken upon their cases.*4LtMs, Ms 66, 1886, par. 14*

This spirit which has nearly leavened the church is worse than the

sin of Achan, for its influence is not confined to themselves and their families, but it is a root of bitterness whereby many are being defiled. God will not bless the church unless these things are taken hold of and dealt with according to Bible rules.*4LtMs, Ms 66, 1886, par. 15*

God said to Joshua as he was mourning over the defeat of the armies of Israel, "Get up; wherefore liest thou upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more except ye destroy the accursed from among you." *Joshua 7:10-12.4LtMs, Ms 66, 1886, par. 16*

The sin of Achan was not developed, but the sin was made chargeable to Israel until they had searched it out and dealt with the offender according to his sin, as God had directed.*4LtMs, Ms 66, 1886, par. 17*

But in this case sin was known. There were those who were transgressing the express commands of God in breaking His holy commandments. They are bringing their own work into the Sabbath and continue to do this. They have talkers among them who go up and down as talebearers, blackening characters, inspiring others with their malicious tongues, accusing and condemning. And they carry these things to the door of their neighbors, and they listen to the words of the false tongue, which is bearing false witness and is guilty of slander. No one, not even the messenger of God who bears to them the truth, is spared. Their tongues are set on fire of hell and are uncontrollable. There is a time to speak and a time to forbear, but sin is to be called by its right name. I have many things to say, but you will use the things, should I speak, to oppress souls.*4LtMs, Ms 66, 1886, par. 18*

July 9, 1886

Christiania

[No entry.]*4LtMs, Ms 66, 1886, par. 19*

Sabbath, July 10, 1886

Christiania

I spoke to the people assembled from *John 5*. This chapter is of special interest. This whole chapter is truth. It is an enlightening of the people who need to be reconverted before they can become righteous.*4LtMs, Ms 66, 1886, par. 20*

July 11, 1886

Christiania

Spoke at six o'clock. *Luke 19:10*. This whole chapter is to be a lesson for all. In the morning at 9 o'clock, went into the committee meeting and bore my testimony in plain language, which was reported, in regard to the condition of the church. I told them I did not expect that they saw their condition and my words would appear to them as idle tales.*4LtMs, Ms 66, 1886, par. 21*

No sooner had I sat down than Brother Hansen, to whom my words applied in regard to the observance of the Sabbath, arose, and several started to their feet at the same time. He said, "These words are not regarded by me as idle tales. I believe them to be truth and mean to act upon them." Others arose and made the same statement. These testimonies from my brethren I accept. They do me good, and I shall not regret coming to Christiania if the church will be instructed and will make a decided change throughout her borders.*4LtMs, Ms 66, 1886, par. 22*

This bearing plain testimonies affects me much. I always dislike to give pain, but when I see evil and its tendency to weaken and destroy the church discipline where it exists, I cannot hold my peace. I have to speak and in the name of the Lord seek to repress the incoming tide of evil, that it shall not overwhelm the church and make them an offense to God.*4LtMs, Ms 66, 1886, par. 23*

I was weak as a child after bearing the plain testimony and felt unable to write. W. C. White saw my condition and he hired a team,

and I rode out for the first time in four weeks. We rode several miles in the country and were much pleased with the city grounds and forests that were open to the poor and to all who wished to go out in the country. These extensive grounds are reserved for the city that they may have places nearby to take their children. This is a blessing.*4LtMs, Ms 66, 1886, par. 24*

We saw an old church—Catholic—in the forest of _____. It is six hundred years old. We went through it. Whoever was the designer, it seems like a relic of the Dark Ages in every sense of the word. Close by was an old log house, hundreds of years old, in which were treasured old-fashioned dishes, platters, and every kind of cooking utensil, and every odd, homely, curious article.*4LtMs, Ms 66, 1886, par. 25*

But we saw far greater beauty in the works of God in nature—the lofty trees, the waving grain, almost ready for the sickle, the hay ready for the scythe, the sweet-scented red and white clover that perfumed the air. There are bathhouses built close by the water, one arranged for men, the other for women. Many people resort here on Sunday. We saw men, women, and children with baskets and baby carriages with the precious little ones, all hurrying to get into the country—blessed country. Precious are the forests and groves to the poor, tired, weary ones who own no land of their own.*4LtMs, Ms 66, 1886, par. 26*

We enjoyed this ride very much. We felt peaceful and rested. I spoke in the evening to a houseful upon *Luke 19:42, 43*. I had much freedom. The power of the Lord was upon me as I presented to the people the blessed heavenly home that awaits the faithful. There was deep feeling in the congregation. Many wept. I know that the Lord impressed hearts. My heart was filled with praise and gratitude to God for His special blessing upon the people.*4LtMs, Ms 66, 1886, par. 27*

Monday, July 12, 1886

Christiania

We had an interview with Brother and Sister Hansen. We had a very pleasant interview. Monday evening three were

disfellowshipped from the church. There was not the wisest course taken. These offending ones were cut off while a spirit of harshness and severity was manifested, rather than a spirit of sorrow and pity and love for them. This awakened in them a spirit of combativeness and retaliation, and the offended ones, in the place of having a spirit of repentance and sorrow, became defiant and accusers. They manifested a satanic spirit; and when action was taken to disconnect them from the church, a few voted in harmony with the proposition, while others did not vote at all; and some who had felt and expressed their grief at the course pursued by these men had naught to say.*4LtMs, Ms 66, 1886, par. 28*

This led Brother Matteson to feel that none, scarcely, stood by him, and again he was unwise and resigned his position as president of the publishing association and elder of the church. Thus matters were in a bad jumble. But this also was necessary that it should develop that the church was holding together like ropes of sand; that there was no real, genuine harmony and unity with its members; that but few had any real sense of the order that should exist in the church, and they had no real sense of sacred and eternal things. The sacred was brought down upon a level with common things. The molding influence had not been of that character to elevate and lead them up, upon a high plain of action. They were very bad representatives of the truth before the world.*4LtMs, Ms 66, 1886, par. 29*

Tuesday, July 13, 1886

Christiania

W. C. White and I had a long talk with Elder Matteson. I think we were able to help his mind some on several points, and to have him see he could not now lay down his responsibilities.*4LtMs, Ms 66, 1886, par. 30*

Wednesday, July 14, 1886

We visited Brother Hansen in his island home. At 9 o'clock we took a boat which brought us near to Brother Hansen's in about fifteen minutes. It took us some longer than this to reach the boat.*4LtMs, Ms 66, 1886, par. 31*

Thursday, July 15, 1886

Very busy today in packing up and preparing to leave on the morrow. I became very weary, but some company came, and I spoke in the evening to the church from *Philippians 2; Psalm 15*. I presented before the church the necessity of a thorough change in their characters before God could acknowledge them as His children. I urged upon them the necessity of order in the church. They must have the mind which dwelt in Jesus in order to conduct themselves aright in the church of God. I urged upon them the importance of a correct observing of the Sabbath. The people were called forward, and many good testimonies were borne. Some confessions of wrong were made, but the work was but just begun in the church. If it continues to go forward, then there will be a hearty repentance and shame and confusion of face before God for the unrighteous course that has been pursued toward the brethren and sisters. With this meeting my labors closed in Christiania. *4LtMs, Ms 66, 1886, par. 32*

Ms 67, 1886

Diary, July 1886

Denmark

July 16-27, 1886

Portions of this manuscript are published in *3Bio 352*.

Second Visit to Denmark

Friday, July 16, 1886

Friday, half-past twelve o'clock we stepped on board the steamer for Copenhagen. We were very unwilling to travel upon the Sabbath, but there was no other way for us to do and reach our appointments. We retired early, before the Sabbath commenced, and we had a good night's rest.⁴*LtMs, Ms 67, 1886, par. 1*

Saturday, July 17, 1886

We had a cup of hot water in the morning and a little bread. We did not reach Copenhagen as early as usual because of head winds. Brother Brorson was at the depot waiting for us, and we took a hack to our rooms secured in a hotel, and we could get nothing to eat until four o'clock. We had eaten only a portion of bread and a few strawberries which we brought with us, and hot water, since Friday noon, and we were faint and hungry upon the boat. We rested much and slept considerable on the boat.⁴*LtMs, Ms 67, 1886, par. 2*

Sunday, July 18, 1886

Copenhagen, Denmark

I have written a letter of eight pages to Dr. Kellogg on letter paper. Spoke in the evening from Hebrews 6[?]:24-26. This is a pleasure-loving city. Dancing and amusement of every kind are engaged in with zeal and earnestness, as though their eternal interest would be best secured by self-indulgence. There is beer drinking, card

playing, and profligacy. The religious element of the churches is "Enjoy yourselves." Self-denial and bearing the cross are not brought into their religious life. What kind of heaven would it be if these classes go there without a thorough transformation of character? Jesus the precious Saviour is not loved and honored by them here by practicing His life of humiliation. Christ's life has no charms for them. Then how will they enjoy His presence in the world made new, or in the city of God?*4LtMs, Ms 67, 1886, par. 3*

The Lord blessed me in speaking. The hall was well filled. Many were obliged to stand, yet they all listened with attention; and I do hope the words spoken may set some to thinking and inquiring, "What shall I do to be saved?" [*Acts 16:30.*] If I had not felt the power of the Lord sustaining, I should have felt discouraged. But for the thought that this would be the sowing of seed which would bring forth good fruit, I should not have had any hope that our labors were producing results. But I was sustained in bearing the straight testimony. I had the assurance that Christ was by my side, inspiring my heart to utter the very message He gave me, and I was encouraged by Christ's presence. I felt a signal manifestation of His rich grace and the interesting coincidences evidenced that the Lord Jesus was in the assembly.*4LtMs, Ms 67, 1886, par. 4*

Monday, July 19, 1886

Copenhagen

Attended morning meeting. Only twenty-four were present. Workmen have to be at their business or lose their place, and this would be a great calamity, for there are thousands in this city who can get no employment up to this time. There has been much building going on, but the times have changed. [Now there is] but little building, but little painting, and want and starvation are the only prospect before a large number of poor families. Those who came out were much interested. I spoke from *Nahum 1:7*. After I had ceased speaking, many excellent testimonies were borne. One man has been for six months searching the Bible and moving cautiously upon the truth. He was a sea captain; was a Methodist class leader; can speak English. The class he taught in Sunday school were much attached to him, but the minister told him it would not do to

have him teach the class any longer. He has not yet united with the church, but intends to walk carefully. He is much respected. He has a commanding appearance.*4LtMs, Ms 67, 1886, par. 5*

There is still another man who has newly come to the faith who designs to do colporteur work. He bears a good appearance. He and the sea captain and all present wept and seem to feel deeply impressed. They bore excellent testimonies. W. C. White and I walked out in the botanical garden. These grounds are open most all hours for all to enter, and there is a great variety of trees, shrubs, and flowers. We conversed some in regard to future plans and could not make decisions long beforehand, for we knew not what changes may take place with us. Our lives and time are the Lord's. He will direct us as fast as He sees it shall be for our good and His glory.*4LtMs, Ms 67, 1886, par. 6*

Tuesday, July 20, 1886

Copenhagen

Arise at four. My heart is drawn out in earnest prayer to God that I may have His presence to go with me. I am weak and unworthy; but if the Lord can use me, frail and imperfect, to act a part in His work, I will consider it the greatest honor. How carefully we need to walk before the Lord, lest we shall feel self-confident and go forward in our own spirit. Jesus says, "Without Me ye can do nothing." [*John 15:5.*] Then we must not leave Jesus, but the language of our heart should be, "Abide with me." I feel this morning that confidence in God that I can commit the keeping of my soul to Him as unto a faithful Creator. I would trust Him as fully and simply as a child its earthly parents. It seems to me this morning that we can go about our work, doing our very best with watchfulness and with prayer, and dismiss our many anxieties and worries. The Lord would have us bring our burdens to Him, and He says He will give us rest. Do we believe His word? Will we comply with the conditions? Will we come to Jesus? If we remain apart from Him, we cannot wear His yoke, neither can we lift His burden. If we come to Him, we shall not be disappointed. He said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." [*Matthew 11:28.*]*4LtMs, Ms 67, 1886, par. 7*

Wednesday, July 21, 1886

Copenhagen

Awakened at three o'clock and do considerable writing before breakfast. Then attend morning meeting. The numbers increase.*4LtMs, Ms 67, 1886, par. 8*

Thursday, July 22, 1886

Friday, July 23, 1886

Saturday, July 24, 1886

Sunday, July 25, 1886

Monday, July 26, 1886

We left Copenhagen Monday morning. After riding two hours stepped on board the boat at Corsia for Kiel. We were surprised to find so large a number of English-speaking people on the boat. W. C. White generally writes on the cars and on the boat. While he was writing as usual, many gentlemen and ladies collected around him to see the calligraph, which was a new machine to them.*4LtMs, Ms 67, 1886, par. 9*

After the wonder was over, several had something else to attend to. A man of the higher class of society began to smoke. He bore an intelligent, good countenance, but his face was very red. Others joined him and regaled themselves with tobacco to their hearts' content. Then refreshments were called for, which consisted of a platter of fat pork and beer without bread. The red-faced gentleman and his lady enjoyed this repast. If it were to be a rough passage, it would do them no harm. The wind became very strong and the water somewhat rough, and the lady lay down on the upper deck.*4LtMs, Ms 67, 1886, par. 10*

I had been up early preparing for our journey at 3 A.M. and went below into the ladies' cabin. The atmosphere was not fresh, but musty and oppressive. I slept a short time and began to feel premonitions of sea sickness. I went at once on deck, where W. C.

White was, and though the wind was blowing strong, it was grateful to me. I finally overcame the disagreeable sickness, but was giddy headed. I did not venture to trust myself below, but I observed several of the beer drinkers were throwing up their pork and meat.*4LtMs, Ms 67, 1886, par. 11*

The lady who had eaten the pork and drunk the beer became very sick, as I expected she would. Her good-looking, red-faced husband kept up a continual smoking. She motioned to him that his cigar was making her sick. He turned his head a trifle but continued to smoke. Sarah went down below and lay down, and the lady had to be helped below by her husband. He kept up his smoking. His wife was very sick, and she moaned and cried like a child being punished. I think her pork on this occasion did her no harm.*4LtMs, Ms 67, 1886, par. 12*

We were not any of us very level headed when we arrived at Kiel. We were not sorry to leave the boat. The waiting room was much larger than at Hamburg, but was arranged in a similar manner. A restaurant seemed to all the specialty here as in Hamburg. At every sofa was placed a table, and soon every sofa was occupied with families or gentlemen and ladies, and soon the foaming mugs of beer came on, and after the performing of clicking the mugs together they drank their beer. Some called for bread and cut it and drank the beer and placed the foaming glass to the mouths of their little children. And women drank just as freely as the men. Then that which I had dreaded came—the cigars—and there was the most earnest, devoted smoking, and this was continued. The gentlemen, if I may call them so, send forth clouds of poisonous tobacco smoke, puffing it directly into the faces of the ladies by their side. The effluvia of tobacco was almost unendurable, and this is all the room there was for the accommodation of travelers.*4LtMs, Ms 67, 1886, par. 13*

We had favorable accommodations—a compartment to ourselves. We rode about two hours and changed cars at Hamburg. Our baggage had to pass through the custom house for examination. We were again favored with a compartment to ourselves and had good accommodations for the night. We have no sleeping cars attached to the trains as in America. In some compartments the

seats can be adjusted and form a very good chance to sleep.*4LtMs, Ms 67, 1886, par. 14*

Passing out of Hamburg we passed a beer garden. It is more than one hundred feet long by about forty feet wide. Although it was ten o'clock at night, this beer garden was well patronized. The garden was made most attractive. Large chandeliers hung from the ceiling, for the garden was roofed and the sides open. There were most beautiful plants, shrubs, and flowers and music, and here were men, women, and youth all engaged in beer drinking. I thought if tact and skill were employed to make eternal considerations attractive, then many more would be withdrawn from Satan's snare and be attracted to truth and the loveliness of Christ. Any amount of money is expended to appeal to the senses, to allure away souls from God to travel the broad path that leads to perdition.*4LtMs, Ms 67, 1886, par. 15*

July 27, 1886

We have passed as comfortable a night as possible on the cars, without sleeping berths. We reached Cologne about 9 o'clock. There we changed cars. In order to be free from tobacco we chose seats outside the depot, but we were not relieved, for tobacco smokers were before us and on every side, puffing their smoke directly into our faces. But this poisonous atmosphere we must breathe must be endured.*4LtMs, Ms 67, 1886, par. 16*

This place has a cathedral which building was commenced in 1232. The spire is five hundred thirty-two feet high, and the building is the same number of feet long. This is over five thousand inches. Services are held there every day, and people go to the confessionals. If the extravagance displayed here had been spent in making the auditorium comfortable for the worshipers, it would be far more appropriate; but it is a mass of money spent in making a costly, extravagant display, while the worshipers are not benefited a whit by this outlay of means.*4LtMs, Ms 67, 1886, par. 17*

Now come the market women. There are hundreds of them. They come—young women, middle-aged women, young girls, old women of grey hairs—with heavy, loaded baskets upon their heads, full of fruit and vegetables. They bring all kinds of products to market. It is

raining, and the dresses are tucked up around the waist. One girl of eighteen has loaded herself down completely—a very large basket upon her head, two baskets on one arm and another with bouquets.*4LtMs, Ms 67, 1886, par. 18*

We rode all day until eight o'clock at night when we reached Basel. We were thankful to be at home again. We found our dear ones all safe and well. Mary and Ella are well. Marian looks badly. She is not doing well at all. I am so sorry. She keeps up as well as possible.*4LtMs, Ms 67, 1886, par. 19*

Ms 68, 1886

Diary, July and August 1886

Basel, Switzerland

July 28 - August 11, 1886

Previously unpublished.

Labors in Switzerland

Wednesday, July 28, 1886

Basel

We feel the effects of our journey. I have taken cold and it seems impossible for my head to work in writing. It is raining today, so I do not ride out. It seems very gratifying to be at home. Have many letters to look over and some to answer. Many things to be considered in reference to the interest of the cause and work of God here. Write letter to D. T. Bourdeau.*4LtMs, Ms 68, 1886, par. 1*

Thursday, July 29, 1886

Basel

Ride out. Go to the marketplace for fruit. Write some. Walk out with W. C. White. Have written twenty pages today.*4LtMs, Ms 68, 1886, par. 2*

Friday, July 30, 1886

Basel

Sabbath, July 31, 1886

Basel

Spoke to the people in forenoon from *2 Corinthians 4*. I spoke to the people with great earnestness and sought to impress them with a sense of their responsibility. There had been much levity and some

things which had separated them from God. I read to them *Romans 2:6-11*. In the afternoon I spoke again from *Colossians 3:12-17*. *4LtMs, Ms 68, 1886, par. 3*

Sunday, August 1, 1886

Basel

We consulted with Elder Buel Whitney and decided it would be best to have an effort made to draw nigh to God, commencing Tuesday. *4LtMs, Ms 68, 1886, par. 4*

We rode out into Germany. Passed through one or two villages, and in these villages were places where there were one or two good-sized trees. Seats and tables were under these trees, and all who could be accommodated were drinking beer. We met many hundreds that were flocking to these places where there were accommodations for beer drinking. In several places there were no trees for shade, but right upon the sidewalks, in the streets, were beer tables, and all who could were accommodated. We saw tents, and in them was a circular whirl-i-gig of some kind where men, women, and children were upon wooden horses, being whirled round and round. There was still another machine—a swing, turning. A man was turning a wheel which carried it round and round, the seats adjusting themselves as they were being whirled around. This is the Sundaykeeping we have in Switzerland and Germany. This keeping Sunday means their going to meeting once, and the rest of the day they can play—do anything they please. Just across the road eastward is a most lovely garden, and a building has been erected at great expense. Evenings—Sunday evenings especially—there is a wonderful flocking to these extensive gardens, seated and provided with tables for beer drinking. They have musicians and the most beautiful music to attract the people. There is dancing and drinking beer in the most refined manner. *4LtMs, Ms 68, 1886, par. 5*

Tuesday, August 3, 1886

Basel

We commenced our morning meetings. I spoke most earnestly to

those assembled from *Ephesians 6:10, 11*. I tried to urge upon them the necessity of a close connection with God, that He will help us in the work of warfare in which we are engaged if we will only give to Him our whole heart's trust and affection. Have written eighteen pages. *4LtMs, Ms 68, 1886, par. 6*

August 6, 1886

Basel

Our meetings have continued through the week. Every morning we have had some shorter talks, and opportunity has been given for them all to express themselves. We think the meetings are drawing us nearer to God. *4LtMs, Ms 68, 1886, par. 7*

Sabbath, August 7, 1886

Basel

I spoke to the people with much freedom from the words found in *Mark 13:33-37*. I had on this occasion for German one who is translating my works into German. He is a fluent translator. John Vuilleumier translated into French. The German translator is not a Christian. He does not believe the Bible, and I do not think he ever will. I spoke many plain things that hit him hard. *4LtMs, Ms 68, 1886, par. 8*

Sunday, August 8, 1886

Basel

Spoke in the morning meeting from these words, "Be not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11*.] I sought to present to the workers in the office the necessity of faithfulness in discharging all their duties in the office. *4LtMs, Ms 68, 1886, par. 9*

We rode out again and while trying to get into the country passed into Germany and the streets seemed full of people. Some looked so tired. It was the first really hot day we have had. Men and women with baskets, children and babies with them, large beer

mugs and baskets containing bread in their hands. They resort to some particular place under the shade of some tree or trees, and then eat their bread and drink their beer. I had never seen so many people on the streets at one time. *4LtMs, Ms 68, 1886, par. 10*

We were disappointed, for we wanted retirement and we were in a crowd, whichever way we might go; but we changed our course, hoping to get where the streets were not thronged. We succeeded. We found in our experiment a most desirable road to travel. It was really among forest trees. Roads were made through these thick woods—perfect roads—and on the hottest day there was shade. This wood extended, I think, for miles. Here, then, was what I had been seeking for ever since I have been in Switzerland—a wood where we could go and feel free. We thought this was a matter for rejoicing. We shall visit these forests often in the sunshiny weather. *4LtMs, Ms 68, 1886, par. 11*

Monday, August 9, 1886

Basel

I am free from pain today, but have been suffering for two weeks with an ulcerated tooth. I have written eighteen pages today. *4LtMs, Ms 68, 1886, par. 12*

Tuesday, August 10, 1886

Basel

The past night has been one of great affliction. My diseased tooth gave me but little rest. At midnight I arose and tried to find relief, but it came not. I lay down again. Tried to sleep. Find some sleep, about two hours. Arise at three o'clock and write eight pages to Elder Waggoner. Rode to the dentist and had the tooth extracted—a tooth which I had tried to save for one year, suffering much pain. After the tooth was drawn the pain was very great, much more severe than I had ever experienced after a tooth was extracted. We returned home and treated my swollen face with hot fomentations. I used nothing, but what a work it did for me! The pain ceased and I obtained a few moments' sleep. I awoke relieved. I am quite weak, for I have not been able to eat much since being afflicted with my

tooth.*4LtMs, Ms 68, 1886, par. 13*

At five o'clock rode out into a beautiful forest road. We picked some flowers in the woods. The night was disturbed with music from a beer garden just across the road. They have beautiful music, and after the effect of beer drinking [is felt], much boisterous noise. This beer garden is the property of the city and is under their supervision, and every preparation has been made to entice men and women to come to this place to leave their money and drink the beer.*4LtMs, Ms 68, 1886, par. 14*

Wednesday, August 11, 1886

Basel

Spoke to the church assembled this morning from *Colossians*. Our social meeting was good. I have written eight pages to Brother and Sister Ings. We had a nice shower in the night.*4LtMs, Ms 68, 1886, par. 15*

Ms 69, 1886

Diary, September and October 1886

England

September 14 - October 13, 1886

Previously unpublished.

Second Visit to Great Britain

September 14, 1886

Left Basel in company with Brother Aufranc and Sarah McEnterfer. We had a compartment with an English-speaking lady. She had one boy and one girl. There were too many for us to be able to lie down, with the exception of myself. But the seats were very hard. Every bone in my body ached. We were glad to hail the morning light.*4LtMs, Ms 69, 1886, par. 1*

September 15, 1886

We crossed the channel at 12 o'clock A.M. There was a crowd on the boat and no conscience for sick passengers. Many were sick and had to sit up on hard seats and take the dreadful bowl in their laps. Sarah became sick and lay down on the floor. I sat upright, sweating and sick, for the boat tumbled considerably. We were all sick, but not distressingly sick. We were two hours on the boat, and we were thankful to get where something stood still. We could not find a place on the second-class cars; they were all crowded, but the conductor opened for us a compartment in the first-class coaches, so we had an excellent chance to rest until we arrived at London. Seven P.M. took a cab for Great Northern depot. We stopped at Great Northern, close by the depot. We mounted seventy-three stairs. Found a pleasant room, with excellent bed, and slept quite well.*4LtMs, Ms 69, 1886, par. 2*

September 16, 1886

Great Grimsby, England

We left London at quarter-past five A.M. Changed cars at Peterborough and again at Boston. Arrived at Great Grimsby 38 minutes past ten A.M. We were glad to meet Sister Ings and Brother Wilcox at the cars. We had not seen Sister Ings for about one year. We were glad to meet Brother and Sister Lane and to find them cheerful and happy.*4LtMs, Ms 69, 1886, par. 3*

Friday morning, September 17, 1886

Great Grimsby

Slept well last night and feel a great longing for the Spirit of the Lord this morning. I believe the Lord will help me. I look to Him. I trust in Him, and He will give me strength and grace and His salvation. I must have it. I can do nothing of myself. I must have the grace of Christ with me continually. My cry is, "Lord, give me physical strength. Lord, give me Thy wisdom. I need it so much." What can we do without the grace of Christ?*4LtMs, Ms 69, 1886, par. 4*

We find it raw and much cooler here than in Basel.*4LtMs, Ms 69, 1886, par. 5*

September 18, 1886

Great Grimsby, England

This day opens brightly. No fog, no clouds, but a strong east wind.*4LtMs, Ms 69, 1886, par. 6*

We had early morning meeting. I gave a short talk to those assembled. "Draw nigh to God and He will draw nigh to you." [*James 4:8.*] There were about thirty assembled. There were a number of excellent testimonies given. We hope and pray that the Lord will make this day a day of great blessing to His people.*4LtMs, Ms 69, 1886, par. 7*

October 11, 1886

London, England

In company with Elder Ings and wife I left Great Grimsby early—

quarter before six—en route for London. We had compartment to ourselves and had a very pleasant five hours' ride. We met William C. White in London about 12 M. Walked out to a restaurant, vegetarian, and obtained wholesome refreshment. Walked to some of the stores. Returned and lay down to rest in our rooms and had good sleep for about one hour when Brother Ings arrived, in company with Sarah McEnterfer, who was detained in Grimsby and took the 9 o'clock train. In evening walked out with W. C. White and Brethren Whitney and Ings and wife and Sarah. Decided upon the purchase of blankets for the Mission in Basel.*4LtMs, Ms 69, 1886, par. 8*

October 12, 1886

London

I have enjoyed an excellent night's rest. Arise at five A.M. Light my candle and dress. Wrote twelve pages and with other letters entrusted them with Elder Whitney for America. Rained all day. Left at six P.M. for Dover. We were placed in the worst compartment for second-class we have had in all our travels. Ride two hours and a half and then change into a better compartment. Ride half hour. Come to Dover. The rain pelted against the window, and we were conscious we were having a heavy gale. We left the cars at Dover. A porter harnessed our baggage upon his person, and we followed him. We had to walk quite a long distance to the wharf, and as we neared the wharf we saw the waves running mountain high. The salt spray dashed over the wharf and across the path we had to travel. The porter said it was a strong gale. Sister Ings lost her hat and chased it quite a distance. A small boy recovered it at last. While the hat was being rescued, our party—consisting of Elder Ings, my son W. C. White, and Sister McEnterfer and myself—consulted together and decided to remain at a hotel at Dover rather than venture across the channel. We turned back and retraced our steps. Found a good hotel where we could all be accommodated for the night. Beds good, rooms tidy, but the rain poured from the heavens so that we could not have the air I so much needed.*4LtMs, Ms 69, 1886, par. 9*

October 13, 1886

Dover, England

The rain has ceased, but we have wind this morning. I was so very weary I could not sleep until past midnight. I was afflicted with rheumatic pains. We stepped on board the steamer at ten o'clock. By paying one dollar and a half Sister Ings, Sarah, and I had a convenient location on the sofa in ladies' cabin. The boat tossed about considerably, but we lay still and were not sick, although we were considerably stirred up. Willie was very sick and made thorough work of throwing up. Elder Ings looked very pale, but was not sick enough to throw up. We were very thankful that we left the boat and had crossed the dreaded channel. We had a compartment all to ourselves and rested some, although the seats were tediously hard. We arrived at _____ at half-past six. Brother Garside met us at the depot and took us to a hotel close by, where we were well accommodated. We had to mount six long flights of stairs, and it was an interesting sight to look down from high up, where were our lodgings, to the streets below, to see the flashing lights upon the carriages passing to and fro. We feel thankful so much of the journey is accomplished. Twenty-four hours' more ride on the cars will bring us to Nimes. *4LtMs, Ms 69, 1886, par. 10*

Ms 70, 1886

Diary, October and November 1886

France

October 14 - November 2, 1886

Portions of this manuscript are published in *3MR 61-64*; *5MR 317-319*; *3Bio 355*.

First Visit to France

October 14, 1886

Paris, France

I arise at 5 A.M. and write several pages by the light of a candle before others are up. I seem to be transferred back to old times when candles were the only lights used except whale oil in our lamps. We took breakfast at a restaurant. Then we walked out, with Brother Garside to accompany us. We walked to the broker's exchange and went up in the second-story galleries where we could look down into the room where the business was going on. What a scene! Their voices were clamoring for the supremacy and they resembled wild beasts rather than sensible men and women. Men were pushing and crowding one another, screeching at the top of their voices. Many were hoarse, and yet they shrieked on louder than ever. Hundreds were there, and men were coming and going, wrestling, crowding one another like mad men. And what was this all for? Trading in stocks. Some would gain, others lose. And it was all for a little of the inheritance in this life. Should we press in the value of the gift of eternal life, should we present the heavenly treasures, they would not be attracted for one moment. I thought of the scene when the day of judgment should take place. What confusion would come to all who have not made God their dependence and were not prepared for the great day of final decision. Let us make our calling and election sure.⁴*LtMs, Ms 70, 1886, par. 1*

October 14, 1886

Paris

We visited the palaces of kings. There was an extensive building that had once been the home of the great, the crowned. Monarchs dwelt in these lofty, grand halls when France was under kingly rule. We view the bedchambers where kings and queens have slept, and the dining rooms where kings have feasted and the council rooms where great men of earth have planned to increase their glory and widen their kingdoms by aggressive warfare. But to me these historic halls are dark in their dark-colored paintings and designs, and I should regard them gloomy, resembling prisons, if I were compelled to live in them. In shape, the palace of kings resembles a hollow square and covers many acres of ground.*4LtMs, Ms 70, 1886, par. 2*

These historic halls are now the property not of kings but of the government. There are many things of interest to look upon—the armors, the shields, the veritable saddles that they placed upon their horses. They appeared to be very heavy and were richly adorned and must be very expensive. These halls are now stored with historic mementoes and things which belonged to olden days, while other buildings are devoted to statuary and paintings of artists. These paintings might have been seen through other eyes than mine and be adored as evidences or specimens of wonderful taste and skill. But I have had my mind so completely satisfied and at rest with the works of God brought to our senses in nature, and have been so fully satisfied in viewing the glory of the heavens, the works of God's creation, that these things in imitation of the natural seemed to fall so far below the works of the great Master Artist who made our world and everything beautiful in it, that these pictures could not charm my senses and meet my ideal.*4LtMs, Ms 70, 1886, par. 3*

We visited [Les Invalides]. Here a guide urged himself upon us and by paying him a franc he told us the history of the things we looked upon. The remains of Napoleon were entombed in this building, and the marble tomb contained all that there is of this once great man, before whom kingdoms trembled. There were tombs of his great generals who shared his triumphs, his glory, and his defeats. The history of each of these was repeated by our guide.*4LtMs, Ms 70,*

1886, par. 4

The best part and the most interesting part to us was the relation of the fact that this grand building was presented to the government for a hospital or asylum for old soldiers who served in Napoleon's armies. Their families and their children and grandchildren were to be taken care of. There have been as many as five hundred sick and disabled soldiers in this building at one time. Their preparation for cooking is very extensive. These soldiers are supported by the government.*4LtMs, Ms 70, 1886, par. 5*

We assembled in our chamber after ascending six flights of stairs—Willie, Brother Garside, Brother and Sister Ings, Sarah McEnterfer, and myself—and ate a simple lunch, preparatory to taking the hack which would take us four miles across the city to the depot where our train would be found to take us to Nimes. After eating we had a solemn season of prayer in which Brother Garside joined. We then stepped into the hacks—Sarah and Willie to go in one direction, which would take them to Basel; Brother and Sister Ings and myself in another direction, on the way to Nimes. We did not take our seats in the cars until past ten o'clock. Rode all night. Two other were in the compartment with us. We rode all the next day.*4LtMs, Ms 70, 1886, par. 6*

Friday, October 15, 1886

Arrived at Nimes about six o'clock. Found Brethren Bourdeau and Comte and Badaut waiting for us. We took a tram which bore us to the home of Brother Bourdeau. Mounted two flights of stairs and found him in very comfortable but humble quarters. Those who depend upon hired homes in these large cities cannot always find places that are such as they would choose. They must accommodate themselves to the situation and be content in the name of the Lord.*4LtMs, Ms 70, 1886, par. 7*

October 16, 1886

Nimes

It is Sabbath. Brother Ings spoke in the early morning meeting, also in the afternoon upon the restoration of the Sabbath. All seemed to

be pleased with his talk. I spoke in the forenoon and evening. In the afternoon there was a social meeting, and sixteen intelligent testimonies were borne by those who had embraced the Sabbath. All were much pleased to listen to these testimonies which were interpreted to us. These witnesses for God were indeed to reflect light in this wicked city.*4LtMs, Ms 70, 1886, par. 8*

Sunday, October 17, 1886

Nimes

We walked out. The stores were most of them open, as on any other day, the market just as active as on any day of the week. The noisy clamor, the exchange of produce, the buying and selling were like the temple courts in the days of Christ—as if Sunday to them had no sacredness. We visited a building called the square house. There was a large portico or piazza sustained by many pillars. Within were relics and ancient inscriptions, and in the enclosure where the house stood were large slabs of granite with inscriptions upon them. This building was erected before Christ, built by Augustus Caesar for his sons. It is very ancient in appearance. It was covered up with rubbish in the destruction of buildings in Nimes, but was unearthed and stands just where it stood before Christ.*4LtMs, Ms 70, 1886, par. 9*

October 17, 1886

Nimes

Sunday afternoon Brother Ings spoke. There were quite a number present, and I had freedom in speaking in the evening. Mr. Gilly, the Evangelical minister and preceptor of school as well as an asylum for orphans and fallen women, was present and I was introduced to him. He reminds me of Dr. Lewis in size and features and deportment. Elder Bourdeau is very feeble, and he needs much strength for the labor he has to perform.*4LtMs, Ms 70, 1886, par. 10*

October 18, 1886

Nimes

Raining today. Wrote many pages. In the afternoon Sister Ings, Patience Bourdeau, and I went to the stores to make purchases. I bought shoes and dress. The stores are in narrow, crooked streets.*4LtMs, Ms 70, 1886, par. 11*

October 21, 1886

Nimes

I spoke in the afternoon with much freedom. Then after speaking Mr. Gilly conducted us to an old castle up a steep ascent. We went up the winding stone stairs and had an extensive view from the tower of the surrounding country. Olive trees were growing in profusion everywhere. I thought while so high up from the earth of Satan's taking Christ upon the pinnacle of the temple and presenting before Him the whole world in its glory in a moment and tempting Him by offering it to Him as a bribe if He would worship him. We had a pleasant association with Mr. Gilly.*4LtMs, Ms 70, 1886, par. 12*

Friday, October 22, 1886

Nimes

It was pleasant and we enjoyed a good warm bath at the bathing house. In the afternoon we enjoyed a long walk. I spoke in the evening.*4LtMs, Ms 70, 1886, par. 13*

October 23, 1886

Nimes

I spoke in the afternoon, then had a social meeting. Intelligent testimonies were borne.*4LtMs, Ms 70, 1886, par. 14*

October 27, 1886

Nimes

Accompanied by Brother Bourdeau's family, we took the cars for Aigues-Mortes, situated by the Mediterranean Sea.*4LtMs, Ms 70, 1886, par. 15*

Thursday, October 28, 1886

Nimes

Mr. Gilly took dinner with us at Brother Bourdeau's table, and we had some interesting conversation.*4LtMs, Ms 70, 1886, par. 16*

Friday, October 29, 1886

Nimes

We visited the large establishment for the orphan children and for fallen women.*4LtMs, Ms 70, 1886, par. 17*

Sabbath, October 30, 1886

Nimes

Brother Ings spoke in the forenoon. I spoke in the afternoon. An Evangelical minister associated with Mr. Gilly in the work came into meeting after I had finished my remarks. He was accompanied by the directors and his wife. They called upon us in Brother Bourdeau's hired house, and we had a very pleasant interview. I spoke in the evening, and the minister and the preceptress and the minister's wife and about fifty of his students came out to the meeting. We hope this acquaintance may be in the providence of God a blessing to them and to us.*4LtMs, Ms 70, 1886, par. 18*

These are especially festive days with the Catholics. We hear them all times of night calling upon their dead friends to come and visit them. They believe that the dead come from their graves and communicate with them, and they declare that they see them and talk with them, and all through the night there is carousing and singing and loud voices going through the streets, calling upon the dead to appear. Oh, what ignorance and heathen superstition! I saw the most extravagant display of wreaths, beautiful bouquets, and flowers arranged in the form of a cross. These were taken to the graveyards and in honor of the dead placed upon their graves. I learn that they believe the dead respond and reveal themselves. This is Spiritualism.*4LtMs, Ms 70, 1886, par. 19*

Sunday, October 31, 1886

Nimes

I spoke in the afternoon to a well-filled hall.*4LtMs, Ms 70, 1886, par. 20*

November 1, 1886

Monday morning at half-past eight we left Nimes and journeyed six hours and a half on the road toward Turan. Stopped at Valence. There are a few here who are keeping the Sabbath. Brother Ings spoke some time to them, then I spoke about three quarters of an hour. We felt so great interest for them here that we consented to stay one day and speak to them once more. There was one present who had with the rest started to keep the Sabbath and had given it up. We hope the remarks made may have a good influence upon him.*4LtMs, Ms 70, 1886, par. 21*

Tuesday, November 2, 1886

Valence, France

I arose early and engaged in writing. Brethren Bourdeau and Ings were accommodated at another place. We went to the house and found Brother Ings sick. He had a hard night. Elder Bourdeau went ten miles in the country to get a brother to come to the meeting, but his mission was fruitless as the brother was away from home and the rain increased so that he could not have attended had he been at home. We had, however, a good season with the few.*4LtMs, Ms 70, 1886, par. 22*

We visited the cathedral. It was a dismal, dark place, but there were services. The officiating priests had dresses of white and over this a surplice of black velvet trimmed with gold braid and the form of a cross upon the back. They keep their backs to the people. They repeated words of prayer and then they chanted hymns. These cathedrals, so very expensive in their designs, are most uncomfortable within for the worshipers. The roughest kind of chairs are furnished, and before these flag or splint-bottom chairs is a small chair, inclined forward by the front legs being much shorter

than the hind legs, in which the worshipers kneel in their devotion.*4LtMs, Ms 70, 1886, par. 23*

There was nothing cheerful about the premises, nothing bore the least resemblance to heaven and heavenly things. Candles were burning before the pulpits and altars which were necessary, it seemed to us, to be substituted for the light which they had not. The divine enlightenment was wanting.*4LtMs, Ms 70, 1886, par. 24*

We looked upon the bust of Pius VI. The marble statue beneath the bust contained the heart of the pope. This is the pope specified in prophecy, which received the deadly wound. He was carried captive to Valence, and we looked upon the tower where he was confined and where he died. From this tower he could look upon the beautiful waters of the Rhone, and this gave him much delight. It was a gratification to look upon this representation of the pope which prophecy has so faithfully described. We looked upon a black cloth stretched across the walls of the portion of the building where the people were worshiping the second day of November. This black cloth was adorned with ghastly death's-heads and bones in white, which looked frightful. But they were observing the feast for the dead. These vestments of the priests, symbolically adorned with large figures of the cross and with a variety of colors, bore no resemblance to the simplicity of worship. But priestly ceremonies burdened with pompous display, processions, and art to produce effect are abundant. Lighted tapers and outward display are very poor substitutes for spiritual vitality, which was wanting.*4LtMs, Ms 70, 1886, par. 25*

November 2, 1886

Valence

We had last evening a profitable meeting. The rain kept away some who designed to come, but we felt just as much interest, and even more, to speak to the few as to the many—the very few who had not been blessed with ministerial help, and yet had held fast their faith in the truth. These few had not been without trials, and the blessing of the Lord rested upon us while we sought to strengthen their faith and courage—the courage of the few. There was a young man of excellent capabilities—a bookbinder. He had been learning

the trade for nearly three years, and for his labor he was paid only three dollars per week and boarded himself. His keeping the Sabbath threw him out of two days. His sister has a good education, but keeping the Sabbath places her where she labors daily for twenty cents per day in doing common serving. She would make a good missionary worker if she only had the chance. Her mother engages in working in the field, receiving twenty cents when she can obtain work. We must seek to connect with the office in Basel.⁴*LtMs, Ms 70, 1886, par. 26*

Ms 71, 1886

Diary, November 1886

Italy

November 3-12, 1886

Previously unpublished.

Third Visit to Italy

November 3, 1886

We left Valence in early morning for Torre Pellice. We thought something could be saved by taking third class. Our only fear was we could not control the passengers if they chose to smoke, but as we could save twenty-one francs we concluded to venture the first part of the journey. We did well, but when we had to change cars we were to obtain seats in a car when every compartment seemed to be full. There were thirty-three emigrants from America just left the steerage, and they were dirty and ignorant, but we endured it till we reached Modane; then we purchased tickets on the second class, which seemed to us like a palace compared with the third class. We reached town several hours earlier than had we ridden on the third class. We went to a hotel and had good accommodations at reasonable rates. Next morning, November 4, we found it most difficult to obtain any information, as the official within did not talk French or German, but only Italian. This language Sister Ings could not understand, and after much perplexity and fear that the car would leave us, we were arranged in the car for Torre Pellice. Elder Bourdeau met us at the station, and it seemed like home to get back with him again.*4LtMs, Ms 71, 1886, par. 1*

November 5, 1886

Torre Pellice

We walked and rode out. Write considerable.*4LtMs, Ms 71, 1886, par. 2*

Sabbath, November 6, 1886

Torre Pellice

I spoke to the people in Torre Pellice. It was very bad, disagreeable weather, yet Sister Revel came from the mountains to attend the meeting. We had a social meeting after I had spoken. Many good testimonies were borne, interpreted by Elder A. C. Bourdeau.*4LtMs, Ms 71, 1886, par. 3*

Sunday, November 7, 1886

Torre Pellice

We rode to Villar Pellice. I spoke to a hall filled with people, with freedom. We arrived home just at dark, and I spoke at the Hall in Torre Pellice with freedom. It has rained almost constantly since we have been in the Piedmont valleys. We see so much poverty and decrepitude and distress, it is painful to look upon, but when we see the ignorance, the gross ignorance and the absence of conscience in those who claim to be Christians, we are led to groan in spirit, for we know such an experience will be valueless to them. Christ must be brought into our lives and into our characters, else our profession of the Christian name is worse than not to have known Christ or the truth. We feel deeply over the religious torpor that prevails on every side. There are men who are with all their powers warring against the law of God. They are breaking that holy law, and their carnal minds are at enmity with God, not subject to the law of God, neither indeed can be, unless, like Paul, they are thoroughly converted.*4LtMs, Ms 71, 1886, par. 4*

November 11, 1886

Germain

We took the cars at 9 A.M. for St. Germain. The fog and rain prevented us having a clear view of the mountain scenery. We rode fifteen miles to Pinerolo and there waited one hour and three quarters for the train to take us to Germain. We were seated at last in a little box-like car. There were two of these, each containing two apartments, first and second class. All the difference in these was

one apartment, the second class had no cushions and the first class had cushions. We took the second class and rode five miles, then we stepped out in the rain and in the mud and walked about a quarter of a mile to the hotel. After going up three short flights of stairs, we went through a large room that had several openings, but no windows. This was the room in which they dry their clothing. This opened into a room at the left and one at the right. Brethren Bourdeau and Ings occupied the room at the right, and Sister Ings and I the room at the left. Here we found a blessing in the room having two windows which gave us a view of the mountains. We placed our simple lunch upon the table and called for a little hot milk, and we enjoyed our dinner. There was no carpet on the floor, and it looked as though it had not been washed for one year. The bed was very good. A few little withes were put into the broad fireplace to make a fire, and then a stick or two of wood was added. It was dark and disagreeable. Sister Ings lay down upon the bed and I on the lounge and had a good sleep. When we awoke the fog had passed away a little so that we had from the balcony a very fine view of the mountains.*4LtMs, Ms 71, 1886, par. 5*

The Alps seemed to rise in grandeur and touch the very heavens. This is located in a basin-like valley while the mountains rise upon every side, high up to the heavens. We walked in the mud to the meeting and the hall was crowded, and many left because they could not find entrance. I had freedom in speaking to those assembled through Elder A. C. Bourdeau. Spoke to many and shook hands with them. We walked back to the hotel and retired for the night.*4LtMs, Ms 71, 1886, par. 6*

November 12, 1886

We arise in the early morning. Spread our humble fare upon a table and eat our breakfast. Walked quite a distance in the mud and rain to reach the tram, a small car run by steam which took us to Pinerolo from Germain. There is no depot, and we had to wait out of doors about fifteen minutes in the rain. We reached Pinerolo and waited there one hour and a half on our upward route. We visited a cathedral. There was a large congregation worshipping. I thought of Paul's description of the people of Athens. They know not what. There stood those dignitaries with white robes embroidered round

the bottom and over these a black velvet surplice, or jacket. *4LtMs,*
Ms 71, 1886, par. 7

Ms 72, 1886

Diary, December 1886

Switzerland

December 24-31, 1886

Portions of this manuscript are published in *3MR 229-230*; *5MR 25-27*.

Labors in Switzerland

December 24, 1886

In early morning we took the cars for Tramelan—Elder Ings and wife and I. Waited one hour at Tavannes, then we were taken in dummy to Tramelan. We had just five seats in the cars, and a small stove. We had just had a heavy snow storm at Basel, but there had been a greater fall of snow as we neared the mountains. We passed slowly along and the trees looked very beautiful, laden down with pure, fresh snow. Some trees had blown over, one uprooted. I think I never saw anything equal to this for beauty—the tall evergreen trees, their boughs loaded with snow. It is a picture of added loveliness. We have not seen a sight like this in magnitude for very many years. I was back in my girlhood in my native state, passing through the pine forests and exclaiming with delight at the lovely picture presented, but I had seen nothing to remind me of this scene so thoroughly as this morning. Thirty years ago such scenes were familiar in the State of Maine. We waited at depot some time for conveyance. At length Brother Roth's son came with sleigh for us, and we had the first sleigh ride we have had for years. It was quite mild. We were welcomed by Brother Roth's family, and all was done for us to make us comfortable. In the evening Brother Ertzenberger spoke to the Germans. Several came in from Chaux-de-Fonds and Lausanne. Friday night we had a heavy fall of snow. At Tavannes wrote to Professor Brownsberger.⁴*LtMs, Ms 72, 1886, par. 1*

December 25, 1886

Tramelan, Switzerland

There have been meetings this forenoon. Brother Ertzenberger spoke in the forenoon. The dedicatory discourse fell upon me. I spoke with much freedom in regard to the temple of Solomon and the sacredness that should be observed by all in a home dedicated to God. They should remember it as a place where God meets with His people, and no angry feelings toward earth should exist in the hearts of the worshipers, for this would shut away the Spirit of God from them. This was a very solemn meeting. In the evening some little attention was given to the children of the Sabbath School. They had exercises and were entertained with recitations of Scriptures. In the evening Elder Ings spoke to the people. Wrote several pages to Elder Corliss. *4LtMs, Ms 72, 1886, par. 2*

December 26, 1886

Tramelan

There were meetings in the morning on business. We saw men collecting around some object some little distance from the house on one of the country roads. We were told it was the body of a man who was frozen to death. He started Saturday evening from Tramelan intoxicated, and was unable to proceed through the deep snow because of being intoxicated, and lay down and died. He had a mother living. He had been a great grief to that mother, and now there will be mourning for this poor son who died in consequence of strong drink. Sunday afternoon I spoke in a large commodious hall to about three hundred people. Brother John Vuilleumier interpreted. The audience was attentive and intelligent, and may the Lord bless the word spoken to their good. Tramelan was the place where the truth first found entrance. This was the first church raised up in Switzerland. *4LtMs, Ms 72, 1886, par. 3*

Sunday at six o'clock we took the cars for Basel. I had been quite sick, but the Lord helped me to speak to the people. Malaria was upon me. At Tavannes the waiting room was so full of tobacco smoke I dared not enter and remained in the hall, walking to keep warm. Arrived at Basel about eight o'clock. So thankful to get home. *4LtMs, Ms 72, 1886, par. 4*

Basel, Switzerland

I was quite sick for several days, but the Lord mercifully spared me from long sickness. Monday evening spoke to our people upon Christmas and New Year's. *4LtMs, Ms 72, 1886, par. 5*

Ms 73, 1886

Descriptive Items From Travels

Europe

1886

Portions of this manuscript are published in *OHC 252*, *3MR 216-217*; *EGWE 237-238*.

Falling Stars—Italy

Standing upon a piazza in Northern Italy, I saw a sight to me very wonderful. The evening was mild. We had but just arrived in Torre Pellice, Italy, when we saw stars flashing across the heavens in numbers and then disappearing. We gazed upon this sight with awe. We called to mind the words of Christ, “The stars shall fall from heaven” “as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” [*Matthew 24:29*; *Revelation 6:13*.] There are large, noble fig trees in my orchard in California, and this figure I could understand. When the tempest shook the trees the untimely figs were scattered everywhere. And here I was looking upon a sight I never expected to see—the starry heavens ablaze with shooting, falling stars, each leaving a tail of light in its passage across the heaven and then disappearing. They were crisscrossing in every direction, yet we could not miss any of these bright jets of light. With emotions I cannot describe, we looked for hours upon these shooting, flashing meteors. I looked upon the snow-capped Alps, and the flashing lights seemed to fall directly upon them.⁴*LtMs, Ms 73, 1886, par. 1*

There seemed to be disorder among the starry host, as though that which appears the brightest of all the hosts of heaven was brushing across the sky, leaving its trail of brightness in its wake and disappearing, going out in darkness. What did it mean? When we returned at midnight the same scene continued. But for all the hundreds of stars flying across the heavens, we could not miss one—not a single glory in the starry host seemed to be missing. The following nights we had no such scene repeated. God’s host still

shines in the firmament of the heavens.*4LtMs, Ms 73, 1886, par. 2*

On the Cars En Route for Bienne From Basel

We are moving very slowly, and we can get a nice view of the scenery. It is more striking and grand than the scenery in Colorado, the Rocky Mountains. I had to hold my pencil still. We have passed through a long tunnel made in the solid rock. When we emerge from it, the scenery is indescribably majestic. Rocks of a wonderful formation impress us with the grandeur of God's work. We have passed through three tunnels since writing these few lines, and the rocks are a wonderful layer upon layer of such curious formation, running up thousands of feet, and the cataracts come from the highest of these rocks, towering heavenward. Hundreds of cataracts are frozen up, and the ice is as white and pure as pure can be.*4LtMs, Ms 73, 1886, par. 3*

We pass the rocks, and there are mountains covered with trees. There is on the summit [a] tableland covered with snow. This land is a little plain in the forest of fir trees and is cultivated. We cannot see how it is possible for any vehicles to be drawn up these mountain steeps.*4LtMs, Ms 73, 1886, par. 4*

Mountains and Rocks

When our Creator formed the world to be a habitation for man, its arrangements were prepared by the God of wisdom to help the mental as well as the physical wants of man. The great Architect has formed and fashioned the scenes of nature, that they may have an important bearing upon man's intellectual and moral character. These are to be God's school to educate the mind and morals. Here the mind may have a vast field for study in the display of the majestic works of the Infinite One.*4LtMs, Ms 73, 1886, par. 5*

The rocks are among the precious things of earth, containing treasures of wisdom and knowledge. In the rocks and mountains are registered the fact that God did destroy the wicked from off the earth by a flood, and the broken surface of the earth reveals, in the gigantic rocks and towering mountains, that the Lord's power has done this because of the wickedness of man in the transgression of

His law. The evervarying scenery that meets the eye is the work of the God of wisdom, that in His stupendous works men may discern that there is a living God whose power is unlimited. The marvelous works of majesty are to refine the soul and to soften the roughness of man's nature, to help him in character building.⁴*LtMs, Ms 73, 1886, par. 6*

Ms 74, 1886

Record of Writing, 1886

Europe

1886

Previously unpublished.

January 4, sent to Brother and Sister Lockwood 14 pages, part has been written on calligraphy; sent to Elder Matteson 18 pages copied on calligraph. *4LtMs, Ms 74, 1886, par. 1*

Have written for publication 40 pages since the new year. Sent to Elder Butler letters copied on calligraph in regard to Edith's last days; 12 note pages. *4LtMs, Ms 74, 1886, par. 2*

Sent to Brother Lockwood 6 pages. *4LtMs, Ms 74, 1886, par. 3*

Sent to Brother Rice 4 pages. *4LtMs, Ms 74, 1886, par. 4*

January 26, sent to Sister Chittenden 2 pages of calligraph; sent to Charles Jones, Oakland, 3 pages of calligraph; sent to A. C. Bourdeau 2 pages calligraph. *4LtMs, Ms 74, 1886, par. 5*

February 26, to Addie Walling, 8 pages; to Brother and Sister Lockwood 6 pages; wrote things to be published 12 pages. *4LtMs, Ms 74, 1886, par. 6*

February 27, spoke to the people; wrote 12 pages, important matter. *4LtMs, Ms 74, 1886, par. 7*

February 28, sunny; handwrote 12 pages. *4LtMs, Ms 74, 1886, par. 8*

February, wrote or copied 8 pages in regard to Sabbath School workers, sent to Elder Smith; wrote 8 pages on same subject to Edson White. *4LtMs, Ms 74, 1886, par. 9*

Sent letters to dictation to Dr. Kellogg 8 pages. *4LtMs, Ms 74, 1886, par. 10*

We left Basel, Switzerland, Tuesday (June 15, 1886), 10 o'clock P.M. en route for Sweden to attend the conference of our Scandinavian brethren in E. [Stockholm]. W. C. White, in company with Elder B. L. Whitney and Brother Conradi⁴*LtMs, Ms 74, 1886, par. 11*

June 25 wrote J. E. White 12 pages; to George I. Butler, 10⁴*LtMs, Ms 74, 1886, par. 12*

Elder E. P. Daniels 6 pages; 27 to M. K. White⁴*LtMs, Ms 74, 1886, par. 13*

Sent several pages to Elder J. O Corliss⁴*LtMs, Ms 74, 1886, par. 14*

Wrote 45 pages on Sanctification.⁴*LtMs, Ms 74, 1886, par. 15*

Wrote 2 pages on Sanctification.⁴*LtMs, Ms 74, 1886, par. 16*

Wrote 12 pages on Sanctification.⁴*LtMs, Ms 74, 1886, par. 17*

Written to W. C. White at Basel 6 pages, November 4, 1886⁴*LtMs, Ms 74, 1886, par. 18*

November 4, written to Brother and Sister Lockwood 6 pages.⁴*LtMs, Ms 74, 1886, par. 19*

Written to Brother and Sister Lockwood 4 pages, November 5.⁴*LtMs, Ms 74, 1886, par. 20*

Elder Whitney, Battle Creek, Mich., 20 pages, November 5⁴*LtMs, Ms 74, 1886, par. 21*

November 7, Dr. Gibbs, St. Helena, 9 pages⁴*LtMs, Ms 74, 1886, par. 22*

November 6, 5 pages general matter.⁴*LtMs, Ms 74, 1886, par. 23*

Sent to Basel, November 8, 17 pages of matter for holidays.*4LtMs, Ms 74, 1886, par. 24*

November 9 mailed 17 pages, 10 written November 9.*4LtMs, Ms 74, 1886, par. 25*

November 10, written 8 pages to Sister Chapman.*4LtMs, Ms 74, 1886, par. 26*

November 10, written 2 pages E. N. Bangs.*4LtMs, Ms 74, 1886, par. 27*

November 10, written 2 pages to Sarah McEnterfer.*4LtMs, Ms 74, 1886, par. 28*

November 11, to Edson White, 8 pages.*4LtMs, Ms 74, 1886, par. 29*

November 12, to be read to the church, 12 pages.*4LtMs, Ms 74, 1886, par. 30*

November 13, 16 pages to Dr. Kellogg.*4LtMs, Ms 74, 1886, par. 31*

November 14, 2 pages to Abel Rieder; 2 pages D. T. Bourdeau.*4LtMs, Ms 74, 1886, par. 32*

November 14, 2 pages to Cornelia Chinnock; 2 pages to Dr. Kellogg.*4LtMs, Ms 74, 1886, par. 33*

November 16, 8 pages to Elder Butler.*4LtMs, Ms 74, 1886, par. 34*

November 16, 2 pages to W. C. White at Basel.*4LtMs, Ms 74, 1886, par. 35*

November 16, 2 pages to Sarah McEnterfer.*4LtMs, Ms 74, 1886, par. 36*

November 16, 2 pages to Elder D. T. Bourdeau.*4LtMs, Ms 74, 1886, par. 37*

November 17, to May Walling written 5 pages and a half.*4LtMs, Ms 74, 1886, par. 38*

November 17, 7 pages general matter.*4LtMs, Ms 74, 1886, par. 39*

November 17, 2 pages Elder Butler.*4LtMs, Ms 74, 1886, par. 40*

November 19, 4 pages to Willie White.*4LtMs, Ms 74, 1886, par. 41*

November 19, 3 pages to Elder Haskell.*4LtMs, Ms 74, 1886, par. 42*

November 19, 4 pages to Willie White.*4LtMs, Ms 74, 1886, par. 43*

November 20, 1/2 to A. C. Bourdeau.*4LtMs, Ms 74, 1886, par. 44*

November 20, 1 page to W. C. White.*4LtMs, Ms 74, 1886, par. 45*

November 21, Elder Haskell, 5 pages.*4LtMs, Ms 74, 1886, par. 46*

November 21, Elder Whitney, 2 pages.*4LtMs, Ms 74, 1886, par. 47*

November 24, Basel, 8 pages to Elder Butler.*4LtMs, Ms 74, 1886, par. 48*

November 25, 16 pages to B. C.*4LtMs, Ms 74, 1886, par. 49*

Basel, Switzerland, November 26, wrote 8 pages to J. E. White; 2 pages to Dr. Gibbs.*4LtMs, Ms 74, 1886, par. 50*

November 27, 9 pages to Dr. Gibbs, 8 pages to Brother and Sister Lockwood.*4LtMs, Ms 74, 1886, par. 51*

November 28, 11 pages to Dr. Gibbs.*4LtMs, Ms 74, 1886, par. 52*

November 28, 1 page to Brother and Sister Lockwood.*4LtMs, Ms 74, 1886, par. 53*

November 29, to Edson White, 8 pages.*4LtMs, Ms 74, 1886, par. 54*

November 30, Elder Smith, 10 pages.*4LtMs, Ms 74, 1886, par. 55*

December 1, Elder Loughborough, 5 pages.*4LtMs, Ms 74, 1886, par. 56*

December 2, J. E. White, 4 pages, 3 pages of general matter.*4LtMs, Ms 74, 1886, par. 57*

December 3, 5 pages general matter.*4LtMs, Ms 74, 1886, par. 58*

December 4, 40 pages *Vol. 1.4LtMs, Ms 74, 1886, par. 59*

December 10, Elder Butler, 22 pages.*4LtMs, Ms 74, 1886, par. 60*

December 12, R. G. Lockwood, 6 pages.*4LtMs, Ms 74, 1886, par. 61*

December 13, Sister Klace, 4 pages.*4LtMs, Ms 74, 1886, par. 62*

December 14, General matter, 10 pages.*4LtMs, Ms 74, 1886, par. 63*

December 15, 32 pages, morning talks for book.*4LtMs, Ms 74, 1886, par. 64*

December 16, Eliza Burnham, 8 pages.*4LtMs, Ms 74, 1886, par. 65*

December 17, to Dr. Gibbs, 8 pages; Brother Lockwood, 3 pages; Mary Foss, 8 pages.*4LtMs, Ms 74, 1886, par. 66*

Thursday, 17 pages general matter.*4LtMs, Ms 74, 1886, par. 67*

Friday, December, sent 23 pages to Elder Loughborough, 5 pages general matter.*4LtMs, Ms 74, 1886, par. 68*

Brother Church, Sister W. Hubbell Smith, Payette, Idaho. Ter. 65.*4LtMs, Ms 74, 1886, par. 69*

December 21, to May Walling, 8 pages.*4LtMs, Ms 74, 1886, par. 70*

December 22, to May Walling, 6 pages 1/2; Addie Walling, 4 pages.*4LtMs, Ms 74, 1886, par. 71*

H. S. Lane, 2 pages.*4LtMs, Ms 74, 1886, par. 72*

Elder Haskell, 4 pages.*4LtMs, Ms 74, 1886, par. 73*

Tramelan, December 24, Prof. Brownsberger, 8 pages.*4LtMs, Ms 74, 1886, par. 74*

December 25, Elder Corliss, 14 pages.*4LtMs, Ms 74, 1886, par. 75*

December 26, General matter for paper, 23 pages.*4LtMs, Ms 74, 1886, par. 76*

December 27, an article for paper, 27 pages; 4 pages to Lockwood.*4LtMs, Ms 74, 1886, par. 77*

December 28, 11 pages articles for paper.*4LtMs, Ms 74, 1886, par. 78*

Ms 75, 1886

Visit to Paris, France, and the Louvre

France

October 1886

Portions of this manuscript are published in *HP 40, 44; CTr 292*.

Visit to Paris and Versailles, France; Pomp of Earthly Kings
Contrasted With Sacrifice of Jesus *4LtMs, Ms 75, 1886, par. 1*

In Paris we visited the buildings which were formerly the palaces of kings when France was under kingly rule. Here was their home. The buildings cover acres of ground and are arranged in a hollow square after this order. These extensive buildings and grounds are now government property and are used as art galleries and for storing ancient curiosities. We passed through and viewed Napoleon's first bedchamber, his rooms for councils, and his dining rooms. Crowned heads had here sent forth their mandates. These rooms have been occupied by successive kings, prior to Napoleon. *4LtMs, Ms 75, 1886, par. 2*

We were not much enchanted with the taste of the artists in representing Bible scenes in the life of Christ. We thought how true it is that spiritual things are spiritually discerned. Sensual and earthly-minded men may be skilled in their science of art, but how utterly unable they are to approach the divine Model. Not in one case was Christ represented anything near as He might have been portrayed. They utterly fail to reach anything like the real being, Jesus, as when in this world, when His divinity was clothed with humanity. *4LtMs, Ms 75, 1886, par. 3*

It was painful to look upon these representations of the Majesty of heaven, the divine Son of God. It was a disgusting botchwork. My spirit groaned within me. But these pictures bore on the face of them the fact that the artist was not a partaker of the divine nature; the impossibility seemed to be revealed of the workman divesting himself of the earthly mold of mind and being able even to approach to the elevated, noble, heavenly conceptions to represent Christ in

anything but a commonplace, cheap, earthly style. I turned away with disgust.*4LtMs, Ms 75, 1886, par. 4*

I felt stifled in those grand, historic halls and begged of Willie to take me down the stone stairs where I could get into the garden and look upon the works of the Great Master Artist in nature. I think I never enjoyed so much looking upon the shrubs, the lofty trees, the flowers in their simple, beautiful adornment, as on this occasion. I never appreciated more deeply than on this occasion the words of Christ addressed to His disciples—"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." *Matthew 6:28, 29*. The divine Artist had tinted and colored these flowers of natural loveliness with His divine hand. No skill of human artist can reach this perfection. It is beauty that speaks loveliness, that has vitality and life, and speaks to the senses in language that need not be misunderstood.*4LtMs, Ms 75, 1886, par. 5*

But again I mounted the granite steps and commenced to range through the long galleries of art. And those are the scenes, thought I, that charm and fascinate the senses of men and women in this age. Pictures were displayed that the eyes of children and youth and no human eye should rest upon; they were earthly, sensual, devilish, traced by pencil and brush of a hand with a corrupt soul; and yet ladies, artists, were transferring some of these very objectionable pictures to canvas.*4LtMs, Ms 75, 1886, par. 6*

I thought, How little would men and women of such taste as was revealed in these pictures enjoy the pure, holy scenes of heaven! The purity of everything the eye would rest upon would be painful. Their imaginations would not be met. The mind and faculties that God had created for high, elevated, holy employment had been debased to low, sensual things, the imagery of which was worked out by pencil and brush. Here were the thoughts, the ideals, the projects of the brain which revealed the cast of mind and the characters of the workers. They cannot approach to the representations of heavenly things or of divine characters. Their imagination seems palsied in this direction.*4LtMs, Ms 75, 1886, par. 7*

My thoughts were first upon the kings who had once traversed these grand halls and figured in these galleries. Where is their human greatness now? “Dust thou art, and unto dust shalt thou return.” [*Genesis 3:19.*] How many decisions were made in these council rooms that blasted human expectations and deprived those of lofty rank of their earthly honors and of life itself! How much strife for the supremacy has been revealed in these grand halls and chambers! How much lofty grandeur has been here displayed in crowned monarchs of earth!*4LtMs, Ms 75, 1886, par. 8*

We have read of those who with earthly honors bestowed upon them have not lost their noble impulses and sympathy for humanity, men whose hearts have been touched with the infirmities of age and with the sorrows of the afflicted. But a different picture is presented to our imagination, a picture of human tyranny, of power used to oppress and grieve and create human misery.*4LtMs, Ms 75, 1886, par. 9*

Then we remember Jesus, who came to our world with His blessed purposes of love, divesting Himself of His royal robe, His royal crown, stepping down from the royal throne, clothing His divinity with humanity, and coming to our world to be a Man of sorrows and acquainted with grief. We see Him among the poor, blessing the afflicted, healing the sick, soothing the infirmities of age, reaching with His divine pity the very depths of human woe and misery. He even noticed the sorrows and needs of little children. He blessed the mothers who felt their burden of care for their offspring.*4LtMs, Ms 75, 1886, par. 10*

Angels have been sent as messengers of mercy to the distressed, to the suffering. These angels from the world of light, from the infinite glory of God before the throne, are on missions of love, of care, of mercy for the suffering ones of humanity. But there is a picture of greater condescension than this: the Lord, the Son of the Infinite Father, He who styles Himself as the Faithful Witness, the First-begotten of the dead, the Prince of the kings of the earth, Him that loved us, Him that washed us from our sins in His own blood. He says, “I am Alpha and Omega, the beginning and the ending, ... which is, and which was, and which is to come, the Almighty.” [*Revelation 1:8.*]*4LtMs, Ms 75, 1886, par. 11*

What is the work of angels in comparison with His condescension? His throne is from everlasting. He has reared every arch and pillar in nature's great temple. Behold Him, the beginning of the creation of God, who numbers the stars, who created the worlds—among which this earth is but a small speck, and would scarcely be missed from the many worlds more than a tiny leaf from the forest trees. The nations before Him are but “as a drop of a bucket,” and “as the small dust of the balance.” “He taketh up the isles as a very little thing.” [*Isaiah 40:15.*] Contemplate Him, the Lord, the all-glorious Redeemer, an inhabitant of the world He has created, and yet unacknowledged by the very ones He manifested so great interest to bless and save, that He might make them happy in this life and eternally happy in His kingdom. *4LtMs, Ms 75, 1886, par. 12*

What condescension to the fallen men of earth! What wondrous love! And yet this heavenly Messenger is repulsed. Hear, O heavens, and be astonished, O earth! This royal Messenger, showing such interest, such sympathy, such amazing condescension, is unwelcome. He is repulsed by indifference, repulsed by unkindness, by neglect. His patience might long ago have been exhausted, His pleadings silenced, and His warnings and entreaties stilled; but listen to His words: “Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.” *Isaiah 40:28.* “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” *Malachi 3:6.4LtMs, Ms 75, 1886, par. 13*

The obdurate hearts of men, like adamant, have resisted His entreaties and warnings. The pleading of Christ with sinners to come to Him for refuge still continues. What patience! What inexhaustible love! The Lord speaks through His prophets, “O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord shall come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.” *Isaiah 40:9-11.4LtMs, Ms 75,*

Thus is the work of Christ in our world represented, and the blindness of the impenitent is because Satan has the controlling power over them, and they choose his service before the service of Prince Immanuel. Isaiah represents that the world would not receive and acknowledge their Redeemer. "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." *Isaiah 53:1-5.4LtMs, Ms 75, 1886, par. 15*

Well might all heaven be astonished at the reception their loved Commander received in the world! That a nation claiming to believe prophecy should deny Him, that they should go forward in face of warnings and predictions, close their eyes to light and fulfil the prophecies' every specification and yet be so blind, so deluded by the enemy of souls that they claimed to be doing God service! And how amazing that a world should reject Him, as did one nation! The Son of God humbled Himself to save the fallen race, and they refused His mercy. The Lord speaks through His prophets, foretelling future events. Let us hear what He has to say in regard to this royal, heaven-sent Messenger.*4LtMs, Ms 75, 1886, par. 16*

The question is put by the Lord in the words of the prophet to call attention to the fact of the greatness and majesty of the royal Messenger: "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of

judgment, and taught Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing.”*4LtMs, Ms 75, 1886, par. 17*

“To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth.” *Isaiah 40:12-15, 25, 26.4LtMs, Ms 75, 1886, par. 18*

This description is given of the Son of God, the Redeemer of the world. He made the world, and yet the world knew Him not. Friends denied Him, forsook Him, and betrayed Him. He was assailed by temptation. Human agony convulsed His divine soul. He was lacerated with cruel scourgings. His hands were pierced with nails, His holy temples were crowned with thorns. He was indeed bruised by Satan, who nerved his agents to do most cruel things. He endured the contradiction of sinners against Himself. It was the working of Satan’s machinations that made the life of Christ one dark series of afflictions and sadness; and at last he compassed Christ’s death, in which act he demolished his own throne.*4LtMs, Ms 75, 1886, par. 19*

In the act of dying, Christ was destroying him who had the power of death. He carried out the plan, finished the work which from Adam’s fall He had covenanted to undertake. By dying for the guilt of a sinful world, He reinstated fallen man on condition of obedience to God’s commandments, in the position from which he had fallen in consequence of disobedience. And when He broke the fetters of the tomb and rose triumphant from the dead, He answered the question, “If a man die, shall he live again?” *Job 14:14*. Christ made it possible that every child of Adam might, through a life of obedience, overcome sin and rise also from the grave to his heritage of immortality purchased by the blood of Christ.*4LtMs, Ms 75, 1886, par. 20*

Our salvation was wrought out by infinite suffering to the Son of God. His divine bosom received the anguish, the agony, the pain

that the sinfulness of Adam brought upon the race. The heel of Christ was indeed bruised when His humanity suffered, and grief heavier than that which ever oppressed the beings He had created weighed down His soul as He was engaged in paying the vast debt which man owed to God, which man could never pay to redeem himself from bondage. On Him was laid the transgression and grief of us all. *4LtMs, Ms 75, 1886, par. 21*

All the griefs of humanity which disquieted His soul were in consequence of the sins of men in transgressing the holy law of Jehovah, and that law exacted its fullest claims of man's Substitute and Surety. The battle was fought here on this earth, and blow after blow was dealt against the tyranny of Satan and his oppressive power. Satan bruised the heel of Christ, which reacted, in the work of redemption, in bruising the head of Satan. Satan afflicted the heel; he could not touch the head. Had he succeeded in his deception and snares in corrupting the soul with one evil thought or action, then the head of Christ would have been bruised. While he could bruise with agony, he could not defile with impurity. *4LtMs, Ms 75, 1886, par. 22*

Can men and women for whom Christ died have any just sense of the sufferings of God's dear Son to bring salvation within their reach, that the sons and daughters of Adam might be brought back again to their Eden home? From the first, Satan was seeking to seduce men to be disloyal like himself, to be his companions in rebellion, that a kingdom might be established in opposition to Christ's kingdom, with laws of government in defiant opposition to God's laws of government. Thus he would carry out to the fullest the rebellion he commenced in heaven. If the Son of God had not pitied man and undertaken the work of redemption, Satan would have had the whole human family on his side, at war with God and the law of His kingdom which governs human intelligences. *4LtMs, Ms 75, 1886, par. 23*

But help was laid upon One that was mighty; a stronger than Satan interposed, and Christ came to the help of the human family, measuring weapons with the prince of darkness. In this world was the battle carried on between these two great generals of armies. Christ overcame Satan in the wilderness of temptation, but at what

a cost! For forty days and forty nights, without food or drink, He battled the wily foe and overcame him. The conflict was so severe that He was fainting and apparently dying on the field of battle, when angels from the world of light came to the royal Sufferer and ministered unto Him and strengthened Him with food.*4LtMs, Ms 75, 1886, par. 24*

In the garden of Gethsemane and on the cross, Jesus' soul was bruised. He carried the guilt of the world. He bore the hiding of His Father's face. The Son of God endured the wrath of God and the punishment for the transgression of the law of God, but not to give to man liberty ever after to continue in transgression of God's law. This might just as well have been done without all this suffering, if it were a possible thing to do, but the law of God was changeless in its character; not one jot or one tittle would fail. Therefore man must cease to transgress the holy law of Jehovah and come under the loyal banner of Jesus Christ, who declared He had kept all His Father's commandments. [*John 15:10.*]*4LtMs, Ms 75, 1886, par. 25*

The work of Christ was to make it possible for man to obey God's law, and his efforts be acceptable, through the pure, sinless, perfect character of Christ's being made an offering for the guilty race, and thus Christ's righteousness being imputed to sinful man. Man was not to be saved in his sins, but from his sins. Christ was wounded and bruised, and He agonized in the terrible conflict, but He was triumphant. His triumph was complete, making it possible for man to be conqueror in his own behalf, on his own account, through the merits of the blood of a crucified and risen Saviour.*4LtMs, Ms 75, 1886, par. 26*

Jesus ascended on high from the field of conflict, bearing in His own person His bruises and scars as trophies of His victory, which was to result in annihilating the power of the first rebel, who was a chieftain in glory, an exalted angel in heaven. There was rejoicing in heaven, and the proclamation was carried to all worlds that the ruined race was redeemed. The gates of heaven were thrown open to the repentant race who would cease their rebellion and return to their allegiance to the law of God.*4LtMs, Ms 75, 1886, par. 27*

The Lord ascended on high from the scene of conflict, but the great

Head of the church left His work with His delegated servants to carry forward in His name. They were to be His representatives—not to break the law of Jehovah and do the devil’s work, but to keep the law of God and do Christ’s work in the earth, to bring back to repentance and obedience the children of Adam who had divorced themselves from God by transgression. Christ’s followers are not left to carry on this conflict against Satan in their own finite strength; the Captain of our salvation stands at the head, unseen by human vision. The eye of faith discerns their Captain and obeys His orders.*4LtMs, Ms 75, 1886, par. 28*

Our weapons are not carnal, but mighty through God to the pulling down of the strongholds of the enemy. “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” *Ephesians 6:12*. This is the work of Christ’s followers. From the very first, as is seen in the case of Cain and Abel, there are two distinct classes, and the righteous have been objects of the combined assault of evil fellows and evil angels.*4LtMs, Ms 75, 1886, par. 29*

The enmity against righteousness and truth has been strikingly developed. On the one hand it has been the work of the righteous to follow the example of Jesus Christ, to vindicate the honor of God and arrest the workings of wickedness; on the other hand it has been the work of Satan and his agents to bring in evil and increase rebellion, to transgress God’s law themselves and teach others that it was a virtue to discard and trample down God’s great moral standard of righteousness.*4LtMs, Ms 75, 1886, par. 30*

Satan and his agents have at times seemed to have wonderful success in sweeping from the earth the representatives of Jesus Christ. The promise has been that the gates of hell shall not prevail against the church, and they have not. The promise has at times seemed to be ready to fail, as a measure of success has attended the workings of Satan. The fiercest persecutions have seemed to make Christianity at times almost extinct. But the seeds of truth have sprung up, watered, as it seemed, by the blood of martyrs; and notwithstanding the sowing of error and of all kinds of heresies to bury up the truth out of sight, yet the truth lived and again sprang

up afresh to bear its harvest. *4LtMs, Ms 75, 1886, par. 31*

The sword and fagots in the hands of Satan's agents made terrible vacancies as thousands were slain, yet thousands of others sprang up to fill the breach. Although the tares of error have had a rank growth, yet there have been witnesses for God upon the earth, staunch advocates of truth, to keep alive faith on the earth. Thus the work has moved forward, and now as the end of all things is at hand, those who are representatives of Christ must carry forward the work He came to our world to do. *4LtMs, Ms 75, 1886, par. 32*

There is no ease, no resting from our labors; we must be constantly watching, constantly fighting the battles of the Lord. The offense of the cross has not ceased. Satan may profess to be converted, but he is all the more dangerous for being clothed in angel's robes, and we are constantly in danger of overlooking the great fact that his deceptive workings will be more deep and earnest and determined as he sees and knows that he has but a short time to work. *4LtMs, Ms 75, 1886, par. 33*

The form of Satan's working will be changed as the circumstances change. He adjusts himself readily to circumstances, but his hatred of truth and righteousness will be peculiarly manifested near the close of time. Religion is obedience to God's law, and Satan will so deceive minds that have not been open to receive the truth that truth will be regarded as error, righteousness as sin. Parents will be enraged against their children and disown them. Fathers and guardians will change their wills and pervert their trusts to their children because they conscientiously keep the commandments of God; this will be a matter of actual experience. "All that will live godly in Christ Jesus shall suffer persecution." *2 Timothy 3:12. 4LtMs, Ms 75, 1886, par. 34*

To live as obedient children is to have enmity put between those who serve Prince Immanuel and those who serve the prince of this world. Christ said in His day, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." *Matthew 6:24*. In this age, as we near the close of time, it will be seen and become a reality that no man can serve God in verity and truth, having an active piety,

without uniting against himself evil angels and evil men controlled by evil angels.*4LtMs, Ms 75, 1886, par. 35*

Satan and his angels are not asleep and have not been converted. They are alarmed that their prey is escaping from their grasp. The evil works of the children of men are rebuked by the obedience of the children of God to all God's commandments. The law of God Satan hated, the law of God he transgressed, and for this he lost heaven. And to see the sons and daughters of Adam walking in the way of God's commandments, adopted through faith into God's family, and made more than conquerors through obedience to all God's requirements, is sufficient to stir up the worst opposition of Satan. He will set every power of his to work to delude, to allure them from the narrow path of holiness into the broad paths of sin and transgression.*4LtMs, Ms 75, 1886, par. 36*

The conflict will continue as long as life lasts; and if one is at ease and undisturbed, be assured that Satan has ensnared him, for the conflict will be long, continuous, and painful, and he will experience many painful defeats. He will be surprised into sin if off his guard for a moment. But as sure as Jesus lives to make intercession for us, through His name we may overcome the enemy and persevere to the end.*4LtMs, Ms 75, 1886, par. 37*

We cannot overcome in an idle dependence, saying, Christ has done it all; we need not keep the law of God; it was done away at Christ's death. O fatal delusion, suggestion of Satan similar to his temptations of Adam and Eve in Eden! There is no such thing as being saved in transgression of God's law, when the light has come to us, showing us that transgression of God's law is sin.*4LtMs, Ms 75, 1886, par. 38*

The world's Redeemer did not die to give men the privilege of trampling under their feet one of Jehovah's laws. He did not suffer the agonies of the cross to give Satan all he claimed, the right to disobey God's commandments, the right of man to depend on what Christ has done for him and do nothing himself. Man must show himself a warrior against wrong, against sin, and fight manfully the battles of the Lord. It requires earnest effort, unceasing watchfulness, and earnest prayer in order to prevail against Satan

and bring honor to Jesus Christ. There is work for every soul. If the believer comes off victorious, he must fight, inch by inch, his ground to freedom and his possession of heaven.*4LtMs, Ms 75, 1886, par. 39*

The repentance of even one sinner sends joy all through heaven; there is rejoicing among the hosts of heaven, and anthems of praise echo and re-echo through the heavenly courts. The same event causes consternation and rage through the legions of Satan's army. Nothing so humiliates Satan as to lose one soul whom he has counted as his own. To have that soul flee to Christ for refuge, and lay hold of His righteousness, causes Satan humiliation, and then he doubles his efforts to regain the mastery over those who are standing under the banner of Jesus Christ.*4LtMs, Ms 75, 1886, par. 40*

God has singled us out in this world corrupted by sin, and shall we who are made objects of such marvelous love and inexpressible mercy refuse this great salvation and voluntarily choose the side of the transgressor? Shall we choose as our portion the fate of those who break the law of God and teach others to break it? or shall we put enmity between us and the serpent? If you are not at enmity with sin and with Satan, his control is over you; you are his subject, building up his kingdom in rebellion against God and the laws of His government.*4LtMs, Ms 75, 1886, par. 41*

You will have trials if you follow the footsteps of Jesus Christ; but if you follow on to know the Lord, you will, like Jesus, be an overcomer and sit with Him upon His throne. The heavenly benediction will be given to you, "Blessed are they that do His commandments," for they shall have right to the tree of life, and "enter in through the gates into the city." [*Revelation 22:14.*]*4LtMs, Ms 75, 1886, par. 42*

Ms 76, 1886

Recollections of Early Days of the Message in America

Europe

[November 1886]

Portions of this manuscript are published in *4MR 402-403*; *EGWE 266*.

I have now been in Europe fifteen months. I have visited and labored in Switzerland, Italy, England, Denmark, Sweden, Norway, and France. In all these places the banner of truth stands unfurled—the commandments of God and the faith of Jesus—and yet there are very many large cities as well as small that have not had the message proclaimed to the inhabitants. *4LtMs, Ms 76, 1886, par. 1*

We consider how the work of God has steadily advanced in America from a very small beginning. We are well acquainted with the difficulties to be encountered and overcome. We knew what it was to practice close self-denial, and we knew what it was to make sacrifices for the truth's sake. We remember when the Adventists keeping the Sabbath could be readily counted and epistles were addressed to all in a day. *4LtMs, Ms 76, 1886, par. 2*

We acted a part in the first conference that was ever held among Seventh-day Adventists, which was convened in Connecticut. My husband, my sister Sarah, and myself lived in a room in the house of our much-respected Brother and Sister Howland, which they furnished us without cost. We had nothing in our possession, but our spare wardrobe and a firm faith and confidence in the truth, dearer to us than life itself. *4LtMs, Ms 76, 1886, par. 3*

The light upon the fourth commandment, which was new and unpopular and generally rejected by our Adventist brethren and sisters, we had accepted. If we had trials and difficulties before this, in accepting the message that the Lord would soon come the second time to our world with power and great glory, we found that accepting new and advanced truth brought us into positions of still greater difficulty. It brought down upon us not only the opposition of

the Christian world who refused to believe in the Lord's soon coming, but opposition unexpectedly came upon us from those with whom we had been united in the faith and glorious hope of the second advent of our Saviour. In the place of closely investigating the Scriptures as did the noble Bereans to see if these things were so, there were those with whom we had taken sweet counsel together who denounced the third angel's message as heresy. *4LtMs, Ms 76, 1886, par. 4*

The beams of light were shining forth from the open door of the temple of God in heaven, and our attention was called to the ark of God in that temple, containing the tables of stone, upon which were engraven the law of God. We saw, in tracing down the commandments, that the fourth commandment—placed in the very bosom of the decalogue—had been perverted; that we had ignorantly been keeping the first day of the week, a common working day, as sacred, when the fourth commandment stated that the seventh day was the Sabbath ordained and set apart by God Himself for man to keep holy. He sanctified the day, and man was to show special honor to God in observing the day He had given him. This commandment is the great truth which unites the two dispensations, the Mosaic and the Christian, and the light upon the sanctuary shows their relation to each other. *4LtMs, Ms 76, 1886, par. 5*

A few began to search the Scriptures after the disappointment in 1844, and the result was light in regard to what constituted the sanctuary. This searching revealed the fact that the prophecy referred not to this earth as the sanctuary to be cleansed at the end of the days, but to the heavenly sanctuary; and this truth explained our disappointment in 1844. Investigation of the Scriptures also revealed the light upon the Sabbath. *4LtMs, Ms 76, 1886, par. 6*

Now we saw a great work to be done to present this light to the people, for the sanctuary question, if understood, would remove all perplexities as to where we were standing in prophecy and explain clearly the disappointment in 1844. The light of prophecy would then appear clear and forcible to those who would search the Scriptures with hearts open to receive the truth which had been so undiscerned. New hope and courage took possession of our souls,

and although at first unwilling to accept the Sabbath and to acknowledge we had been ignorantly keeping a common day, which had been substituted by the man of sin in the place of God's holy day, yet the light was so clear from the Scriptures and from the convictions which attended the searching of the Scriptures that we could not be found fighting against God.*4LtMs, Ms 76, 1886, par. 7*

Now the work was before us to proclaim the third angel's message. We were poor, destitute of means, and disease was upon us, yet we had faith and courage in the Lord.*4LtMs, Ms 76, 1886, par. 8*

My husband engaged to work at hauling stone for the purpose of building a culvert for the railroad in Brunswick, Maine. He often came home with his fingers bleeding because the skin was worn through. I bound up his fingers at night, and next morning he went to his work as usual. But when pay day came, he was told he could not receive his wages. All had been paid out; there were no funds left. "Well," said my husband, "we have nothing in the house to eat. My wife fainted this morning for want of food." His employer took him to the storehouse and put in a bag some flour, meal, beans, and various things tied up in parcels. He said, "It will keep you a few days."*4LtMs, Ms 76, 1886, par. 9*

It was raining when my husband entered the house with this bag on his shoulders. He was wet and tired. I looked into his face and said, "Husband, has it come to this? Has God really forgotten us?" [Unfinished.]*4LtMs, Ms 76, 1886, par. 10*

Ms 77, 1886

Labors in Tramelan, Switzerland

Switzerland

[December 1886]

For portions of this manuscript, see *RH 04/05/1887*.

December 24 we left Basel for Tramelan in company with Brother and Sister Ings to be present at the dedication of the first chapel built in Europe by Seventh-day Adventists. Brethren Ertzenberger and John Vuilleumier were also present on this occasion. Brother Ertzenberger was my interpreter upon the Sabbath. He also preached to the Germans. *4LtMs, Ms 77, 1886, par. 1*

This small but neat house of worship was built by the family of Brother Roth. Hitherto the meetings had been held in private houses. We felt that the Lord would honor this movement made to His glory. Friends came in from Bienne and Chaux-de-Fonds. We had a profitable and solemn meeting. The Lord gave me His blessing in seeking to present to the people the necessity of cultivating respect for the place where they assembled to worship God. We had excellent meetings upon the Sabbath. *4LtMs, Ms 77, 1886, par. 2*

Notice was sent in to the National Baptist church that Mrs. White would speak in the national chapel Sunday afternoon, but the minister refused to read it to his congregation because he thought Mrs. White would speak upon the Sabbath question. Nevertheless there were from two to three hundred people present, who gave the best of attention. Brother John Vuilleumier interpreted for me. *4LtMs, Ms 77, 1886, par. 3*

The Lord blessed me with His Spirit as I presented before them the plan of redemption and what constituted genuine faith in Jesus Christ, the atoning Sacrifice. Faith in the Son of God goes deeper than many discern. "Dost thou believe on the Son of God?" *John 9:35*. This inquiry is of deep spiritual import and of the uttermost importance. It is not to admit our faith in the world's Redeemer, but

do we believe in Him as our Saviour? Have we an intelligent faith? To accept Christ as our Saviour as an article of faith is not enough. We are not to lay this knowledge aside as a memento to look at occasionally, but to believe on the Son of God as our own Saviour and bring Him into our life, practicing His virtues, the very life hid with Christ in God. To believe on Christ is to have God dwell in the soul; and the words and works and even the thoughts are brought into subjection to the Spirit of Christ.*4LtMs, Ms 77, 1886, par. 4*

The general expressions were, "I shall take home that which I have heard." "I see nothing objectionable in that which we have heard today." One man in response as to what constitutes genuine faith uttered his sentiments. When asked, "What do you think of that which we have heard?" he answered, "Oh well, it does not affect me; I am saved; I am saved."*4LtMs, Ms 77, 1886, par. 5*

The national minister expressed regret that he had not read the notice. Said he would have done so if he had known Mrs. White would speak on that subject. We left that night to return to Basel, praying that the seed sown might find lodgment in some hearts. We learned that the impression made upon the community was good. Much prejudice was removed.*4LtMs, Ms 77, 1886, par. 6*

By special invitation we left Basel February 4, accompanied by Brother and Sister Ings and our interpreter Brother John Vuilleumier. Friday night we had a meeting with the church in the new chapel. Sabbath in the forenoon Elder Ings spoke to the people with much freedom, and all seemed to be deeply interested and profited. I spoke in the afternoon from *Malachi 3:16-18*. The Spirit of the Lord moved upon hearts.*4LtMs, Ms 77, 1886, par. 7*

After the discourse we had a social meeting, and many excellent testimonies were borne. One young man had not taken any part in meetings for more than one year. He had been overcome through temptations and fallen under discouragements. He made humble confessions, with weeping, and there took a decided stand for the Lord and expressed his determination to seek to help others all in his power. His mother had not taken part in social meetings, but she bore her testimony and several others confessed and wept before the Lord. We felt that the deep movings of the Spirit of the Lord

were in our midst. The Lord was at work, softening and subduing hearts.*4LtMs, Ms 77, 1886, par. 8*

Brother G. made very interesting remarks. Brother John Vuilleumier interpreted. He said he had for years been praying for his brother, who lived some miles away, that the Lord would draw him by the cords of His love, that he would take hold of the truth. During the Week of Prayer he made the case of his brother a special subject of prayer. He went to see his brother, to see if he could say or do anything to help him to walk in the light. He found that his brother had been deeply convicted. He stated that while engaged in work upon the Sabbath his tools seemed to be heavy; he could scarcely hold them in his hands; it seemed that he must drop them and keep the Sabbath. He read the tract that had been translated into French on *The Sufferings of Christ*, and that decided him to obey his convictions of conscience and keep the Sabbath. He told his employers he could not work on another Sabbath, expecting to receive his discharge, but he was told to continue his work.*4LtMs, Ms 77, 1886, par. 9*

Brother G. was filled with joy and gratitude to God that his prayers were answered. He stated that there were others who were also convicted, one a man of influence.*4LtMs, Ms 77, 1886, par. 10*

I had tried to impress upon them the importance of laboring for those close by our own doors, each follower of Christ feeling that he had a sacred duty to bring others to Christ, and thus each becoming a missionary for God. This was responded to heartily, and many resolved that they would take hold heartily and in faith, have more patience in well-doing, and not become weary and so quickly discouraged. Our meeting closed with the blessing of God.*4LtMs, Ms 77, 1886, par. 11*

After the meeting we had an interesting season in the house of Brother Roth. The young man who had resolved to be on the Lord's side, his wife, and his sisters were present. I was requested to pray for him, which I did, interpreted by Brother John Vuilleumier. The Lord did bless and hearts were melted into tenderness. The young man then with affection and tears kissed his sisters and the brethren Roth. There had been some unhappy feelings of

difference, but all was confessed and forgiven, and the room seemed to be filled with the peace of Christ. Sister Roth made the statement, "The peace of Christ has come to this house." These precious tokens of God's love should be highly appreciated by us and never forgotten, but should awaken gratitude in our hearts continually.*4LtMs, Ms 77, 1886, par. 12*

I spoke in the national chapel Sunday afternoon upon the subject of temperance. The national minister who refused to give notice of my appointment was present and opened the meeting by request with singing and prayer. He is president of the temperance association. I had much freedom in speaking to an attentive audience. Brother John Vuilleumier interpreted for me. Although I am obliged to reach the people through an interpreter, my constant prayer is, Lord speak Thou to the hearts of the hearers. Impress the truth upon the soul.*4LtMs, Ms 77, 1886, par. 13*

Elder Ings spoke in the evening in the new chapel.*4LtMs, Ms 77, 1886, par. 14*

Tramelan is the first place where a church was raised up in Europe, and this is the first chapel built, aside from our missions. Our people feel grateful to God for the victory gained in this place. Prejudice has been overcome, and the doctrines we hold are looked upon in a very different light than heretofore. The way is preparing for a course of lectures to be given in Tramelan; and if the church will be laborers together with God, we believe that the Lord will increase their numbers, and many souls will be saved.*4LtMs, Ms 77, 1886, par. 15*

Ms 78, 1886

Nearing the Judgment

NP

1886

Portions of this manuscript are published in *HP 218*.

We are nearing the judgment. Shall we have less and less religion? Shall we be found in conformity to the world? Never could our youth be better described than in these words: "Lovers of pleasure more than lovers of God." [2 *Timothy 3:4*.] Serious thoughts are not entertained. Fear and love of God are not cherished. One that is not connected with God can teach evil so much sooner than the God-fearing can teach purity and goodness, for the latter are not palatable to the pleasure lovers who do not love to retain thoughts of God. Oh, if they could only know how God loves them! He wants to make them good and pure, noble and kind and courteous, that they may ever live with the pure, holy angels through eternity. The love Christ has evidenced to them should awaken a response in their own hearts. *4LtMs, Ms 78, 1886, par. 1*

Jesus loves the youth. He died to save them. Oh, if we had the love of Jesus in our hearts always, we would be so anxious to do the youth good! We should associate more with them. We should engage in conversation with them upon the Christian's hope. We should talk of the Christian's heaven. We are certainly nearing the great day of God, and our brethren and sisters are losing precious opportunities of doing good because we do not try in little things to show our interest in and affection for the youth. *4LtMs, Ms 78, 1886, par. 2*

The youth have strong temptations. They need a strong, patient, kindly, earnest, faithful hand to hold them back from evil. They need some one to speak the truths of the Word of God, to keep His claims before them personally. Family religion is greatly wanting. There is infidelity insinuating itself into the hearts of our youth, which is closing to them the gates of Paradise. There is a false philosophy which is undermining the foundation of true religion.

Science “falsely so called” [1 *Timothy 6:20*] has bewildered the senses and left the slimy trail of that old serpent the devil behind him. The Word of God has lost its value, its sacredness.*4LtMs, Ms 78, 1886, par. 3*

The college was established to be far above what it ever has been able to attain, because men engaged in the work there have been of divided hearts. There was no need for a college to be built and sustained at great expense merely as an institution of learning. There was no want of colleges in our land if merely learning from books was to be considered. But this was only one object. There were greater and more weighty considerations. There are youth who embrace the truth who need to be taken hold of by the firm hand of faith by men who shall be connected with the college, and who will patiently and prayerfully educate them in the knowledge of the Scriptures.*4LtMs, Ms 78, 1886, par. 4*

Many have been sadly disappointed in our college. They expected to find help in their research of the Scriptures that they have not had. The very men who have been moved upon by the Spirit of God to give themselves to the work of the ministry have not been encouraged in their solemn purpose. Everything has been brought down to follow the example of other schools. The Bible has had but a very small consideration in the school. Paul enumerates the advantages of the Jews above the Gentiles. “Chiefly, because that unto them were committed the oracles of God.” [*Romans 3:2.*] This, chiefly, is the advantage the college among our people has over every other college. “Unto them is committed the oracles of God.”*4LtMs, Ms 78, 1886, par. 5*

There is too much chaff among the youthful teachers, too much froth and too little depth, too little religion. They themselves do not understand the deep things of God. The advantage of making the Bible a book of study is that it is ever elevating. The better it is known by research, the more highly it is prized. Those who prate about science and casting God’s Word in the shade, those who would exalt nature as the book of study, cannot understand or read nature without the Bible to interpret and explain it. The Bible is not only the revealer of God to man, but his grand interpreter as the God of nature. The Bible in revealing God has given us the key

which unlocks the mysteries of creation. The Bible should have been made one of the principal studies in our schools.⁴*LtMs, Ms 78, 1886, par. 6*

Ms 79, 1886

Sermon/At Orebro, Sweden

Orebro, Sweden

June 24, 1886

Portions of this manuscript are published in *HP 331*.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.” *Daniel 12:3.4LtMs, Ms 79, 1886, par. 1*

The work of every one who claims to be a follower of Jesus Christ is presented before us in these words. Not one of us is excused from doing that which God has given us to do. God has not given us reasoning powers, and ability, and intellect to be used exclusively for worldly matters. He desires that we should use these precious talents to His glory. Although God is our supreme Ruler, He has given man the privilege of being a co-laborer with Christ; as soon as the truth of God finds an entrance into our hearts, it is our duty to give the precious truth to others. *4LtMs, Ms 79, 1886, par. 2*

If our neighbors were perishing for bread, we would be thought very uncharitable if we did not supply their wants. There are those among us who have never had the Word of God brought to their minds or understanding; they are perishing for want of the Bread of Life, and is it not in us an expression of great selfishness when we keep these sacred truths to ourselves and do not give to those who are famishing? *4LtMs, Ms 79, 1886, par. 3*

Our heavenly Father gives the rain, the dew, and the sunshine from heaven to refresh the flowers and to cause vegetation to spring up and flourish. But man has a part to act, to prepare the soil and to put the seeds into the ground in order to have a harvest. If he had folded his arms and said, “I will let things take their course. I have nothing to do. God will give the harvest. He will give the sunshine and the rain from heaven, and I will take my ease,” what kind of a harvest would come? Man must co-operate with God, and act his part in preparing the soil and in sowing the seed, and God will give

the increase.*4LtMs, Ms 79, 1886, par. 4*

Our heavenly Father has not sent angels from heaven to preach salvation to men. He has opened to us the precious truths of His Word and implanted the truth in our hearts, that we may give it to those who are in darkness. If we have indeed tasted of the precious gifts of God in His promises, we are to impart this knowledge to others. Every individual that is connected with the Source of light and truth is to gather the divine rays of light from heaven and scatter them upon the pathway of others.*4LtMs, Ms 79, 1886, par. 5*

We are individually to work as though a great responsibility rested upon us. We are to manifest untiring energy and tact and zeal in this work and take the burden, feeling the peril in which our neighbors and friends are placed. We are to work as Christ worked. We are to present the truth as it is in Jesus, that the blood of souls shall not be upon our garments. At the same time we are to feel entire dependence and trust in God, for we know we cannot do anything without His grace and power to help.*4LtMs, Ms 79, 1886, par. 6*

A Paul may plant, and an Apollos water, but God alone can give the increase. Then we are indeed to go forward to the work, weeping, sowing the precious seeds of truth, and trusting in God to give the increase. Every one who claims to be a disciple of Christ, who tarries at home with the family, has a work to do as a home missionary. He must keep his own soul in the light and love of God and help to build up the church. All are to be faithful sentinels. While ministers are called to open the Word of God to others, the individual members are to work, and as the church is kept a working church, it will be a living church. Another's indifference or carelessness will not excuse your neglect. You should open the door of your heart, that Jesus can take possession of the soul and perform His will and work through you.*4LtMs, Ms 79, 1886, par. 7*

The greatest power will be felt in the church where there are well-ordered and well-disciplined families. The children should be educated from their very childhood to love the things of eternal life. This life is but for a moment; it passeth away, and we want a firm hold of the future, immortal life. When we set up the standard of

righteousness in home religion, angels of God will minister unto those who shall be heirs of salvation; and as you go to the house of God to worship Him, you bring angels of God into that house.*4LtMs, Ms 79, 1886, par. 8*

Every one who has the Word of God as a living flame burning upon the altar of his heart can present the truth as it is in Jesus by precept and example. A living church is one that would have a saving influence upon the world. Every member should feel that he must make every effort in his power to build up the church of Christ, and as all work according to the light God has given them, then the ability that is devoted to this work of winning souls to Christ will continually increase. We must each one do our work, sowing the truth in meekness and humility, and then have faith that God will do His part. But what account will we have to render to the God of heaven when we surround the great white throne, for the opportunities and privileges He has given us here, which we have not appreciated and improved? We do not want to make any mistakes in regard to our duty to our fellow men which God requires of us.*4LtMs, Ms 79, 1886, par. 9*

Christ left the mansions in heaven and came to our world to be an example for us to imitate, and He was the Majesty of heaven, the King of glory; but He exchanged His crown of glory in the kingdom of heaven for a crown of thorns on this earth. He stepped down from the royal throne, clothed His divinity with humanity, and accepted His life of self-denial and self-sacrifice. For our sakes He bore insult and shame and mockery. And did His own nation open their hands and hearts to receive Him in His work? No. God had given them the best gift that heaven held, and yet they did not appreciate it. The Son of God had to go from city to city because those whom He came to save sought to take His life. Was it because He was a criminal? No; there was no fault in Him. It was because He taught the truth from heaven. The truth was clothed with the beauty and brightness of heaven's light, but they would not receive it. He came into this world to be the light of the world, yet that light was not accepted by those He came to save.*4LtMs, Ms 79, 1886, par. 10*

Jesus says, "Behold, what manner of love the Father hath

bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." *1 John 3:1, 2*. What a privilege is this, to be brought into relationship with Christ! If we exhibit the piety and righteousness of Christ, we need not expect to be in any greater favor with the world than was Christ. We need the Holy Spirit from heaven to come into our hearts, that we can see Christ as He is and comprehend His great love wherewith He has loved us; then we shall love one another as Christ has loved us. From His own lips came these words, "By this shall all men know that ye are My disciples, if ye have love one to another." *John 13:35.4LtMs, Ms 79, 1886, par. 11*

We are not to grasp in the arms of fellowship those only who profess to believe just as we do, who accept our views of truth. We are to have a burden for perishing souls who are out of Christ. Our message is to the world. Our work is to save the lost for whom Christ has died. If our Saviour met with disappointments, we should not be discouraged if we meet with disappointments. Why was it the world did not know Christ? It was because He brought meekness, purity, and virtue into the world, and the world understood it not. Men could not harmonize with this purity. And those who are connected with Christ in His work of self-sacrifice and self-denial will not be known by the world.*4LtMs, Ms 79, 1886, par. 12*

Must we, then, leave the world in darkness to perish? No; we must be a living channel of light to the world. If we abide in Jesus, all heaven is at our command; the power from on high will work with the laborer in his efforts to win souls. Jesus will not leave His people with this great responsibility resting upon them and not give them divine aid. The reason why there is not spirituality and light in the church is [that] we do not have the spirit of labor.*4LtMs, Ms 79, 1886, par. 13*

We should take the Scripture and search the pages of the Word of God and understand it for ourselves. We should bring God's Word into our daily life and character, and have that burning, living faith in our hearts that we shall seek to save those around us, who are

perishing in sin and iniquity. Everywhere we go, we see souls who need light and truth. They are the purchase of the blood of the Son of God. What are we doing for them? Are we seeking to open their understanding that they may accept Jesus in the truth and in the Word He sends them? To the minister also will He say in that day, What have you done for Me?*4LtMs, Ms 79, 1886, par. 14*

Brethren, have you that earnestness of soul for those out of Christ that you cannot rest without working for them and doing your utmost for their salvation? How careful should you be in your family to keep the family altar erected! Take your children in the arms of your faith to Jesus, and teach them that He is the very best Friend that it is possible for them to have. Teach them that they can go to this precious Saviour with all their trials and sorrows, and He will sympathize with them. Do not present before them our heavenly Father as a God of tyranny, but as a God of love; and thus educate your children that they will want to be children of God and followers of Jesus Christ.*4LtMs, Ms 79, 1886, par. 15*

If any of you succeed in your efforts and win one soul for Jesus, that soul, endowed with the Spirit of God, will seek to enlighten others; and if they are the means of converting one soul, that soul will go to work to save other souls, and thus the work will go on and you can never know the result of your influence until the judgment is set and the books are opened.*4LtMs, Ms 79, 1886, par. 16*

Since I have been here in this place, I have seen youth, for whom Christ has died, reeling through the streets because intoxicated with drink; and I have thought, Is there not an arm that can be stretched out to save these youth from perdition? Have those who claim to be Christians given them up as hopeless? Let us work with all the ability that God has given us, that we may save fallen men, perishing for the truth. Jesus has done everything for man's rescue that a God could do in working out the plan of salvation for the fallen race. Those who profess the name of Christ will so closely connect with Jesus and His might and power that they can co-operate with Christ in this great work of saving souls.*4LtMs, Ms 79, 1886, par. 17*

There are some here in our conference who contemplate giving

themselves to the missionary work. I wish there were one hundred instead of two or three. God will accept the strength of the youth if they will only consecrate themselves to His service. And what a work is this that they are doing in saving souls to Jesus for time and for eternity! Many are sowing to the flesh in the indulgences of appetite and gratification of their base passions, but a time will come when they must reap the harvest they have sown. Those who consecrate their lives to the service of Jesus Christ who gave Himself for them will reap life everlasting.*4LtMs, Ms 79, 1886, par. 18*

Jesus invites the youth to come to Him just as they are. He says, "My son, give Me thy heart." [*Proverbs 23:26.*] The precious Saviour will take and wash away our stains in His own blood and fit us for the mansions in glory. Many seem to think that Jesus is a great way off, but our Saviour is very nigh to those who call upon His name. If our heavenly Father made so great a sacrifice as to give His dearly beloved Son that fallen man might be saved, what will He not do for those who will come to Him? How much more will He not with Him freely give us all things? He hears the prayer of the contrite and repentant soul.*4LtMs, Ms 79, 1886, par. 19*

That God that was with Joseph in Egypt and with Daniel in Babylon will help all those who come to Him to form a perfect character. "Come," the Word of God says, "come now, and let us reason together. ... though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [*Isaiah 1:18.*] Come, then, and let us enlist under the banner of Prince Emmanuel, leaving the black banner to the prince of darkness.*4LtMs, Ms 79, 1886, par. 20*

All that Christ has given me belongs to Him, and I will give it to His service. He has given me in trust all the qualifications I possess. I will improve them to His glory. Let us be earnest and persevering in our work for Christ, for the precious reward that Daniel saw in vision is to be given to those who are Christ's. Why not take hold of this work understandingly? Cut loose from the things of earth, and let the attention be directed heavenward. Ye are not your own, ye are bought with a price, even with the precious blood of the Son of God. And what are many of us doing for God? He calls you as servants

to enlist in His army to work for Him, to fight manfully the battles of the Lord. You want to put all the ability and tact you possess into whatever department of this work you are engaged. *4LtMs, Ms 79, 1886, par. 21*

You can represent Christ as did Joseph and Daniel. They did an excellent work in character building, and now the work is before you to form a character for eternal life. Put away sin and iniquity, and let the love of Jesus into your souls. Christ says, "Behold, I stand at the door and knock, if any man will hear My voice and open the door, I will come in to him and sup with him and he with Me." [*Revelation 3:20.*] You hear His tread before the door, waiting for you to respond to His knock. He has invited His entrance into your heart. Will you let Him in? He is the heavenly Guest, and you cannot close the door against Him without ruin to yourself. May your hearts go out in earnest prayer that Christ will take possession of your souls, and He will do it. *4LtMs, Ms 79, 1886, par. 22*

It is your duty to gather all the knowledge of Christ that you can obtain, that you may impart that knowledge to others. Come to Him in meekness and humility, and open before them the Scriptures. It is the voice of God to them. It may seem very strange to them, and there may be very few who will listen to the voice of mercy. But what did God say to Elijah? His mournful complaint was, "They have torn down thine altars, slain the prophets, and I alone am left and they seek my life." [*1 Kings 19:10, 14.*] God said to Elijah, "I have seven thousand who have never yet bowed the knee to Baal." [*Verse 18.*] And there may be those all around you in this city that are living up to the best light they have. The Lord has given us light and truth, that we may work for those in darkness. Do your work with fidelity, and trust the rest with God. Believe that the Lord will save the souls of your fellow men around you, and the faith that you will exercise will be the greatest help to yourself and an honor to the God of heaven. *4LtMs, Ms 79, 1886, par. 23*

I am so thankful that we have a Saviour. I am so glad that we have a Mediator who is pleading our individual cases before the Father today. And while all heaven is interested in our salvation, let us be interested for ourselves. Let us be forming such characters that we may be fitted for the society of heavenly angels in the kingdom of

glory. All the thoughts and energies that are devoted in cheerful, willing service to our heavenly Father and in heavenly pursuits will live. They will not be written in sand and left here to perish. Everything in earth is diverting our attention away from heaven. But will we seek for glory, honor, immortality? May God help this dear congregation that they may have an eternal weight of glory in the kingdom of heaven.*4LtMs, Ms 79, 1886, par. 24*

Ms 80, 1886

Sermon/At Grimsby, England

Grimsby, England

September 21, 1886

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“And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you.” “And ye are witnesses of these things.” *Luke 24:36, 48.4LtMs, Ms 80, 1886, par. 1*

Here we have before us the precious evidence that Christ was a living Saviour. A little while before, He was enclosed in Joseph’s new tomb, but He had burst the bands of death and walked forth a triumphant conqueror. While His disciples had been mourning, they had gone to the sepulchre, and Jesus was not there; and while they were wondering where He was, the angel of God said, He is risen. [*Matthew 28:6.*] Wonderful testimony! The hope of the world! Christ had risen, and their Saviour was a risen Saviour!*4LtMs, Ms 80, 1886, par. 2*

Now the disciples could not credit it when the testimony was brought to them that Christ had indeed risen. It seemed too much for them to believe, for when they witnessed His crucifixion their hopes died. Who can imagine the affliction of their minds when they saw their Saviour in the hands of the cruel mob, when they saw that He was crowned with thorns, when they saw Him treated with derision and insult and mockery? And then the climax had come. They saw Him stretched upon Calvary’s cross as a malefactor, and He whom they had believed would deliver Israel was dying as a criminal!*4LtMs, Ms 80, 1886, par. 3*

It is impossible for us to appreciate the agony of the followers of Christ at this critical moment. And after their Saviour was taken from the cross and laid in Joseph’s new tomb, their anguish was terrible; they had lost their Lord; and when they came to the tomb and found it empty, they were amazed.*4LtMs, Ms 80, 1886, par. 4*

But these were not the only ones interested in that tomb. Angels had been watching it; and while the Roman guards were carefully watching the place, the angel of God came and rolled back the stone as though it were a pebble. Then the voice from heaven was heard waking the Sleeper, and Christ walked forth a triumphant conquerer. When the Roman guards caught sight of the angel, they dropped as dead men to the ground. They could not endure the glory of even one angel of God. The angel passed back to heaven, and they saw the tomb, open. Then they went into the city and told that Christ had risen; the disciples had not come and stolen Him away, but He had risen. The priests and rulers could not have such a report as that go out. "Why," said they, "the people would stone us." They put a bribe into the hands of the Roman guards so that they would testify to a lie. But when Christ arose a multitude arose with Him, and these also went into the city and testified that Christ was risen and they were risen with Him, so that the lying report brought by the Roman guards could have but little effect.*4LtMs, Ms 80, 1886, par. 5*

But how sad the disciples were when they came and saw not the body of Jesus in Joseph's new tomb! When Mary came and found Him not there, she turned away in sadness, and with weeping said, (to one she supposed to be the gardener), "If you have taken Him away, tell us where you have laid Him." "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus!" But the voice comes, "Mary." She knows this voice, and turns to worship Him, but He says, "Touch Me not; for I am not yet ascended to My Father." [*John 20:15-17.*]*4LtMs, Ms 80, 1886, par. 6*

Then as two disciples were on their way to Emmaus, traveling up the rugged mountains and rocky steep, they conversed together as they walked and were sad. But there came one to their side and said, "Why are ye sad?" [*Luke 24:17.*] But we will turn and read it:*4LtMs, Ms 80, 1886, par. 7*

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs."*4LtMs, Ms 80, 1886, par. 8*

“And they talked together of all these things which had happened.*4LtMs, Ms 80, 1886, par. 9*

“And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them.*4LtMs, Ms 80, 1886, par. 10*

“But their eyes were holden that they should not know Him.*4LtMs, Ms 80, 1886, par. 11*

“And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?” *Luke 24:13-17.4LtMs, Ms 80, 1886, par. 12*

Oh, I have thought to myself, if we could only appreciate the work of Jesus Christ, His sympathy, His love, it seems to me that there could not be a heart so stony that it could not be impressed. He is just as ready as He ever was to stand by the side of His apostles and impart to them light and glory, but our hearts are so hard that we do not appreciate the love of a risen Saviour.*4LtMs, Ms 80, 1886, par. 13*

“And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? ... Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken.” *Verses 18, 25.4LtMs, Ms 80, 1886, par. 14*

Are any of us condemned in these words? Are there any of us slow to believe all that the prophets have spoken? We want to take every lesson to our hearts and remember to whom it was spoken.*4LtMs, Ms 80, 1886, par. 15*

Christ went right back to Moses and the prophets. Here was the evidence that He was the Messiah. He had opened this Scripture to them before, He had told them what would take place, but it seemed to have dropped out of their minds. He had repeated these things to them again and again, and they remembered Him as their heavenly Teacher. And what effect had it upon them? Why, their hopes had been dead, and now they were alive! And they

remembered that just such things had been spoken of Christ.*4LtMs, Ms 80, 1886, par. 16*

Oh, how often we forget the Scriptures! But here their hopes were revived and responded to the evidence that Christ had given them of His Messiahship. As they came to their abode, He made as though He would go farther, but it was toward evening and the invitation was given for Him come in the tarry with them through the night. Here they showed their courtesy; they wanted still to hear Him converse with them on the Scriptures. And Jesus consented and went into their humble abode and dwelt with them, breaking bread, and all the time words of encouragement were flowing from His precious lips. While He was breaking the bread, they saw the marks of the nails; and when He opened His mouth to bless the bread, they recognized the very voice of their Lord! They were about to fall down and worship Him, but He vanished out of their sight.*4LtMs, Ms 80, 1886, par. 17*

They did not sit down and enjoy this good news alone. They went back to Jerusalem and told their companions that Christ had risen. They did not even stop to partake of their refreshments. They were too overjoyed to stop for this, but they ran back and told the good news. It was a new world to them, now that Christ had risen. He in whom all their hopes were centered was risen from the dead; He had walked by their side, and now they hastened back to Jerusalem, stumbling over the stones in their anxiety to reach that upper chamber where their brethren were assembled.*4LtMs, Ms 80, 1886, par. 18*

They find the door locked for fear of the Jews. But they knock until they gain an entrance, and then they tell their story, how that Christ had risen and had walked with them as they were on their way to Emmaus. The disciples cannot believe the gracious words spoken, but as soon as they were through with their testimony, lo, there was Another standing in their midst. They had not heard the door open, they had heard no knocking; but who was this stranger? It was Jesus Himself. They thought it was a spirit, and they were afraid. But Christ said unto them, "Peace be unto you." "And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me,

and see; for a spirit hath not flesh and bones as ye see Me have. And when He had thus spoken, He showed them His hands and His feet.” *Verses 36-40.4LtMs, Ms 80, 1886, par. 19*

Christ had risen from the dead! What happiness and joy filled their hearts! He had passed through the tomb and brightened it. Death to them had seemed to be a horrible thing. It looked as though they could not pass through to the other side. But here Christ had obtained the victory, and although man had fallen and was condemned to death, yet He could live again. Those who sleep in Jesus will be called from their prison house to a glorious victory and will come forth to a glorious immortality. *4LtMs, Ms 80, 1886, par. 20*

But now we want to present to you the words of Christ, how He taught His disciples to preach repentance and remission of sin. And we read that Paul went from house to house teaching the people. He says, I have not failed to preach to them repentance toward God and faith toward our Lord Jesus Christ. [*Acts 20:20, 21.*] Now this is the work we are to do, and we want to have this testimony borne everywhere. You need not talk about getting along without any law, and yet know what sin is. The only definition of sin given in the Bible is, Sin is the transgression of the law. But you must repent toward God. And why? Because you have broken His law. And then you must have faith toward our Lord Jesus Christ. We see there is nothing in law to save us, but Christ has become man’s substitute and surety. He has worked out man’s redemption. Then what must man do? He must repent, because he has broken God’s holy law. It is just as necessary that we should keep that law now as it was for Adam and Eve to keep that law in Eden. *4LtMs, Ms 80, 1886, par. 21*

We want to arouse the conscience. We want the sinner to feel the need of repentance, that Christ may impute unto him His righteousness. But if you fasten upon sin and love sin, the grace of Christ is not with you. It is sin that is so appalling to Christ. He was the embodiment of the holy law. *4LtMs, Ms 80, 1886, par. 22*

Suppose that parents had taught their children that God had a law and they must keep it; suppose that they had interwoven it into their lives. Do you think that we would have such a wicked world as we

have today? The floodgates of woe and misery have been opened upon our race, and sin is debasing men and women today, and we want to know what we can do to lift up the people.*4LtMs, Ms 80, 1886, par. 23*

The fact is that Satan has been playing the game of life for the soul, but pride has come in and the grace of Christ is not abiding there. We want now to listen to the knocking and let Him in. He will come into congregations like this, but He wants to be invited into the soul. He says, "Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." *Revelation 3:20*. Remove the rubbish, take away your love of self, and Jesus will surely come in if you open the door. Will you let Him in? There are some who never will; they keep piling up the rubbish. But who will open the door and let Jesus in?*4LtMs, Ms 80, 1886, par. 24*

We want the love and peace that Christ can bring us, but there are so many hewing out for themselves broken cisterns that will hold no water. Christ says, "Whosoever will, let him take of the water of life freely." *Revelation 22:17*. Oh, how much we want to drink of the cup of salvation! Jesus is the only One who can give us peace.*4LtMs, Ms 80, 1886, par. 25*

You may enter the splendid palaces where everything is so fine and you think there must be happiness there, and perfect peace. But if Jesus is not there you will find that iniquity and sin are there. What we want is to be in harmony with Jesus Christ. He has risen, dear friends, and in your despondency you may know He is just as much by your side as He was by the side of the two disciples as they walked to Emmaus. Could your eyes be opened you would see that Jesus is by your side to give you peace and life if you will accept it.*4LtMs, Ms 80, 1886, par. 26*

I know what I am talking about. I have seen the time when I thought the waves were going over my head; in that time I felt my Saviour precious to me. When my eldest son was taken from me, I felt my grief was very great; but Jesus came to my side, and I felt His peace in my soul. The cup of consolation was placed to my lips. And then he who had stood by my side for thirty-six years in the

desk was taken. We had labored together side by side in the ministry, but we had to fold the hands of the warrior and lay him down to rest in the silent grave. Again my grief seemed very great, but after all came the cup of consolation. Jesus is precious to me. He walked by my side as He did by the side of the sorrowing disciples on the way to Emmaus, and He will walk by your side. When our friends go into the grave they are beautiful to us. It may be our father or mother that we lay away; when they come forth those wrinkles are all gone, but the figure is there, and we know them and they know Christ.*4LtMs, Ms 80, 1886, par. 27*

We want to be prepared to meet these dear friends as they come forth in the resurrection morning. Can any of us bear the thought that we should refuse the mercy of Him who has paid such an infinite price for us? Shall we turn from Jesus to the beggary elements of this world? or shall we lay hold upon the hope set before us in the Gospel that we shall be like Him, for we shall see Him as He is? And we shall listen to His voice, sweeter than any music, saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [*Matthew 25:34.*] We want these words spoken to us. We want a part with the blessed. We want to be with that company around the throne of God, Christ's righteousness imputed to us.*4LtMs, Ms 80, 1886, par. 28*

We want to improve every opportunity given us day by day to overcome the temptations of the enemy. This life is a conflict, and we have a foe who never sleeps, who is watching constantly to destroy our minds and lure us away from our precious Saviour who has given His life for us. Shall we lift the cross given us, or shall we go on in selfish gratification and lose the eternity of bliss? We cannot afford to sin, we cannot afford to disgrace the law of God. Adam and Eve could not afford it. Did not they lose by their transgression? And by obedience we shall regain that which was lost. The question with us should not be, "How shall I make the most money in this world?" The question should be, "Shall I serve God or Baal?" [*1 Kings 18:21.*] "Choose ye this day whom ye will serve," but I can say, "As for me and my house, we will serve the Lord." [*Joshua 24:15.*]*4LtMs, Ms 80, 1886, par. 29*

I do not look to the end for all the happiness, but I get it as I go along. Notwithstanding I have trials and afflictions, I look away to Jesus. It is in the strait, hard places where He is right by our side and we can commune with Him, lay all our burdens upon the Burden-bearer, and say, "Here, Lord, I cannot carry these burdens longer." He tells us His yoke is easy and His burdens light. [*Matthew 11:30.*] Do you believe it? I have tested it. I love Him, I love Him. I see in Him matchless charms. And I want to praise Him in the kingdom of God and sing, Worthy, worthy is the Lamb that was slain and is raised again. *4LtMs, Ms 80, 1886, par. 30*

Shall we break the stony heart? Shall we travel the thorny path that Jesus trod? All the way from the manger to the cross we see the tracks of blood. Shall the pride of the world come in? Shall we seek to make the world our standard? Or shall we come out from among them? The invitation is, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughter, saith the Lord Almighty." *2 Corinthians 6:17, 18. 4LtMs, Ms 80, 1886, par. 31*

Oh, what an exaltation is this—to be members of the royal family, children of the heavenly King! To have the Saviour of the universe, the King over all kings, know us by name and to be heirs of God to the immortal inheritance, the eternal substance! This is our privilege; will we have the prize? Will we fight the battles of the Lord? Will we press the battle to the gate? Will we be victorious? I have decided that I must have heaven and I want you to have it or I would not be here. I never would have come, at my age, from California to Europe had I not wanted to tell you how precious the Saviour is and what a precious truth we have. *4LtMs, Ms 80, 1886, par. 32*

You should search the Bible, for it tells you of Jesus. I want you to read the Bible and see the matchless charms of Jesus. I want you to fall in love with the Man of Calvary so that at every step you can say to the world, "His ways are ways of pleasantness, and all His paths are peace." *Proverbs 3:17.* You want to represent Christ to the world. You want to show to the world you have a hope big with immortality. You want to drink of the waters of salvation. You want

the heavenly angels to be in your dwelling. You want Christ to abide there. You want to teach your children to love and fear God. You want the Sun of righteousness shining in the darkened chambers of your mind, and you want thanksgiving to God on your lips.*4LtMs, Ms 80, 1886, par. 33*

Praise the Lord, oh, my soul! He says He has gone to prepare mansions for me:*4LtMs, Ms 80, 1886, par. 34*

“Let not your heart be troubled: ye believe in God, believe also in Me.*4LtMs, Ms 80, 1886, par. 35*

“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.*4LtMs, Ms 80, 1886, par. 36*

“And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.”
John 14:1-34LtMs, Ms 80, 1886, par. 37

Thank God! It is these mansions that I am looking to. It is not the earthly mansions here, for they are to be shaken down by the mighty earthquake ere long; but it is those heavenly mansions that Christ has gone to prepare for the faithful. We have no home here. We are only pilgrims and strangers here, passing to a better country, even an heavenly. Place your mind upon these things, and while you are doing this, Christ will be right by your side. May God help us to win the precious boon of eternal life.*4LtMs, Ms 80, 1886, par. 38*

Ms 81, 1886

Sermon/At Grimsby, England

Grimsby, England

September 21, 1886

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Morning Talk

However much we know of the Scriptures, it is important that we know still more. "Let him that thinketh he standeth take heed lest he fall." *1 Corinthians 10:12*. One man may think he understands the Scriptures and go out to present the truth, and yet he may be lacking on some points. We may get the heart and mind fixed upon something that has no special bearing upon the true point. A brother came to me and asked me what I thought about the salvation of infants; whether they would be saved. Says I, That does not concern you or me. There are points on which we must be careful not to mar present truth. All those who are to engage in the work of God must bind about their minds. There are those whose imagination is large, and they will be ever reaching out for something original. They will even fasten upon some word in the sermon and think upon that until the whole truth is covered with a mist.*4LtMs, Ms 81, 1886, par. 1*

Now we want to know what is essential for our work here. What is essential for our work now? If any of you should be asked to give your opinion on some point and you should not know just how to answer it, do not be ashamed to say you do not know, but you do know what we must do to be saved. When one came to Christ and asked what he must do to be saved, Jesus told him he must love God with all his heart and with all his might and with all his mind and with all his soul and his neighbor as himself. And these are the points we must keep before us—to love God supremely and our neighbor as ourselves. There is a great work before us.*4LtMs, Ms 81, 1886, par. 2*

Now there may be those who will inquire what will be the sign of the coming of the Son of Man and we may know what this is. We read that there will be signs in the sun, in the moon, and in the stars, and trouble in the nations [*Luke 21:25*]; all these tell us that the end is near. The coming of the Lord is at the door. Well we understand what being at the door means. When one stands at the door, all there is to do is to enter.*4LtMs, Ms 81, 1886, par. 3*

Now in regard to the coming of the Son of Man. This will not take place until after the mighty earthquake shakes the earth. After the people have heard the voice of God they are in despair and trouble such as never was since there was a nation, and in this the people of God will suffer affliction. The clouds of heaven will clash, and there will be darkness. Then that voice comes from heaven and the clouds begin to roll back like a scroll, and there is the bright, clear sign of the Son of Man. The children of God know what that cloud means.*4LtMs, Ms 81, 1886, par. 4*

The sound of music is heard; and as it nears, the graves are opened and the dead are raised and there are thousands of thousands and ten thousand times ten thousand of angels that compose that glory and encircle the Son of Man. Those who have acted the most prominent part in the rejection and crucifixion of Christ come forth to see Him as He is, and those who have rejected Christ come up and see the saints glorified, and it is at that time that the saints are changed in a moment, in the twinkling of an eye, and are caught up to meet their Lord in the air. The very ones who placed upon Him the purple robe, and put the crown of thorns upon His brow, and those who put the nails through His hands and feet, look upon Him and bewail. And this is the very sign of the coming of the Son of Man.*4LtMs, Ms 81, 1886, par. 5*

Now I want to tell you, brethren, you must be careful not to fasten upon vagaries. We had a good brother whose mind was destroyed because of this. He would read page after page that would turn his mind off from the right point. The third angel's message is the all-important point. Do not let your mind turn to vagaries, but keep your eyes fixed upon the truth. What we want is to give a certain sound. The angel is giving a definite message, "Sound the warning." And what does this mean? Have you heard the voice of the angel? What

does it mean? Why, it is the angel giving this message to men, and they are to take up this message and proclaim it to warn others.*4LtMs, Ms 81, 1886, par. 6*

You want to open your minds, to gird up the loins of your mind, and hope to the end. You do not want to get many things upon the mind to take it away from the truth the angel is proclaiming. When the latter rain comes upon the people of God, you must have a preparation to press right on, because those whose vessels are clean, whose hands are free just when that latter rain comes get the light that comes from on high, and their voices are lifted every one to proclaim the commandments of God and the testimony of Jesus Christ.*4LtMs, Ms 81, 1886, par. 7*

Now there are many signs that will take place before the coming of the Son of Man, but when the white cloud is seen, this will be the sign of the coming of the Son of Man. There will be signs in the sun, moon, and stars, and the nations in perplexity. These all testify that Christ is coming, and He is revealed in the clouds with power and great glory. The sign seen in the setting sun and rising sun has nothing to do with the sign of the coming of the Son of Man.*4LtMs, Ms 81, 1886, par. 8*

Now, brethren, you want to get hold of the pillars of your faith. Here is Christ in the great antitypical Day of Atonement, and you must understand that you need a special preparation for the Day of Atonement. We want our sins taken away, we want to confess them that they may go beforehand to judgment. Do not go away in discouragement, but believe that Christ is able to cleanse you from all unrighteousness. We must cease to sin because sin is the transgression of the law. Put away sin and then cling to the Mighty One who is able to wash away every stain of sin. Now this is a work of humility at this time, and we must confess our sins and get nearer to God so He can write "Pardon" against our names.*4LtMs, Ms 81, 1886, par. 9*

And be sure, when you go out to teach others, not to get your minds upon little things, but keep your mind upon the great work of God, for Satan will surely turn you off if possible. Do not try to be original and get up something you have not heard your brethren speak of,

for many have been shipwrecked in this way. Keep the mind upon the third angel's message. When you keep this before the minds of the people, they will see wisdom in it. But when you get a great many little trifling things before them, they become confused just like the Jews.*4LtMs, Ms 81, 1886, par. 10*

What we want to do is to get the truth before the people.*4LtMs, Ms 81, 1886, par. 11*

Ms 82, 1886

Sermon/Grimsby, England

Grimsby, England

September 1886

Portions of this manuscript are published in *9MR 253-256*.

Morning Talk

The disciples were to wait and look for the descent of the Spirit of God and they were to do a great work. They were to carry the truth for that time unto all nations and tongues and peoples. Christ tells them, in (*Luke 24:49*), "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." I have had great anxiety and burden upon my mind while at Basel and night after night could not sleep longer than three o'clock. I thought of our coming to England, and the matter that was presented before me pressed my mind so that when I awoke there was no more sleep for my eyes. My mind was laboring all the time in regard to the work and its importance in every department, and there stood out distinctly what had been impressed upon my mind. There was not all the manifestation of the Spirit of God that we should have, and we should not feel satisfied unless we have it. God will not accept half-hearted work in His cause, but He would have all performed with an exactitude.*4LtMs, Ms 82, 1886, par. 1*

Last night I listened to the remarks of Elder Olsen and I knew his mind was laboring in the right direction. It is not the number that you gather into the truth, but it is the quality, the pith of those who take hold of the truth, that counts. In order for this work to go forward as God would have it, we want the Spirit of the Divine upon it. We want to see that God is attending us in all our efforts. Our object is not to get our mold upon the work and carry out our ideas, but it is to so present the truth that all who will take hold of it will feel that they have something to do; not that they are to lower the standard, but they must lift the truth.*4LtMs, Ms 82, 1886, par. 2*

Yesterday I wrote out some things on which my mind was led out in regard to the foundation of the work. Now here is the way it is presented to me, and I would like to present it to you so your minds can take hold of it. It is like this: there is not unity of action. Every soul that goes out into the work should have unity and harmony with his brethren. "Well," said a brother, "that is just what I believe." And how do you believe it? Do you believe it enough to come into harmony with your brethren? or are you waiting for them to come into harmony with you? The work of educating workers is a great thing; and if one thinks of getting his stamp on this work, and that he must carry out the work according to his ideas and ways, you see it will have the stamp of man; but what we want is the divine stamp of God upon the work.*4LtMs, Ms 82, 1886, par. 3*

If Jesus is in one brother, he will correspond to Jesus in another. There has been too much of disunion in your work. There should be unity in all things and the Spirit of God resting upon the work and upon us; then we are able to give the right instruction to those under our care. What we need is a great deal more of God and a great deal less of selfish wisdom; and unless there is, there will be disunion just as surely as God rules in the heavens.*4LtMs, Ms 82, 1886, par. 4*

Most painful burdens have been resting upon my mind as I have considered how the work has been started in different places and how much better it would have been had it never been touched. As soon as one feels that he must give himself to the work, send him out into some unimportant place, says one. This is not the way to do. Another feels that he wants to go out and preach, but is no more fit to start out as a preacher than children are to be sea captains. They must be fitted as was John; he had been with God and learned of Him. And he gives us an example. These young men think they are sufficient to go forth, but they know nothing of how to handle the work; they are unfitted for it. They take their mold and do not see the necessity of correcting anything in their character. So they start out and they step up on the higher round and the very experience they need is dropped out. Instead of being able to give another of their experience, they have none of their own.*4LtMs, Ms 82, 1886, par. 5*

As Brother Olsen said last night, we need a training school. Now God will test these (young men) to let them see they need altogether a different mold in order to be fitted for the work and have the work prosper in their hands. They will show weakness in one point and another. Those who go out to labor cannot bring others any higher than they are themselves. They cannot lead them to drink of the fountains that they have never drunk of. Every branch of our work is important. Many know what it is to plead with God in prayer, and many do not know anything about it.*4LtMs, Ms 82, 1886, par. 6*

Now there is a great work before us, and it is necessary to lay the foundation well. When you are meeting with success in presenting the truth, do not feel that it is your own work, but give the glory to God, and more success will attend your efforts. You should not feel that it is because of your great wisdom that you have this success. A great deal has been said about this in cautions, yet men do not change. "A man convinced against his will is of the same opinion still."*4LtMs, Ms 82, 1886, par. 7*

Now brethren, we must lay aside our ways and take God's ways. I am so glad Elder Haskell is coming to England. Why? Because he has seen the work in all these phases, and we can take hold together and work with God. If ever a people needed melting over, it is us. If ever a people needed to be subdued, it is us.*4LtMs, Ms 82, 1886, par. 8*

Now God may do something for us, but you are not ready for it. The workers must have the stamp of the divine upon them; and when this stamp of the divine is brought upon them, God will work and open the way so you can have greater success. And when the work moves forward in the fear of God, you may expect that God will work.*4LtMs, Ms 82, 1886, par. 9*

There is too much of the spirit that "I am of Paul," and "I am of Apollos." [*1 Corinthians 3:4.*] There is too much of the feeling that, "I like such an one better." "I would rather hear this one speak instead of him." Now these preferences are all unsanctified. Wherever we go we want to give the impression that we are one. We are working to fit men for immortality, and we will study early and late to defend

our brethren. Thus the work of God will move in harmony. There is a great deal more of self about us than we think. When God's mold is upon us we can go to the uttermost part of the world and God will be with us. But when men who want their way and it is crossed, they go, as I have seen them in many places, and set a dead head against you. They may act as though they were on your side, but just let (their will be) crossed and they are against you.*4LtMs, Ms 82, 1886, par. 10*

Now we don't want such a class. I have been shown that wherever we go the devil will work to frustrate our plans, and there are those who will act as his agents instead of being as clay in the hands of the Potter, and Satan can handle them just to suit himself. Now I say we must be more cautious, and we must have a corps of workers who have a thorough training. Until they have this, they had better not touch the work. They want a training in their conversation, in their manner of preaching. Those who go out into the field to labor want to know how to address the people.*4LtMs, Ms 82, 1886, par. 11*

There are many who might be a power in the field of labor if God were working with them. Let us see what kind of work they are doing, whether we must take it all down and build up another structure or not. God wants us to know how we are laying the foundation and what kind of stuff we are putting into the building. But you want the spirit of the Divine, and you will not dare to touch the work until you have it. I tell you, a higher class must be reached, but these low-minded people we do not need; they only hinder the work.*4LtMs, Ms 82, 1886, par. 12*

What we want is a steady purpose, and then to carry it out. When the workers are willing to do as God would have them, then we may begin to educate and branch out more, but the first work is to be united with the Holy Spirit of God.*4LtMs, Ms 82, 1886, par. 13*

Those who give themselves to the work do not know what true religion is if they begin a spirit of courtship, as though God had called them to do thus. God never has called them; they do not know anything about His work, or they would have nothing like this. It is the invention of the devil to get hold of them, but they must feel

that it is a sacred work they have in their hands and they must do it for time and for eternity. When you have the burden of the work upon you, you will be so afraid that you will not give a right answer to every man that asketh you, that you will have no time for this dallying. This lovesick sentimentalism is a curse everywhere, and when you see it in young people, would you think they are fitted for the work? The command was, "Tarry in Jerusalem, until you receive the Holy Ghost." [Luke 24:49.] You must be so fitted that there will not be any appearance of evil.*4LtMs, Ms 82, 1886, par. 14*

Brethren, we need the Spirit of God in our midst; and when God puts His Spirit upon us, this seeking for the supremacy will cease. May God help us to reach a higher standard. What we want is to put self out of sight. I never felt it so much as of late. It is not the theory of the truth, it is not your argument that is needed, but what we want is religion—practical godliness—to teach the people and to weave into our own lives. We want to show in our actions the impress of the Divine and show that Christ is working for us, and with us, and that God is in our midst. We want to be a channel for good.*4LtMs, Ms 82, 1886, par. 15*

It is the love of Jesus that we must have. We do not want to be shut in by ourselves, but to have the Spirit and power of God. We can never reach the people unless we have God with us, and we must get out of self and present the truth in the meekness of Jesus.*4LtMs, Ms 82, 1886, par. 16*

Ms 83, 1886

Sermon/At Grimsby, England

Grimsby, England

September 1886

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(*Philippians 2:1*) and onward. Now this is the esteem that we should have one for another, and we should take these words right home to ourselves. Supposing that we should become perfect in this, would there not be a very different state of things among us? It is a great thing not only to believe God's Word, but to be doers of that Word, to carry out the injunctions of God in our lives in all things.*4LtMs, Ms 83, 1886, par. 1*

We read a little further: "Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." *Verses 14, 15*. Now this is not merely the position for those who preach the Gospel, though they in a special manner should carry out the principles of the Word of God, but it means every one of us who claim to have the love of God in our hearts and to be connected with Jesus Christ. We need to have it enjoined upon us that we are in a crooked and perverse generation, and we need to have it impressed continually upon our minds what we are to do in that nation. We are to shine as lights in the world. Are we indeed members of the royal family? Are we indeed children of the heavenly King? Are we of that number of whom it is said that Christ is not ashamed to call them brethren? Are we in such close relation to Jesus Christ that He looks upon the work and labor that we perform? We want to know how we stand. We want to know what is our position before God.*4LtMs, Ms 83, 1886, par. 2*

We know that the Lord has always had a light in the world. Noah in his day was the light to that crooked and perverse generation. We know that God gave him special light, it was to tell the world that a

flood was coming upon the earth, and that they must find refuge in the ark. But how few heeded this warning!⁴*LtMs, Ms 83, 1886, par. 3*

We take another case: There was Enoch. What a blessed thing it is that we have an Enoch! It is stated that he walked with God three hundred years. Notwithstanding the corruption was so great all around him, yet he walked with God, and his light shone out to that degenerate age. And if Enoch walked with God then amid corruption, why cannot men and women walk with God today, in this age of the world?⁴*LtMs, Ms 83, 1886, par. 4*

Many of us know something of this experience. We know that in sadness and grief we feel very frail, but we know that Jesus is right by our side to sympathize with us, and He will help us. We can commune with our best Friend. He is right by our side. We need not go into the heavens to bring Him down, for He is right by us to help us.⁴*LtMs, Ms 83, 1886, par. 5*

As we walk in the streets with those who care not for God or heaven or heavenly things, we can talk to them of Jesus. We have something more precious than they to look upon—it is Jesus. He is with us in the moral darkness of this age. We can tell Him of the afflictions of our soul and the wickedness in the world, and none of these things need hinder us. We can talk with Jesus. We can talk with Jesus as Enoch talked with God; he could tell his Lord all about his trials. Here was the way Enoch walked with God, and when the light shone out upon his pathway, he did not expect to say, “Why, what will my friends and relatives say of me if I take this course?” No, he did that which was right whatever the consequence.⁴*LtMs, Ms 83, 1886, par. 6*

Now Enoch sought to have a connection with God, and those who do not have a connection with God have a connection with some one else who will lead them away from everything good. All of us have a character to form. Enoch formed a righteous character, and the result was that he was translated to heaven without seeing death. When the Lord shall come the second time, there will be some who will be translated without seeing death, and we want to know if we will be among that number. We want to know if we are

wholly on the Lord's side—partakers of the divine nature, having escaped the corruption that is in the world through lust—not by trying to make a clear path for our feet where we shall have no trials or difficulties to meet, but by placing ourselves in right relation to God and letting Him take care of the consequences.*4LtMs, Ms 83, 1886, par. 7*

Enoch was the light to the world in his day, and how far that light extended! The light that Enoch reflected from God was broad and deep, and there were those who walked in this light, were blessed in this light, and died in this light, and will come up in the first resurrection.*4LtMs, Ms 83, 1886, par. 8*

And there was the message of Noah which the world could not endure. They said it could not be that a flood was to come upon the world, and they laughed, and mocked, and scoffed at the preacher of righteousness. Did that make the message of none effect? No. But we see that none but Noah and his family were saved in the ark.*4LtMs, Ms 83, 1886, par. 9*

Abraham was a light to the world, and the Lord said of him, I know Abraham, that he will command his children and his household after him. [*Genesis 18:19.*] Abraham walked in the ways of the Lord.*4LtMs, Ms 83, 1886, par. 10*

Now it is the same with the people of this age. They can be on the side with Abraham and be blessed with him, or they can be on the other side and suffer the consequence. Jesus was the One who was communing with Abraham, and thus we see Christ in the Old Testament; then down through the New Testament we see Him constantly giving the apostles light, and we want to be gathering all the rays of light that have been shining down through the prophets and apostles. We have the advantage of all the light they had.*4LtMs, Ms 83, 1886, par. 11*

Great beams of light were brought to Daniel, opening to him the great future that was to come upon this world. We have the benefit of this light and, having all this light, ought to do much better than they. We know how Daniel stood in the midst of that crooked and perverse generation. We know he took his position on the right side because it was right. He did not eat at the king's table, because he

had had an education from his childhood that the brain must not be beclouded with improper diet. He was the precious light in that crooked and perverse nation, and they saw that light in Daniel. *4LtMs, Ms 83, 1886, par. 12*

When his enemies sought to find some accusation against him, they could not. They said, "We can find no accusation against him because his life is one of equity." Therefore they said, "The only thing we can do is to bring an accusation against him concerning his religion," and they tried to get him to dishonor God by separating from Him. When we indulge in sin we dishonor God. [*Daniel 6:4, 5.*] We are so thankful that we have the example of Daniel, and what gratitude should fill our hearts for such an example. *4LtMs, Ms 83, 1886, par. 13*

When the decree went forth that no one should offer any prayer except to the king, Daniel attended to his business faithfully, but when his time for worship came, he went to his chamber and there bowed before God three times a day and would let no man come between him and his God. Here was something to be immortalized and handed down to succeeding generations. And what was the result of Daniel's integrity and earnestness? God did not leave him. Although he was cast into the lion's den, there was not a stain upon his character, and the angels of God were cast into that den with him to care for him. And they closed the lions' mouths so they did not hurt him. Now we see what those before us have suffered for the truth's sake. The worthies who refused to bow to the golden image were cast into a burning fiery furnace, but Christ was with them there, and the fire did not consume them. There was not even the smell of fire upon their garments. *4LtMs, Ms 83, 1886, par. 14*

Now some of us may be brought to just as severe a test. Will we obey the commandments of men, or will we obey the commandments of God? This is a question that will be asked of many. The best thing for us is to come into close connection with God; and if He would have us martyrs for the truth's sake, it may be the means of bringing many more into the truth. *4LtMs, Ms 83, 1886, par. 15*

But here is the power of self-indulgence, the love of the world, and

pride. We want to break away from these and, like Daniel, take a position so that the Lord can help us. Daniel did what he could on his part, and the Lord did not leave him. And it is the same today; when men have done all they can, God will impart unto them that wisdom that is sufficient for them to have. God gave Daniel wisdom and knowledge above all the astrologers there were in that realm.*4LtMs, Ms 83, 1886, par. 16*

And it comes down to us through that man who chose to obey God rather than man.*4LtMs, Ms 83, 1886, par. 17*

We must put on the whole armor of God and stand on the battle field and fight valiantly the battles of the Lord. We are not here to be butterflies, and to gratify self, but we are here to be lights to a crooked and perverse nation. We are to be loyal to God and heaven. We are gathering light not only for today, but for some special occasion; we are having increased light, and we must let it shine upon all around us. Many whom we try to reach with the truth of God will not accept it, and why? Because it involves a cross.*4LtMs, Ms 83, 1886, par. 18*

We will lay Daniel aside and take another character. We will take the Majesty of heaven. You will never be required to make such a great sacrifice as did He to lift man up. He has encircled the race with His human arm, while with His divine arm He grasps the throne of the Infinite, and thus unites earth to heaven and fallen, finite man with the infinite God. Through divine power Jesus gives strength to every one of us that we may overcome. Now there is a work devolving upon each of us. We see how the King of glory left His high command, clothed Himself with humanity, and took upon Himself the nature of man in order that He might redeem him from the disgraceful fall.*4LtMs, Ms 83, 1886, par. 19*

The very ones who ought to have acknowledged Him, the very ones who should have received Him, refused to have anything to do with Him, were upon His track to slay Him, and they made it as hard for Him as they could. And not only did they refuse themselves to have anything to do with Him, but they hindered everyone whose intelligence was convinced that He was the Christ. They covered Him with shame and said He was casting out devils through

Beelzebub, the prince of devils. What greater insult could be brought upon Jesus than was brought upon Him?*4LtMs, Ms 83, 1886, par. 20*

Now we take His character and life. The Saviour of the world who came to make us better, to give us strength to overcome everything that is unlike Christ—that precious Saviour is leading us, and we can follow where He leads. It is a path of sacrifice, but what if it is? That is just what we need, because we are all full of self, all full of defects and errors and sin; and we want to separate from our own inclinations and self-indulgence and go where Jesus leads the way. And as we follow, Jesus says, I am the Way, the Truth, and the Life. I am the Light of the world. [*John 14:6; 8:12.*] If we follow in His footsteps, we shall be a light to the world. He left the commission with His disciples to go into all the world and preach the gospel to all nations.*4LtMs, Ms 83, 1886, par. 21*

This light cost something; it cost the life of the Son of God. And why? Because He loved us with a love that was infinite. By following that light, we walk with Christ as Enoch walked with God, and we are fitting for that company of angels above, and that great reward which awaits the faithful; and what is that reward? It is an eternal weight of glory, but we can only get it by being partakers with Him in His suffering. And if partakers of His sufferings, we shall also be partakers with Him in His glory. I do not want any more exalted position than this.*4LtMs, Ms 83, 1886, par. 22*

If we serve mammon we cannot serve God, and if we serve God we will be separate from the service of Baal. And just as soon as we decide that we will forsake sin and evil, and decide not to try to bring down the Lord's standard, but come up to it, then we can say as we follow in the path to eternal life, His yoke is easy and His burden is light.*4LtMs, Ms 83, 1886, par. 23*

What we want is religion. What we want is that peace that comes from heaven. When Christ entered that upper chamber where His disciples were assembled, He said to them, Peace be unto you. [*John 20:19.*] This is what we want, the peace of Christ. Your friends may bring you happiness, but that is not the peace of Christ, and we want to take that course in this life that may be a light to this

crooked and perverse nation.*4LtMs, Ms 83, 1886, par. 24*

You are seeking a better country. The world may look at you and say, Why don't you go to this party of pleasure and dress more like the world? You can tell them you are seeking to be like Christ. Did He try to imitate the world in dress and practice? Then I will not. There is a perfect pattern given to the world. We know there was pride and fashion when Christ was upon earth. The priests had their splendid dress, but here was Christ who could not wear that splendid dress. He came to help the poor and needy. And our work is to do as Christ did, to seek to do His work. It is to take some of the extras from off our dress and put it upon some of the needy. It is our work to help those who have known nothing but suffering and bereavement.*4LtMs, Ms 83, 1886, par. 25*

Brethren and sisters, there are souls to save. And, oh, when I think of those words in Daniel, I find myself waking up in the night and repeating them over and over, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." [*Daniel 12:3.*] Look at the sun and the stars marshalled in the heavens and known by their names. The Lord says, They that turn many to righteousness shall shine as the stars forever and ever. Well, now I want to know if you will fold your hands and take things easy? Will you sit down in the devil's easy chair, deceived, and say, "I have always had an easy time and will take things easy now"? We have a great deal more to do to care for the inward training that we may have the spirit of Christ. We do not want to find any with the spirit of murmuring and complaining. If you have Christ's spirit you will find that when you are wounded you will not rise up in rebellion. What we want is the inward training. I want the Spirit of Christ abiding in me, and Christ says, If any man will hear My voice and open the door, I will come in and sup with him, and he with Me. We have been piling up the rubbish before the door of our hearts, and this must all be cleared away. Christ cannot enter there until we do. "Behold, I stand at the door and knock," He says. [*Revelation 3:20.*] Clear away the barriers that have been piled up around the door of the heart. He wants you to clear them away, and He will come in.*4LtMs, Ms 83, 1886, par. 26*

Now let us see if there is not something for us to do. Let us see if we have not bound ourselves about with iron bands. Every one of us must come in that position where Christ can work with us. We must get where we will respect the judgment of others and not think that "My way is the only right way in the world." They say to me in Norway, Denmark, and Sweden, "You cannot labor here as you do in America." But I tell them I will give them the message as God has given it to me. God has not changed since I came to Europe, and I will bear my message just as He has given it to me; and if I fail of meeting the ideas of the people in this place, I want them to remember that God has not changed; He is the same here as in America, and He can give the same message here. It is Christ and Him crucified, and the Christ in me will respond to the Christ in you. Here is the Bible and the truth, and we must come to the platform of eternal truth and seek to be partakers of the divine nature, and then the true light will come into this nation.*4LtMs, Ms 83, 1886, par. 27*

The trouble is, more men have their own ways and follow their own will instead of God's will and ways. They cripple God's work and have their own ways and customs. But God wants us to have new and increased light every day, and scatter this light upon the pathway of others; may God help us. When the Spirit of Christ comes into our hearts, this feeling will melt away like frost in the sun. What we want is the sweet, subduing influence of the Spirit of God, and we want self to die and Christ to live in us. We want to grasp the rich promises of God, take up the cross, and yoke up with Christ. He says, "Take My yoke upon you." [*Matthew 11:29.*] There is but one yoke for any of us, and just as soon as we submit ourselves to Christ, then the first song that will break forth from our lips is, "The yoke of Christ is easy and His burdens are light." [*Verse 30.*] But if you manufacture a yoke of your own, you will find it is heavy and grievous to be borne.*4LtMs, Ms 83, 1886, par. 28*

Christ says, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] It is not because a man is poor that he is of no value to Christ. What does God care for your riches? Does He make any difference in these things? Instead of this, it is the man who is poor and needy that is of high value in the eyes of Heaven.*4LtMs, Ms 83, 1886, par. 29*

Now, my brethren, we want to come to the Lord just as a child to an earthly parent and come in meekness because we have the light that He has given us, and He will help us. If any of you are in darkness, it is because you are not yoked up with Christ. I love Jesus. There is immortality and eternal life for every one of us. I love Him, I love Him, and there is no attraction so great as Christ. It is our duty to have light. We sin if we do not have it. There should be no feeling that others are poorer than I and I will have nothing to do with them. But let me see that Christ is with them, and let me see that they are giving their hearts to God, and that their voices are raised in praise to God and to the Lamb, and it is enough.*4LtMs, Ms 83, 1886, par. 30*

Ms 84, 1886

Sermon/At Grimsby, England

Grimsby, England

September 26, 1886

Portions of this manuscript are published in *HP 369; 9MR 259-264*.

“And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.” *Revelation 3:7, 8.4LtMs, Ms 84, 1886, par. 1*

Here we have reason to rejoice. Here is One presented before us who has all power in heaven and in earth. And He says, “I have set before thee an open door and no man can shut it.” [*Verse 7.*] Could an angel have done this? Is there any greater being upon our earth that could have done this? Is there any power that could have opened this door for the human race? No man could close it. There is only One, He who is equal to Divinity, the Prince of life. He is the One in whom our hopes of eternal life are centered, the Majesty of heaven, the King of glory. It is He who left the royal throne, who left His high command, clothed His divinity with humanity, came down to this earth and was a Man of sorrows and acquainted with grief, tempted in all points like as we are, that He might know how to help those who are tempted. *4LtMs, Ms 84, 1886, par. 2*

When He received baptism at the hand of John, the heavens were opened above Him, and the Spirit of God descended in the form of a dove and rested upon Him; and there was heard a voice from the highest heaven, saying, “This is My beloved son, in whom I am well pleased.” *Matthew 3:17*. He was then entering upon His mission for which He came to this earth: and God declares His mission for which He came to this earth. The human race is accepted in the Beloved. His human arm encircles the race while with His divine arm He grasps the throne of the Infinite. *4LtMs, Ms 84, 1886, par. 3*

He is the open door. The gates are ajar. The door is open and no man can shut it, so that in our weakness none of us need be discouraged. We need not feel that we are to fight the battles of the Lord in our own strength, because the gates are ajar and the communication that was cut off because of man's transgression has been renewed. Christ gave Himself as our sacrifice, and it is through this sacrifice that we are accepted in the Beloved. There is an open door for you. The light from heaven descending upon Jesus Christ acknowledges that He is accepted as our Substitute, and through faith in Him and obedience to God's commandments we shall be brought back again to our Eden home.*4LtMs, Ms 84, 1886, par. 4*

Now we want to appreciate the great advantage that is given us through Jesus Christ. We want to know what price He paid for us in order to ransom us from the hands of Satan. In order to know this we must search the Scriptures and place ourselves in right relation to God. We must not transgress God's law as did Adam and Eve, but we must be obedient to all of God's requirements. It is when bending our footsteps heavenward that we are pointing others to our Eden home.*4LtMs, Ms 84, 1886, par. 5*

We are to overcome as Christ overcame. And how did Christ overcome? It was by perfect obedience to His Father's commandments. He says, "I have kept My Father's commandments" [*John 15:10*], and therefore through obedience we are to be brought back to our Eden home.*4LtMs, Ms 84, 1886, par. 6*

Now I appreciate this home. I appreciate it more highly than everything else in this earth, and I am bending my steps heavenward that I may have a home in the city whose builder and maker is God. I want the heavenly home. It is true we have trials and sorrows here: we have disappointments and afflictions here: but what of this? I forget all this in considering the eternal weight of glory. I do not allow my mind to be occupied with the things of this earth, because the glory of heaven has eclipsed the attraction of this earth for me, and I see one object, one crown, and it is for me to gain it. In order to gain it I must put all my reasoning powers and faculties to work.*4LtMs, Ms 84, 1886, par. 7*

Now when Christ has made the sacrifice He has for us, would it not be most ungrateful in us if we do not accept it? He came to save us from our sins, not in our sins, but from our sins. He came to cleanse us from all unrighteousness. Will we allow the final mold to be placed upon us? A great plan has been devised, and now the question is, Will you serve God or Baal? We know what corruption is around us, and the inquiry comes up, What more could I do for My vineyard than I have done? What more could the Lord have done for His people than He has done? Now it is for us to do. "Behold, I set before thee an open door and no man can shut it." [Revelation 3:8.] *4LtMs, Ms 84, 1886, par. 8*

Who is denying Jesus Christ? Who is it? It is those who are making a profession of godliness, those who are claiming to believe in Jesus Christ and yet are assimilating to the world. They are following another pattern. But Christ is our example in all things; and if we imitate the life of Christ, we shall be separate from all sin. *4LtMs, Ms 84, 1886, par. 9*

Says Paul, I die daily. [1 *Corinthians 15:31.*] Our natural inclination would be to be like the world, but there is the invitation, "Come out from among them, and be ye separate." [2 *Corinthians 6:17.*] There is a reformation that we are to make. We are to be as clay in the hands of the potter. We are to be molded and fashioned, and we are to take on the very fashion and mold that God would have us. We are not to take on our own mold, but we must be working to please the God of heaven, working to regain the moral standard. God wants to fit us for a home in His kingdom, and this is the time of our preparation. It is a time of character building, that we may have the right mold of character. God will do His part, angels will do their part, and we are to understand that all heaven is interested in our salvation. *4LtMs, Ms 84, 1886, par. 10*

"I know thy works: behold, I have set before thee an open door, and no man can shut it." [Revelation 3:8.] Our works are laid open before God, and they are written in the books of heaven. There is also another book, the Book of Life—called the Lamb's Book of Life—and the names of those who have laid hold upon Jesus Christ are written in this book. If they have been trying to do as the world, their works will appear as they are. *4LtMs, Ms 84, 1886, par. 11*

Christ says, "I stand at the door and knock." [Verse 20.] Then He says, "Be zealous therefore and repent." [Verse 19.] We must manifest a zeal in this matter. We need not wait for any special exercise of feeling before we surrender to God. We want Him at the very commencement of the work, and therefore, just as soon as we see that we have been rejecting God, we must come to Him and acknowledge that we have rejected Him and we now want to redeem the time. A great and infinite sacrifice has been made in our behalf, and now we want to show what we will do for ourselves. There is not one of us who will be placed in heaven with the mold of our own will. *4LtMs, Ms 84, 1886, par. 12*

Now what time will you set to do this work? You are not your own; you are bought with a price. What time have you set to give yourselves to the Lord? Some think if they have entered the college and come out graduates that they know too much to give themselves to Jesus Christ. Who was Jesus Christ? He was the Redeemer of the world, and He is willing to do great things for us. We are weak in our strength, but Christ says, I know thy works. There is a way that is open to receive us. He will work with us, He is waiting to help us. *4LtMs, Ms 84, 1886, par. 13*

I have thought of the mothers. What a work there is before them! Here are children entrusted to their care. In educating them they educate themselves. If they have a patient temperament, the children will manifest the same, and therefore they should feel the need of representing the meekness and love of Christ in their families. These families can be representatives of the family above, but there is work for the mother. It is to be kind and patient and educate her children to become acquainted with Christ from their very babyhood. In doing this work the mother is doing the work God has given her to do. And she is doing her work for time and for eternity. The greatest power that is seen is a well-ordered and well-disciplined family; and when brought up in the nurture and admonition of the Lord, this family will tell upon those around them. *4LtMs, Ms 84, 1886, par. 14*

I have said that if God would accept my work in training my children for the future immortal life, I will say I have not lived in vain. But this cost me labor and tears. I have had no time to put on the extra

dress, to decorate myself. My time must be spent to prepare these children for the future life, to so fashion them that peace may be in their hearts, and to fit them for usefulness in this life.*4LtMs, Ms 84, 1886, par. 15*

This is our work, mothers, but not that they should go out into the pleasures of the world. I have had people say to me, "Why, Mrs. White, your children will not know how to act in society." Said I, "I am educating them for the society of heaven. I want them to be educated to do right because it is right and well pleasing to God."*4LtMs, Ms 84, 1886, par. 16*

In America we have by the lakes a beautiful white lily, and how anxious every child is that he can secure those lilies. You can teach your children a beautiful lesson from these lilies. Their tiny stems strike down into the pure white sand. They leave everything that would stain or corrupt their purity. And just so should our children seek the pure in this crooked and perverse generation. They ought to be educated by their fathers and mothers that they shall gather all that is pure and lovely. Shall they be allowed to receive those things that will stain and spot them?*4LtMs, Ms 84, 1886, par. 17*

We read of a company that stands before the throne, pure and white. [*Revelation 7:9.*] Now this is what we want our children to be. As Christ has given us the perfect example, the parents must give it to their children. What we want is more of Jesus and a great deal less of self. Self grows very large in our esteem, and we think that after all we are doing all right and will have an entrance into the kingdom of God. But we will not if we do not follow the Pattern. And here is the Pattern, Christ Jesus.*4LtMs, Ms 84, 1886, par. 18*

Nothing enters into that city that defileth. "I have set before thee an open door." [*Revelation 3:8.*]*4LtMs, Ms 84, 1886, par. 19*

Will you become acquainted with Jesus Christ? He is your best friend. Educate your children to become acquainted with Jesus. In their very youth is the time to impress this lesson upon them. How much time are you spending in this work? If you are neglecting this work your children will not stand around the great white throne of God as subjects of Christ. Now here is the open door; fathers and mothers, you can do this work yourself. I have wrestled day and

night with God in prayer, Give me my children. I cannot give my children to the powers of the enemy, but I have felt that I must have their influence in this work of saving souls and thus we could be missionaries for God. And they stand by my side in this great work; I feel grateful to God for this.*4LtMs, Ms 84, 1886, par. 20*

Now I know something about that door that no man can open or shut. I know as I come to God and offer my prayer as Christ upon the banks of Jordan I will have the blessing of God resting upon me. I know something of this world; and although Satan may thrust his temptations into my mind, I look beyond to One who is mighty to save, and He says, "I know thy works." Every effort we make to bless humanity around us is recognized in heaven. But we frequently neglect the work and serve God with a divided mind. If we ask God for anything, we must not have our minds one half of the time on God and the other half on our own selves.*4LtMs, Ms 84, 1886, par. 21*

We know in whom we believe. Men may talk about our having our minds fixed too much upon heaven, but we know better. We have been in the work nearly forty-eight years, and we know something about God's service. I know best what bereavement is when I stand here alone, when he who stood by my side, and on whose large affections I have leaned for thirty years, is gone, and yet I am not alone, for Christ is my helper. Oh, I wish the curtains could be rolled back and we could see Christ in His glory. We are to be members of the royal family, children of the heavenly King. Now it is our privilege to know that Christ is by our side as our helper.*4LtMs, Ms 84, 1886, par. 22*

Christ says, "I know thy works." He knows whether you are living a life of perfection, and if you love to talk and think of Him, and whether it is your joy to praise Him. Do we expect to get to heaven at last and join the heavenly choir? Just as we go into the grave we will come up, as far as the character is concerned. "For this mortal shall put on immortality, and this corruptible shall put on incorruption." [*1 Corinthians 15:53.*] It is the body that will be changed then, but now is the time for washing and ironing. It is the time to wash our robes and make them white in the blood of the Lamb.*4LtMs, Ms 84, 1886, par. 23*

When the lawyer came to Christ and asked, "What shall I do to inherit eternal life?" the answer was, "Keep the commandments." [*Luke 10:25-28; Matthew 19:16, 17.*] Here a positive question is asked by the lawyer, and he receives just as positive an answer. You must give your powers to God. "Well," said a doctor who was trying to bring my mind down to earth, "you will be unfitted for this earth if you try to put all your strength into the service of God." "Is that so, Doctor? Since I was sixteen I have been traveling east and west and north and south and have seen hundreds converted, and does this unfit me for a connection with the earth? When we have a right hold upon heaven we shall represent the love of Christ to the perishing sinner." The doctor said, "It is those who are in the dance hall that have called for Mrs. White to come and pray for them." They don't call for those who are pleasure lovers, but for those who know what it is to offer up their prayers in faith to God; and when we have an intelligent knowledge of Jesus Christ and His religion, then it is that we can be a blessing to those around us. *4LtMs, Ms 84, 1886, par. 24*

Parents want to teach their children of Jesus and fit them, not for the pleasures of this world, but for the future, immortal life. And what are we doing? Are we fitting them for the future, immortal home, or are the pleasures of this world of more value? He will ask you soon, "Where are the children that I have given you? Have you fitted them for the world above?" What will you say then? Every mouth will be closed. God has given us reason and intellect. Give them to Him. Our affections are to be given to God. Your time belongs to God; He has bought it. Soon the question will come to us, What have you done with the blessings I have given you? What you want is to grasp every ray of light which is given you from heaven and live by that light. Then you will be happy. *4LtMs, Ms 84, 1886, par. 25*

All these terrible losses and difficulties and crimes need not be. Do not charge them to my God. He is not chargeable for them. We would think by the appearance of many professed Christians that they had an idea that those who loved Christ were the most unhappy. But Christ requires nothing of us that would deprive us of one blessing. He requires of us obedience. He wants us to be happy, and He wants us to live with Him through the ceaseless

ages of eternity.*4LtMs, Ms 84, 1886, par. 26*

We read here that John saw the throne of God and around that throne a company, and he inquired, Who are these? The answer came, "These are they which ... have washed their robes and made them white in the blood of the Lamb." *Revelation 7:14*. Christ leads them to the fountains of living waters, and there is the tree of life and there is the precious Saviour. Here is presented to us a life that measures with the life of God. There is no pain, sorrow, sickness or death there. All is peace and harmony and love. We want you to be in that heaven.*4LtMs, Ms 84, 1886, par. 27*

Christ has died that we might keep God's commandments. Will you have your names registered on the Lamb's book of life? Then be careful and zealous to repent of every sin. He says, I will not blot out your name from the Book of Life, but I will confess it before My Father and His angels. [*Revelation 3:5*.] We want you to be happy here in order to be happy in the heaven above, and in order to be happy here you must make an entire surrender to God. And then ask God to come into your heart and abide there, and by your example seek to glorify God.*4LtMs, Ms 84, 1886, par. 28*

The religion of Christ never discourages the receiver. It is fitting him for the society of angels in heaven, and that is where we want to be. We want to be in that position where His light and love will shine upon us, that we can gather rays of light from glory and scatter them upon those around us. We are to repress evil, control self, and seek to build up a character which God will approve. Now is the time of character building. Now is the time to receive grace and strength and power to combine with our human efforts, that we can form characters for everlasting life. When we do this we will find that the angels of God will minister unto us, and we shall be heirs of God and joint heirs with Jesus Christ. And when the last trump shall sound, and the dead shall be called from their prison house and changed in a moment, in the twinkling of an eye, the crowns of immortal glory shall be placed upon the heads of the overcomers. The pearly gates will swing back for the nations that have kept the truth, and they will enter in. The conflict is ended.*4LtMs, Ms 84, 1886, par. 29*

“Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.” [*Matthew 25:34.*] Do we want this benediction? I do, and I believe you do. May God help you that you may fight the battles of this life and gain a victory day by day and at last be among the number that shall cast their crowns at Jesus’ feet and touch the golden harps and fill all heaven with sweetest music. I want you to love my Jesus. Give that to Jesus which He has bought with His own blood. Do not reject my Saviour, for He has paid an infinite price for you. I see in Jesus matchless charms, and I want you to see these charms. May God bless this congregation, is my prayer. *4Lts, Ms 84, 1886, par. 30*

Ms 85, 1886

Important Test. to our Brn. and Srs. in N.Y.

Basel, Switzerland

December 27, 1886

Copied from *PH039*.

Ms 86, 1886

Sermon/The Two Classes in the Days of Noah

Basel, Switzerland

February 27, 1886

Portions of this manuscript are published in *CTr 39, 55, 57-60*.

Genesis 6:3, 5-7. "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. ... And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."*4LtMs, Ms 86, 1886, par. 1*

After the translation of Enoch to heaven, the sons of men that were set against the worship of God, were drawing away the sons of God. There were two parties in the world then, and there always will be. The worshipers of God called themselves the sons of God. The descendants of Seth went up into the mountains and there made themselves homes separate from the sons of Cain. Here in their mountainous homes they thought to preserve themselves from the prevailing wickedness and idolatry of the descendants of Cain. But after the exhortations and the influence of Enoch was removed from them, they commenced to unite with the descendants of Cain.*4LtMs, Ms 86, 1886, par. 2*

Here I wish to impress upon your minds that there are always two parties: those who stand as faithful sentinels for God, and those that are against God. God has a test and a trial for every living soul upon the face of the earth. There are always witnesses standing faithful to God, as representatives of God's righteousness, and those who are opposed to God, representatives of the government of Satan. It is the privilege of all who witness these two parties to choose which party they will be in.*4LtMs, Ms 86, 1886, par. 3*

Here was the faithful Enoch who for three hundred years had been bearing a living testimony to the children of men, and when the descendants of Seth came down and intermarried with the descendants of Cain, then moral corruption flooded the earth. Now, the descendants of Seth might have preserved their integrity before God, and they might have exerted a saving influence upon the inhabitants of the Noachic world, but in the place of doing this they began to unite with the universal corruption that was prevailing in the valleys. The Cain worshipers despised everything like the sacrificial offerings that represented the Lamb of God that was to take away the sins of the world. It is stated in (*Genesis 4:26*), “And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord.” Here we see the two parties standing right out in this degenerate age. It was not all corruption; it was not all fidelity. Here God states that every imagination of the thoughts of the heart was only evil continually. [*Chapter 6:5.*] *4LtMs, Ms 86, 1886, par. 4*

I spoke to you last Sabbath about the necessity of girding about the thoughts, that the soul should be loyal to God. The law of God was trampled under the feet of the Cain worshipers; they were idolaters; they worshiped the creature instead of the Creator. The descendants of Seth acknowledged the power and government and right of the living God to govern. God had borne with the perversity and iniquity of that long-lived race until He declared that He would bear with them no longer. He sent His angels to Noah to tell him what His purpose was in regard to the inhabitants of the old world. That faithful [preacher] of righteousness declared the message to the inhabitants of the old world, that one hundred and twenty years would be the end of their probation. Some of them were at first affected by the message that was brought to them, but as time passed along year after year, and they saw the earth remain the same as it had been, unbelief came into their minds. *4LtMs, Ms 86, 1886, par. 5*

Noah was commanded to build an ark for the saving of himself and his house. It is stated, “Noah have I found righteous before me in this generation.” [*Genesis 7:1.*] And it is also stated that, “Noah walked with God.” [*Genesis 6:9.*] Noah did not stop to question, “What will the inhabitants of the old world think of me if I begin to

build this boat upon dry land?” He believed just what God had told him and he commenced to work upon the light and plan that God had given him. He had to employ many carpenters to help him in this great work of building, and there were many of these that were believers at that time. But the largest part of the Noachic world were unbelievers and they made a great deal of sport of Noah. They ridiculed the idea of building a great boat on dry land.*4LtMs, Ms 86, 1886, par. 6*

The surface of the earth was very much as it was when God created it, although some changes had taken place. They looked at the lofty trees, and the wonderful things that God had made in nature, and said, “It is impossible that God shall destroy these things.” The sight of their eyes and their senses made a greater impression upon the inhabitants of the Noachic world than the message from heaven, and Noah stood there in his faithful integrity as a witness to that generation.*4LtMs, Ms 86, 1886, par. 7*

Abel, Enoch, and Noah were representative men in that age, for the inhabitants of the old world. Every one had had their test upon the law of God. Would they obey God, would they do just as He told them to do, or would they disobey and realize the results? If Noah had been like many in our day who say, “Believe, believe, all you have to do is to believe,” then he would not have condemned the world. But Noah had that genuine faith, that faith that works. He testified by his faith and works to the inhabitants of the Noachic world that he believed God. Had he stood back and said, “I cannot build this ark; why, I will be considered crazy if I build this ark on dry land,” then he would have had no influence for good upon them. But he believed just what God had said, and carried it out by his works. They considered him insane; they laughed at him and mocked him, but still he kept at work in building the ark according to God’s directions, and when the last message of Noah was given to that degenerate age as he stood before the people giving his warning, they turned from him to ridicule him. They had listened to the prayers of Noah that had ascended day after day in their behalf, and with his heart drawn out for them he delivered his very last message to them.*4LtMs, Ms 86, 1886, par. 8*

And God said to Noah that he and his wife, and his sons and their

wives, should come into the ark. [*Genesis 7:1.*] You see how few there were who would believe the message of heaven, the Word of God, and thus be saved from the waters of the flood. The consequences of the transgression of God's law were evidenced upon man and upon the earth. Violence and corruption were prevailing everywhere.*4LtMs, Ms 86, 1886, par. 9*

But the time came when there was a singular sight witnessed by the inhabitants of the Noachic world. Those who had laughed and scoffed and derided Noah, now could see that something was taking place that was wonderful. There was seen coming, through the forest and from every quarter, animals, two and two, making their way to that ark. These animals were obedient to the commandments of God, but man was disobedient. Then there was seen like a dark cloud in the heavens, the fowls of the air flocking to that ark. Well, at the moment this made an impression upon their minds. But as they had fellowship with one another, in their unbelief and corruption, they put it away from their minds.*4LtMs, Ms 86, 1886, par. 10*

Then the commandment is given for Noah and his family to enter the ark. The probation for the inhabitants of the Noachic world is ended. Noah went into the ark, and there is seen a bright light—an angel of heaven came and shut the massive door. So there was a shut door in Noah's time. Noah and his family were shut into the ark and the unrighteous were shut out. The mercy of God was withdrawn from that polluted and corrupt generation.*4LtMs, Ms 86, 1886, par. 11*

But we can see what a condition that family were in, shut in that ark seven days. It was a tremendous test brought to bear upon Noah and his family, shut in that ark seven days, and yet no rain came. The jeers and scoffs and triumphs of his enemies seemed complete. But as soon as the seven days were ended, there began to come in the dark and heavy clouds such as they had never seen before, and they increased in blackness, and the rain began to fall from them.*4LtMs, Ms 86, 1886, par. 12*

Up to this time there had never been any rain, but a mist had arisen and watered the earth. For this very reason they had taken

occasion to triumph. But the rain continued to fall and then there were some serious thoughts. But in order to put these reflections away from them, they went still deeper into their iniquity, and they earnestly looked to see if there was not some evidence that the clouds were rolling back, but there was none. The rain increases until it comes in torrents.*4LtMs, Ms 86, 1886, par. 13*

God had concealed in the earth His weapons whereby He would purify the earth at that time. The jets of water began to come up from the depths of the earth, and as this water increased in force, it would throw up stones and uproot trees. Do you not think that there were some who would have been glad at that time to find refuge in the ark? There were some reaching toward the ark, and some entreaties, but it was too late. They began to move their families, and they climbed up to the very highest points of land, but the storm increased until families and beasts would find the highest points of land and struggle for refuge there. They would climb into the highest trees thinking to find refuge there, but these trees would be uprooted and they would be buried in the waters of the earth.*4LtMs, Ms 86, 1886, par. 14*

Thus the inhabitants of that long-lived race perished in the flood, and even the beasts perished, except those that were in the ark. Christ said, "As it was in the days of Noah, so shall also the coming of the son of man be. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." [*Luke 17:26, 27.*] Well, thus shall it be when Christ shall be revealed at His second coming.*4LtMs, Ms 86, 1886, par. 15*

The law of God was first transgressed by Satan in heaven. He has kept up his controversy upon that point till the present time, and will until the close of time. The test that was brought to bear upon the representative men in past ages will be brought to bear upon men in this age. Will men acknowledge the government of the God of the universe and honor that government? Did it make the inhabitants of the old world any better by trampling upon the law of Jehovah? Did it improve their condition to separate themselves from the law of their Creator? Will it make men and women any better in this age to put their feet upon God's holy law and transgress it?*4LtMs, Ms 86,*

1886, par. 16

The very same results that were seen in the transgression of God's law by the inhabitants of the Noachic world will be seen upon the inhabitants of this generation. The rights and property, and even the lives of men, were not respected then, but violated. The thoughts and imaginations of the heart were evil continually. They worshiped anything and everything but God. So it is in this age of the world—deception, infidelity, and idolatry prevail to an alarming extent.*4LtMs, Ms 86, 1886, par. 17*

Does it make a nation happy to put away the laws of God? The countries here have their laws, and the safety of the inhabitants of these countries are due to their obedience to these laws, and you know how strictly they require that these laws shall be observed. You see an officer by the side of a man who wears the shackles upon his hands and feet, and you know that that man has transgressed the laws of the land. He forfeited his liberty and was put in prison because he transgressed the laws of the country.*4LtMs, Ms 86, 1886, par. 18*

And shall man advocate that the Lord of the universe has no law to govern His kingdom? Is it the doctrine of Jesus Christ or of heaven that the law of God has no binding claims upon the children of men? Why, the law of ten commandments is the great moral standard of righteousness in heaven and upon the earth. This great law is the foundation to all laws, to all nations, and to all families.*4LtMs, Ms 86, 1886, par. 19*

What a piece of workmanship of the devil it is to say that the law <of God> is done away, and is no more binding upon the human race. We know that the murderer, the adulterer, and the thief get in trouble with this law at once. They are the ones that would like to have this law swept away so they could have free license to all their imaginations and wickedness. We do not think, as we see a man attended by an officer of justice, that he has been keeping the law, but that he has been transgressing it.*4LtMs, Ms 86, 1886, par. 20*

Every soul of us living upon the face of the earth must have our test and trials. Circumstances will occur in the providence of God when we will be called to vindicate our faith. We shall give decided

evidence which side we are on. We shall either be decidedly the vindicators of God's holy law, or on the side of the transgressors. We shall be tested as Noah was tested. Because the corruption was nearly universal in his age, did he then argue that it would not pay for him to stand separate and alone for God's law? He took his position as God's nobleman on the side of right because it was right.*4LtMs, Ms 86, 1886, par. 21*

We shall understand something of what it is to be tested in the near future. There will be laws of the land that will interfere with our obedience to the laws of God, and then the test will come [as to] whose side we are on, on the side of God or the side of those that are against God? We want every one of us to be prepared for that which is come upon our world. You cannot, any one of you, at once jump into the position to stand the test of God. It is by patient continuance in well-doing that you gain the element of character that will enable to you to stand the test at last. It is by persevering integrity of soul day by day, and by calling upon God, that we get strength to stand the test.*4LtMs, Ms 86, 1886, par. 22*

There will be every influence that will lead us to make light of God's requirements. But if we are prepared to meet the Son of man when He shall come in the clouds of heaven, we must be getting ready for it now. We are to have the white robes of character without spot before the throne of God. We want a living faith and a living religion. We want that our faith shall be made perfect by our works. And of those who are crying, "Only believe, only believe, and you shall be saved," we want to inquire, "What shall we believe? What is the testing faith for this time?"*4LtMs, Ms 86, 1886, par. 23*

You see that Christ has warned us that false teachers would come with false doctrines, and we want to know what to believe. There is a sure test. It is: If they speak not according to the law and to the testimonies, it is because there is no light in them.*4LtMs, Ms 86, 1886, par. 24*

There was one in the parable that Christ gives us, who begged that someone from the dead might go to his brethren and warn them that they might believe. But Christ tells them, "They have Moses and the prophets, and if they will not believe them, neither would

they believe though one rose from the dead.” [Luke 16:29, 31.] Thus you see that there is a standard of righteousness and that is God’s immutable law. We are to compare every doctrine and every faith with this great standard of righteousness. The faith is to be tested by this because faith is not always of the right kind. *4LtMs, Ms 86, 1886, par. 25*

We read that the devil believed and trembled, but that faith did not save him. [James 2:19.] We want that faith that has the Bible foundation for it—that faith that grasps a living Saviour and a living God. Paul says that he had taught them, from house to house, repentance towards God and faith towards our Lord Jesus Christ [Acts 20:20, 21]—repentance toward God because the sinner is in trouble with the Father; he has transgressed His law, [and] faith toward our Lord Jesus Christ because there is no saving power in the law to pardon the sinner. The blood of Christ alone can cleanse the sinner from every stain of sin. Had they acknowledged that law, it would have pointed out to them in the old world what sin was, and they would not have dared to sin. If the people of this age would acknowledge the law of God as binding upon them, they would fear to commit these crimes. *4LtMs, Ms 86, 1886, par. 26*

Who among this company, amid the moral pollution and corruption of this degenerate age, will stand as representatives of God? Of whom will it be said—as it was of Enoch, Abraham, and Noah—that they pleased God? Why, He is a God of power and grace, and He will clothe every one of us with salvation if we will only throw ourselves upon His mercy. *4LtMs, Ms 86, 1886, par. 27*

He has concealed in the bowels of the earth His weapons that He will use in purifying the earth. He said He would no more cleanse the earth by bringing a flood upon it, but He has fires concealed in the bowels of the earth that will unite with the fires from heaven and purify this earth. And God is gathering out and binding up those who love and serve Him, and the wicked are being bound in bundles, ready for the fires of the last day. It depends wholly upon us which bundles we will be in, whether we will be with the good wheat or bound in bundles for the fires of the last day. *4LtMs, Ms 86, 1886, par. 28*

We need never expect that all the world is to be converted, and that our faith and obedience to the commandments of God will become popular. But we want now to be obtaining a fitness for the future immortal life. Guard faithfully your thoughts and your imaginations. Have the thoughts and the imaginations upon God and heaven and heavenly things. Be growing up into the full stature of men and women in Christ Jesus. You want to represent Christ in character; you want to reflect a light to the world that will it be a savor of life unto life or of death unto death. You want individually to preserve lives of piety and reverence to God. And you may be strong in God and in the power of His might, qualified to do His work. And you may be prepared to be translated to heaven as Enoch was, without seeing death. The eternal reward is to be given to those who are faithful and obedient to God. If you show your obedience here, you will show your obedience there as loyal to the God of heaven.*4LtMs, Ms 86, 1886, par. 29*

May God help us that we may receive the eternal weight of glory at last, because we have been obedient to His commandments.*4LtMs, Ms 86, 1886, par. 30*

Ms 87, 1886

Preparing for the Time of Testing

Copenhagen, Denmark

1886

Formerly Undated Ms 152. Previously unpublished.

We carry a continual burden as we labor in these large cities. Every kind of pleasure-seeking, the voice of mirth, the voice of wrath and blasphemy is common, but the voice of praise and thanksgiving to God is a very strange thing.*4LtMs, Ms 87, 1886, par. 1*

When I feel so deeply and the weight of souls presses me so heavily, I think of Jesus. He was the light of the world, but the minds of the very ones who ought to receive Him and acknowledge Him were lifted up unto vanity. Self-pleasing and strife for the supremacy kept them in constant trials, and Jesus, the only One who could give them light and peace, was not accepted and acknowledged by them. How must the Redeemer of the world [have] been grieved as He saw the indifference of the very men [to whom] He came to our world to present the priceless gift of eternal life, and they scorned the gift and the Giver.*4LtMs, Ms 87, 1886, par. 2*

The world's Redeemer was a man of sorrows and acquainted with grief. He gave everything for man. He laid aside His glory. He, for our sakes, became poor, that we, through His poverty, might be made rich, and He lived a life of continual self-denial and self-sacrifice. He humbled Himself that He might reach to the very depths of human woe and misery and lift up man, fallen. He endured torturing agony of soul because of the sins of men. He died on the cross, the most ignominious death, that man might not miserably perish. All that prophets and holy men proclaimed that should be fulfilled in regard to Christ's mission in coming to our world was fulfilled. And yet men's hearts are as hard as adamant.*4LtMs, Ms 87, 1886, par. 3*

All that God has, through the prophets, spoken and written in regard to the future will be fulfilled. God will have a people, a chosen

people from all nations, all tongues, in all parts of the habitable world. As I look over these great cities, I call to mind Christ's weeping over Jerusalem, exclaiming, "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not." [Luke 13:34.] I felt deep heart yearning for the souls for whom Christ had died who knew not the things that made for their peace.*4LtMs, Ms 87, 1886, par. 4*

We have the light of prophecy, the Old Testament, that we are standing on the threshold of the fulfilment of great and solemn events. Prophecies are coming down to a point. The dangers and perils of the last days are right upon us. At the present time the angels are holding the four winds. There seems to be a little moment of peace. It is a lull in the conflicting elements just before the outburst of the unprecedented storm that has been gathering its forces for the last great crisis. Nations will be in confusion. Kingdoms will be terribly shaken. Everything betokens the end is near. The churches are making void the law of God, rejecting the truth and choosing [their] delusions. They are not taking sides with the Prince of Peace. They are not ranging under the banner of the Lord God of hosts; and when church and state shall be united in restricting religious liberty, when the institution of the man of sin shall be taken up universally in preference to God's holy, sanctified day; when all men [standing] in church and state [show] strong respect for the man of sin in exalting the heathen day of worship and call it Christian, then it will be time for God to work, for they have made void His law.*4LtMs, Ms 87, 1886, par. 5*

Signs then of desolation will be plainly revealed to the God-fearing student of prophecy. The great secession has taken place, the world and church united to tear down God's great moral standard and erect a standard instituted by the man of sin. Then will be earnest men, distinguished men, blinded and deluded with false doctrines; they have taken a deep draught of wine of Babylon, and they rush into superstitious doctrines, into the great apostasy, bearing the very stamp of that dross. God has plainly pointed out in prophecy, "they were drunk with the wine of Babylon," and the same spirit moves the whole.*4LtMs, Ms 87, 1886, par. 6*

Another angel from heaven will join the third angel in proclaiming the loud cry, "Come out of her, My people, lest ye be partakers of her sins and receive of her plagues." [*Revelation 18:4.*] The crisis is upon us. It is coming as a thief in the night steals upon us unawares. *4LtMs, Ms 87, 1886, par. 7*

If there ever were a time when serious reflecting becomes every one who fears God, it is now when personal piety is essential, when the inquiry should be made, "What am I, and what is my work and mission in this time? On which side am I working? Christ's side or on the enemies' side?" Let every soul now humble his [or] herself before God, for now we are surely living in the great day of atonement. The cases even now of many are passing in review before God, for they are to sleep in their graves a little season. Your profession of faith is not your guarantee in that day, but the state of your affections. Is the soul temple cleansed of its defilement? Are my sins confessed, and am I repenting of them before God, that they may be blotted out? Do I esteem myself too highly? Am I willing to make any and every sacrifice for the excellency of the knowledge of Jesus Christ? Do I feel every moment I am not my own, but Christ's property, that my service belongs to God, whose I am? *4LtMs, Ms 87, 1886, par. 8*

There is in this day abundance of form and display, but vital piety is rare indeed. There are fair-weather Christians enough, but God cannot use such in this time. Sentimentalism abounds. Tasteful and a proper religion so-called is filling the world. It is in harmony with the natural heart because it is cold and like a statue, but has no living, working principle. There is earnestness and deep interest all through our world in false theories. Infidels abound everywhere because of the abounding Christless religion of this age. Satan is taking advantage of all this false Christianity, to work in himself. He is taking the world and the churches captive and setting his agencies to work with a life and power, that the outcome he sees would surprise and startle the Christian world, but a stupor-like death has changed their senses. *4LtMs, Ms 87, 1886, par. 9*

God's faithful, commandment-keeping people are the ones whom Satan cannot draw upon his side and make them rebellious against God's law. And those who profess to understand the law in which

we live are not all half awake. They are, many, fearful, ease-loving, self-loving. The truth as it is in Jesus does not have a refining, elevating, sanctifying effect upon their lives and characters, and they will be dealt with as chaff unless they arouse and are converted.*4LtMs, Ms 87, 1886, par. 10*

Every one now needs to build securely for eternity, for their faith will be tested: are they building on the Rock. So many are risking their future and eternal interest on a probability, not on the sure Word of God; and while some are looking forward to the latter rain, to do the work for them that God wants should be done now, they will become so cold they will not recognize the latter rain. Their probation closes, and they are laid in the grave, unfit for their last change. They did not make themselves ready for the marriage supper of the Lamb. What will eternity be to this class?*4LtMs, Ms 87, 1886, par. 11*

I am afraid for these poor souls who eat and drink, plant and build, marry and are given in marriage, as in the days before the flood. We need vital godliness. We need a living connection with God. We must wake out of sleep and watch and wait and pray and work. We have no time for indolence or to follow the customs and practices of the world. We are to catch the divine rays of light from Jesus and flash them upon the pathway of others. It is high time everyone who has the light of truth shall impart the truth to others.*4LtMs, Ms 87, 1886, par. 12*

Ms 88, 1886

The Mother's Trust — Sermon by Mrs. E. G. White at Great Grimsby, England

Great Grimsby, England

Circa 1886

Compare with *CTBH 60-72*.

The work of the mother is a solemn and important work. Amid the homely cares and the trying duties of everyday life she should exert an influence that will bless and elevate her household. The graces of the spirit must appear in her character, or the great work committed to her hands will be marred by impatience, and will not bear the divine impress of the Holy Spirit of God. Every mother has a sacred charge from the heavenly Father in the children that have been committed to her care, and it is her privilege, through the grace of Christ, to mould their characters after the divine pattern, to shed an influence over their lives that will draw them toward God and Heaven.*4LtMs, Ms 88, 1886, par. 1*

The babe in the mother's arms is something more than a burden or a toy. It is a charge committed from God, and it is both a privilege and duty to train it for the kingdom of Heaven. If mothers had always realized their high responsibility, and made it the work of their lives to fit their children for the solemn duties of this life, and for the honors of the future, immortal life, we would not see the misery that exists in so many of the homes of our land.*4LtMs, Ms 88, 1886, par. 2*

The mother's work is of such a character that it demands continual advancement in her own life in order that she may be able to lead her children to higher and higher attainments. She must be taught of God. She must be a daily learner in the school of Christ if she would impart instruction in righteousness. The mother who bears this sacred burden will feel the need of divine support, and like the woman in Judea, will bring her little ones to Jesus that His hand may be laid in blessing on their heads, His spirit subdue their hearts.*4LtMs, Ms 88, 1886, par. 3*

Satan is playing the game of life for the souls of both parents and children. Mothers are drawn away from the duties of home and the careful training of their children, to the service of self and the world. Vanity, fashion, and matters of minor importance are allowed to absorb the attention, and the education of the precious children is neglected. It is not enough that your children are sent to school and to the house of God; you are to teach them the statutes of Jehovah by precept and example. The Lord says, "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, when thou walkest by the way, and when thou liest down and when thou riseth up." [*Deuteronomy 6:6, 7.*] The requirements of God are of deep significance, and those who value the salvation of their children will seek to fulfill them in the strength of Christ. *4LtMs, Ms 88, 1886, par. 4*

The mother, if she makes the customs and practices of the world her criterion, will become physically and mentally unfitted for the careful duties of her lot. Fashion should not hold her bondage for it will weaken her powers of endurance and make life a wearing burden instead of a blessing. Through physical weakness, brought on by over taxation, she may fail to appreciate the great privileges that have been bestowed upon her, and her family will grow up without the benefits of her thought and prayers and diligent instruction. It is Satan's studied plan to pervert every habit of life from its proper channel, that God may be dishonored in the creatures He has made, and that they may become life-long sufferers by breaking the laws of life. Mothers have done themselves great injury by girding their waists with tight garments. They have robbed their children of vitality and lessened their own power to do good in their families and in society. When the waist is girded the organs of the body cannot perform their proper functions with comfort, promoting health and life. It is impossible to take a full inspiration. The lungs are cramped and the lower chambers are rendered useless, and it is no wonder that consumption soon begins its fatal work. The responsibilities of the failing mother have to be laid down, and she is consigned to an early grave. Her children are left in their inexperience to the mercies of the world. *4LtMs, Ms 88, 1886, par. 5*

It is not the will of God that men and women should die prematurely, leaving their work unfinished. He would have us live with every organ free. It is His will that we should be in harmony with the laws of life. Many complain at the providences of God when disease and death remove the members of the household; but it is unjust to charge God with the sure results of their own transgression of natural laws. Mothers, do you want your girls to live, enjoying good health, then teach them to dress healthfully. You do not want poor, feeble creatures incapable of joy and unfit for usefulness in the world. If you love your child and desire her good, why do you teach her by your example that it is not a sin to deform the human form? What reason can you render to the Creator for marring His handiwork?*4LtMs, Ms 88, 1886, par. 6*

Let us turn away from the fashion plates and study our own organism. We are fearfully and wonderfully made, and we are to present our bodies a living sacrifice to God. Can Christian mothers be worshipers at the shrine of fashion and yet preserve their loyalty to the God of Heaven? This is impossible. "Ye cannot serve God and Mammon." [*Matthew 6:24.*] You cannot devote your time and talents to the world, and yet keep your mind and body in a condition to do the work committed to you for time and for eternity in training your children for the heavenly courts.*4LtMs, Ms 88, 1886, par. 7*

Oh! If mothers would only consider the wonderful privileges that God has given them, they would not turn aside from their sacred duties for the trivial affairs of the world. The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream if its will was denied in any way. Then is the time to rebuke the evil spirit. Satan will try to control the minds of our children, but shall we allow him to mould them after his will? These little ones cannot discern what spirit is influencing them and it is the duty of parents to decide for them. Their habits must be carefully watched. Everything that has an evil tendency should be curbed. Regularity should be the rule in all their habits. Mothers make a great mistake in permitting the children to piece between meals. The stomach becomes deranged by this practice and a foundation is laid for future suffering.*4LtMs, Ms 88, 1886, par. 8*

Mothers complain of the delicate health of their children and consult

the doctor, but if they would but exercise a little common sense they would see that the trouble often results from mistakes in eating or from overeating. Tea and coffee and spices are not good for you or your children. They are stimulating and not nourishing. Pastries, rich cakes, greasy food, and meats are not necessary or wholesome. Mothers should become intelligent as to what is the best quality food and how it should be prepared. Our children should have plenty of simple, nutritious food. There is good religion in a wholesome loaf of bread. Fruits, grains, and vegetables, prepared so that they will be both wholesome and palatable, requires painstaking effort and will keep the blood in a better state, and the body in a stronger condition, than the stimulating diet that so generally is placed upon our tables. We should not feel that what we eat is lost, but should take pains to have the very best food possible for our needs.*4LtMs, Ms 88, 1886, par. 9*

But parents should remember that they must control their own appetites and tempers if they would see their children develop noble Christ-like characters. In England I noticed the horror of the saloon that they should have and as they hear the enticing music of the place of vice, the habits of their home-life will not be like a strong fortification against temptation and ruin. It is painful to see the children loitering about the street corners, smoking the stubs of cigars that men have thrown away. They are born with a natural tendency to these evil habits. They have inherited the self-destroying appetite from their fathers, and unless this is overcome they will only be vessels of dishonor unworthy of the societies of saints in light.*4LtMs, Ms 88, 1886, par. 10*

I am glad to know that there is a law here in England prohibiting children under a certain age to use tobacco, but would not the law be more efficient for good if the law-makers themselves would set a worthy example to the youth of this age? Should not this law reach to the parents?*4LtMs, Ms 88, 1886, par. 11*

Let the sunshine into your parlors. Let the children find their home the most attractive place on the earth. Weave about them such influences that they will not seek for street companions or think of the places of vice except with horror. Seek to have them adorned with a meek and quiet spirit which is of great price in the sight of

God. If your children have good health, pleasant tempers, and the grace of Christ rules their hearts, you may rejoice at your success.⁴*LtMs, Ms 88, 1886, par. 12*

Take up your neglected duties in the name and through the strength of Christ, and you will do a work that will be written in the immortal records of heaven. You may bring your children to Him who has purchased them with His own blood and hear the glad words, "Well done, thou good and faithful servant," from the lips of the divine Master. [*Matthew 25:21.*]⁴*LtMs, Ms 88, 1886, par. 13*

Ms 89, 1886

God's Immutable Law

NP

c. 1886

Previously unpublished.

1 Thessalonians 3:12-13. “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end that he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.”*4LtMs, Ms 89, 1886, par. 1*

The only way that we can determine character is by the law of God. What is the law? The detector of sin. The law is not holiness created, but holiness made known. Holiness is perfect happiness. Sin is perfect misery. “Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself” [*Luke 10:27*] was not made when the law was given; it was only proclaimed. The proclamation of the law is mercy, the expression of goodness itself, for it testifies to man what the Creator requires of man on his part. What He ever has and ever will require is perfect obedience to His law, and when Adam failed in obedience to that law sin was brought into the world.*4LtMs, Ms 89, 1886, par. 2*

The conditions God had made as the price of everlasting life and eternal happiness were violated by man and there was no hope for man. The law itself could not pardon. There is no saving quality in law to pardon the transgressor of law. If man should say, “Never more will I transgress,” the agreement is broken and there is no word of hope in the law to restore the transgressor of law. God Himself cannot extend forgiveness to the sinner and yet maintain His justice—the infinitely holy, infinitely just, infinitely true. There is something that must be done to place man in a right relation to that law. God so loved the world that He gave His only beloved Son to make an atonement for the sins of the whole world, that man shall not perish but have everlasting life.*4LtMs, Ms 89, 1886, par. 3*

Through the death of Jesus man may live, but what a costly sacrifice! The whole plan of redemption is devised on the part of God to save man. In carrying out God's plan, the law would be magnified and made honorable before human intelligences, before the worlds God has created, and before the angelic host. The law that was questioned and that Satan claimed was changed and amended, was beyond change, was faultless, perfect, holy, just, and good. Although Satan threw his whole might against it and obtained on his side a large number of the holy angels, yet not one jot or tittle of that law was moved from its foundation.*4LtMs, Ms 89, 1886, par. 4*

Had Satan been able to gain his point, then God would have been found not perfect in wisdom because He had made a law—the foundation of government in heaven and in earth—that was of a character that of necessity could not exist, but must be abolished, since no one could render obedience to such a law. Thus the character of a God of justice and mercy would be impeached before the worlds God had created, before all heaven, and before the human family.*4LtMs, Ms 89, 1886, par. 5*

But Satan did not succeed, although he had brought not only the world, who know not God, but the Christian world who claim to know God and His Son Jesus Christ, to take his side and array evidence against God in order that He shall not stand before angels and men infallible, supreme, infinite in wisdom. The most glorious tidings that ever fell upon mortal ears are: “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have eternal life.” [*John 3:16.*]*4LtMs, Ms 89, 1886, par. 6*

Is Satan's object then gained? Can man after all be saved in continual transgression of God's law? Christ came not to perpetuate sin but to make an end of sin; “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most holy” [*Daniel 9:24.*]*4LtMs, Ms 89, 1886, par. 7*

Notwithstanding that the law condemns the sinner as still unworthy

of the gift of eternal life, unworthy of the confidence of God, through our substitute, Jesus Christ, man may be saved. Jesus will demonstrate to the worlds that have not fallen, who are subjects of God's law and have been watching the controversy between Lucifer—one of the angels exalted but fallen—and the Prince of heaven, that He became more than a martyr: He became an atoning sacrifice. He became surety and substitute for the sinner. In Christ it was demonstrated that the Lord will punish the transgressor, for Jesus suffered the penalty which every sinner will suffer if he does not by faith lay hold on the merits of Christ and return his allegiance to God by obeying His law. In Him we have redemption through His blood, even the forgiveness of our sins.*4LtMs, Ms 89, 1886, par. 8*

But the position taken by the largest number in the Christian world is that because Christ died the royal law of God is no longer in force. This was true of the law of types and shadows, but His laws are as enduring as His own throne. We cannot say otherwise than the Christian world is in a fatal deception on Satan's side, warring against the government of God just as Satan is doing. Unless they repent of sin, which the Scripture declares is the transgression of the law [*1 John 3:4*], they will stand no higher in the day of final judgment than the sinners who did not claim to be children of God.*4LtMs, Ms 89, 1886, par. 9*

One man, a minister of the gospel, uttered words which he will wish in the judgment that he had never spoken. He called God's holy law which Christ came to exalt and make honorable—that law which Christ proclaimed from Sinai mount in such terrible grandeur—an old, rickety law, dead and buried and not deserving a gravestone; an old thunder and lightning law; an old bloody, Jewish law. And then to conclude his blasphemous attempts to pour contempt upon God's holy law, he said he felt better after releasing his feelings in giving the old law a run now and then. No doubt Satan felt the same and was much pleased to have so influential a man as his ally, to utter his feelings in audible words against the Most High God. These are the great, swelling words of the man of sin.*4LtMs, Ms 89, 1886, par. 10*

But let us see in regard to this law that is so terrible and so much against man that it is pronounced a yoke of bondage. Take the first

commandment: “Thou shalt have no other gods before Me.” [Exodus 20:3.] Is this a type or shadow? Must this go with the types and the shadows? It is true, it seems to be binding in its character, for it leads man to the one living God and permits him to look to no other gods for help, to reverence and adore. Nevertheless, “Thou shalt” shows that the will of man is interfered with, so it is [perceived as] a yoke. *4LtMs, Ms 89, 1886, par. 11*